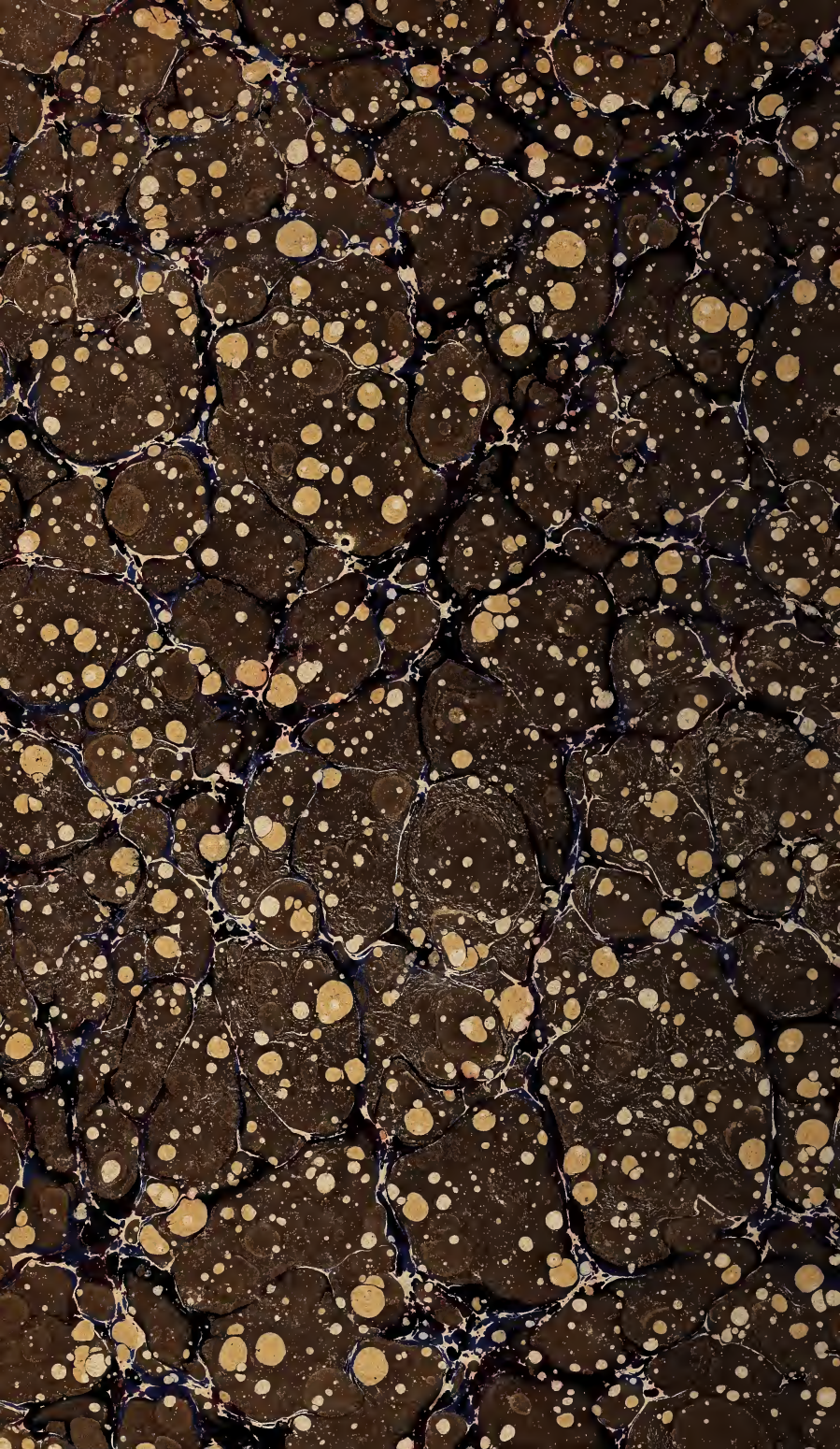
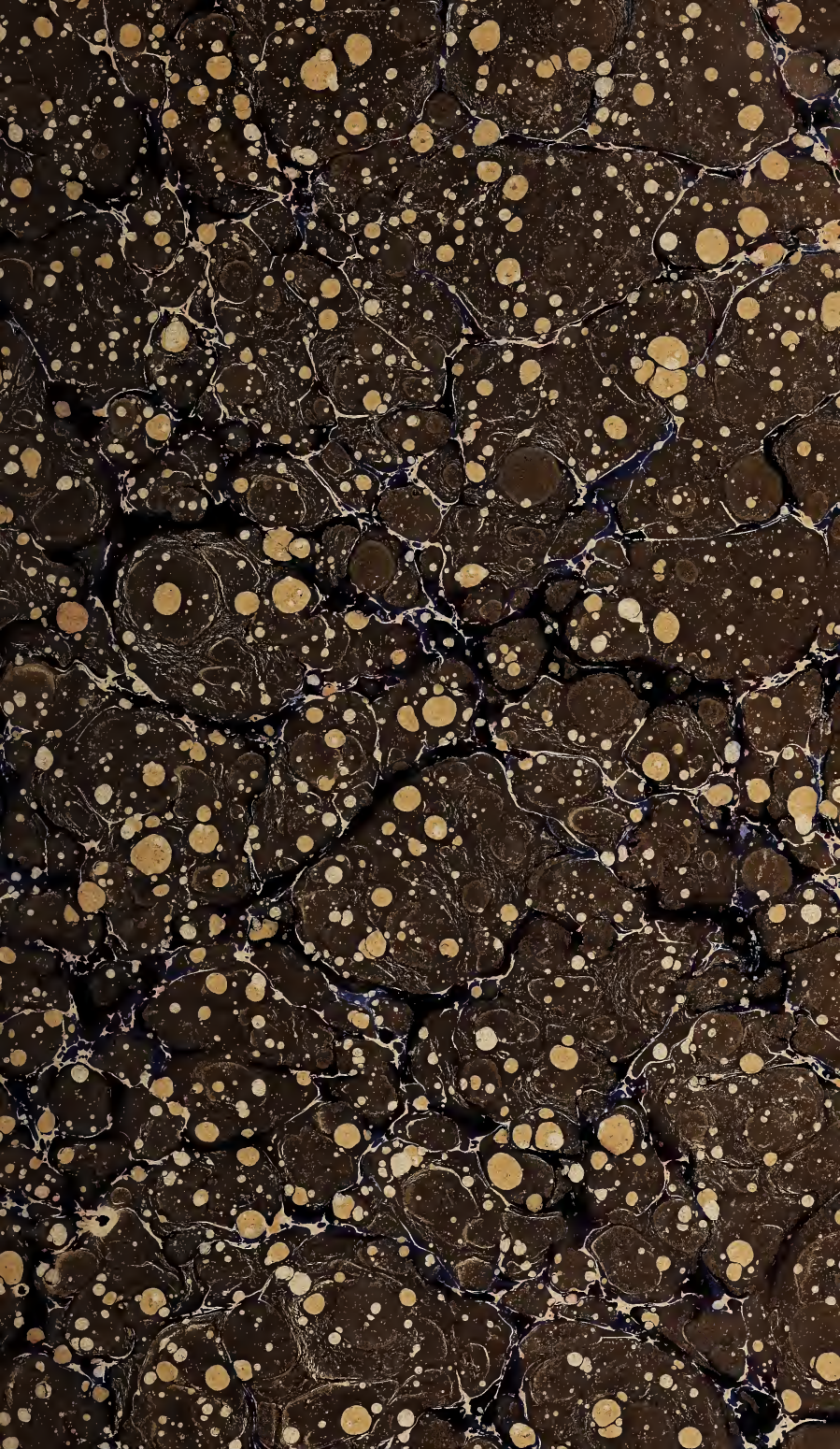




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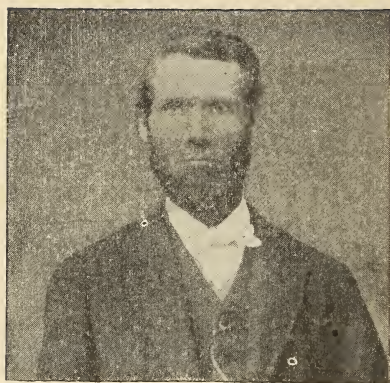
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Yrs. Robt. Shaw A.M.



SKETCH

OF THE

ANCIENT COSMOTHEOLOGIES;

BY

ROBERT SHAW, M. A.,

AUTHOR OF

"CREATOR AND COSMOS," ETC., ETC.

TABLE OF CONTENTS:

COMPRISING

THE PHENICIAN COSMOGONIES OF SANCHUNIATHO; THE SCANDINAVIAN MYTHOLOGY; THE CHINESE, HINDOOS, ETC.; CONFUCIANISM; BRAHMINISM; BUDDHISM; THE IRANIANS (BACTRIANS, MEDES AND PERSIANS); ORMUZD AND AHRIMAN; ZOROASTER IN THE ZENDAVESTA; THE BABYLONIANS OR CHALDEANS; PHENICIANS; PELASGIANS AND GREEKS OF HEROIC AND HISTORIC TIMES; THE ROMANS, GAULS AND BRITONS; THE ASSYRIANS; THE MOHAMMEDANS; THE ANCIENT AMERICANS, INCLUDING THE TRIBES OF THE CONTINENT; OF CALIFORNIA; OF MEXICO; OF CENTRAL AMERICA; OF PERU, ETC. THE MORMONS. CHEROKEES' RELIGION.

REVISED.

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INTRODUCTION.

(Ancient Cosmotheologies.)

In this treatise are brought side by side the several fundamental ideas, entertained in the principal ancient systems of religion of the earth, concerning the origin and government of the world. Thus the reader may be able to know something about those several systems of ideas.

It will be noticed I have given a general sketch, at least sufficiently full to afford a just conception of them, of the most important ancient religions of the Eastern hemisphere, and then of the Western. Those peoples, it is seen, were separated from each other in two ways, first by their locations on the sphere, some of these being antipodal to each other; and, secondly, by their language. It can be readily conceived, therefore, that their cosmogonies severally, or their ideas concerning the origin of the world, as well as their ideas concerning the originator of the world or God, would, most likely, be their own.

This, therefore, is what the investigator requires, as he wishes to have on those subjects the real and bona-fide beliefs of these peoples themselves, by which he will be able to draw an intelligent and independent conclusion either of them severally or by comparison with each other; and then he may reason with himself concerning the principle in mankind at large, from which arises the belief in a supernatural origination and government of the world.

The Phœnician Cosmogonies, which are esteemed as interesting and desirable to possess as they are rare to be met with, I place first and allow them to speak for themselves.

Of the "Sketch of the Ancient Cosmotheologies", which means a sketch of the ancient religions of the world, I may remark that though some of the accounts as given here may appear brief, yet they will be found to contain sufficient on those subjects, more especially when viewed in connection with my other treatises bearing on theology, ethnology, historic origins, etc., and when it is considered how little is known about some of those religions, as for

example about the Druidical religion of the Gauls or Celts on the continent of Europe and in the British isles. These ancient religions, when properly thought of in connection with the existing religions and with the cosmical phenomena, terrestrial and universal, will be found as interesting as they are profitable to contemplate.

In regard, for example, to the cause of the origin of certain religious beliefs and institutions both in the Eastern and Western hemisphere how much there has been written both by Spanish padres and by German and English writers to show the belief of those writers in the Hebraic origin of the ancient Americans. The reader will here be enabled, — sufficient data on the subject being afforded him, — to reason independently concerning those ancient American peoples, and as to whether those beliefs and institutions which they had in common with the Hebrews and with other peoples of the Eastern hemisphere may have originated in that hemisphere or in the Western and in some principle common to human nature everywhere.

R. S.

PHŒNICIAN COSMOGONIES.

BY
ROBERT SHAW, M. A.

AUTHOR OF
CREATOR AND COSMOS; OF COSMOTHEOLOGIES AND INDICATIONS OF JUDGMENT; OF A
CRITIQUE OF THE HISTORY OF ANCIENT EGYPT; OF A CRITIQUE OF THE HIS-
TORY OF THE SCOTTS OR GAELS OF THE BRITISH ISLES; OF
THE CHALDAEAN AND HEBREW AND THE CHINESE
AND HINDOO ORIGINES, ETC.

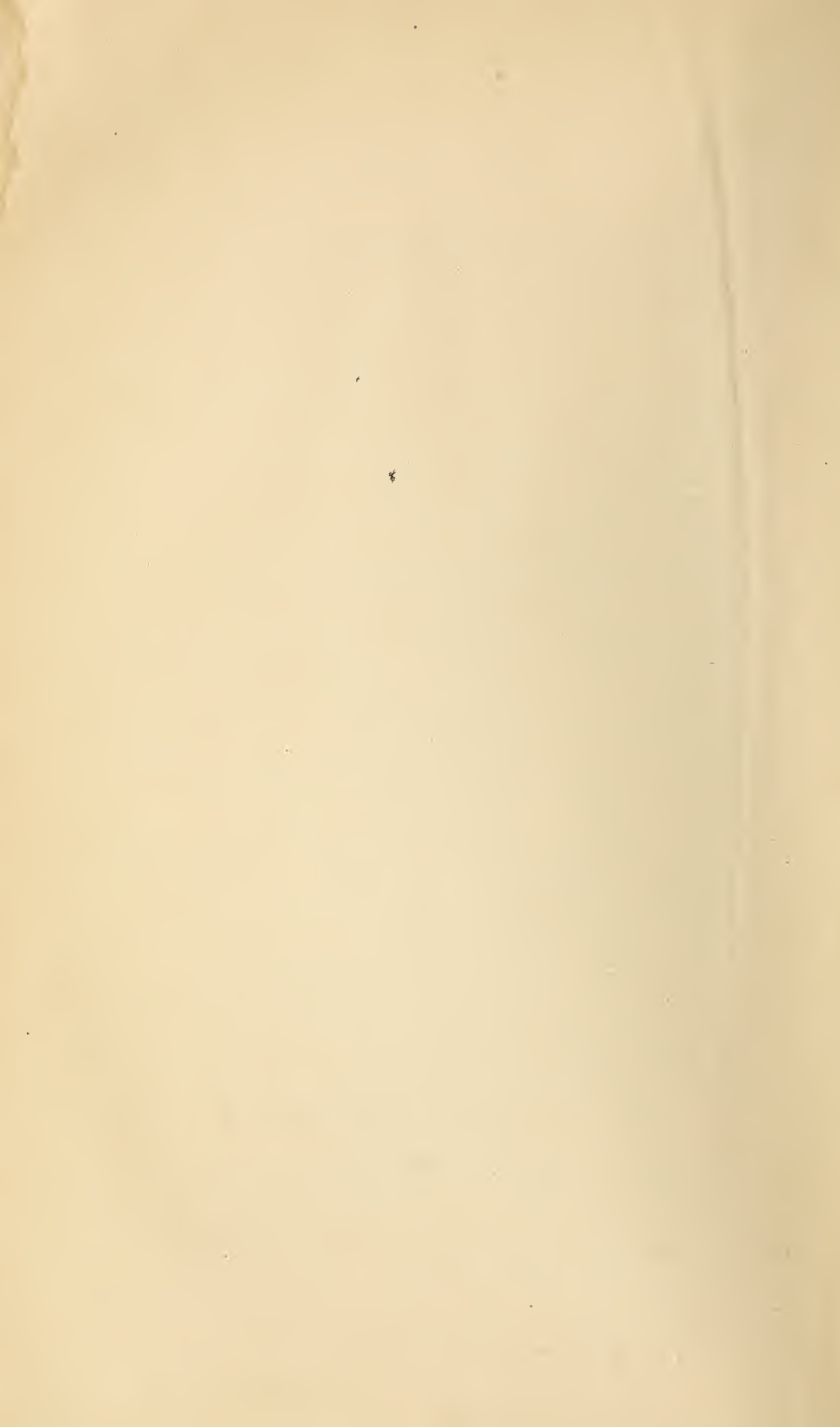
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PHŒNICIAN COSMOGONIES.

THE THEOLOGY AND COSMOGONIES OF THE PHŒNICIANS THROUGH
PHILO OF BIBLOS' GREEK TRANSLATION FROM SANCHONIATHO'S
PHŒNICIAN HISTORY.

FIRST PHŒNICIAN COSMOGONY:

The whole representation contained in Philo consists of three Cosmogonies. Of these the first only exhibits a connected unity in itself: The other two, although more or less united in themselves, are yet rather fragmentary in their apparent character, especially the one which is considered the most recent, that of Uranos and Cronos.

1. ("Philo here assumes that the beginning of the All was a dark and stormy atmosphere, or a breath of dark air and a muddy chaos, like Erebus. These things were in a state of unconsciousness and during ages had no definable limits." Eusebius).

2. "Then (he says) the spirit was moved to the eternal beginnings and a commixture took place, which intermingling was called Desire (Pothos). This (Desire) is the beginning of the creation of all things; but this did not know the creation of itself and from the commingling of itself and the wind Moch was produced: This some say is mud and others a purtridity of watery mixture: And from this same Moch sprang all the seeds of creation and it is the genesis of the universe.

3. And there were also beings created without sensation from which sprung intelligent beings; and they are called Zophasemin, *i.e.*, Watchers of Heaven.

4. And Moch was formed in the shape of an egg; and the sun and moon and stars and constellations shone forth.

5. ("Such," says Philo, "is the Cosmogony, which," in his opinion, "has a tendency to Atheism. We will now see what he says about the origin of Zoogony (the creation of living beings). He expresses himself thus:" Eusebius):

6. And the air and the sea and the earth being rendered clear through the action of fire there arose winds and clouds and great fallings and pourings of the heavenly waters. And upon this there was separation and removal of things from their places; and, consequent upon the action of the Sun's heat, and again at the moment all things encountered each other and collided, each with each, there ensued thunderings and lightnings; and by the rattle of the thunders the above mentioned intelligent beings were awakened and frightened and there came into motion in the Earth and Sea beings of male and female sex."

7. ("Such," says Philo, "is also the Zoogony." In such way speaking the same historian bears upon this subject:" Eusebius):

8. "These things were discovered (by him Sanchoniatho) in the Cosmogony written by Taut and among his memorials, from the marks and tokens which his reason perceived and discovered and made clear for us: (Upon this he records the names of the winds Notus, Boreas and the rest and goes on to say: Eusebius):

9. "But these people first made sacred the fruits of the earth and appointed them to be gods and worshiped them, of which both themselves and all their ancestors were used to subsist and they made them libations and offerings:

And he adds: Now, these institutions of their worship corresponded to their weakness of moral character and to their timidity of soul."

The following is a synoptical view of this first cosmogony tabulated, which will make it more clear than many words:—



COMMENTARY ON FIRST PHŒNICIAN COSMOGONY:

This cosmogony bears some resemblance to the Babylonian. While sufficiently definite in its representation of Mokh as the cosmic egg some have fallen into the error of representing Mokh as an old Phœnician philosopher and the inventor of the atomic theory. Strabo, for example, after attributing the discovery of arithmetic and astronomy to the Phœnicians (XVI. 2. 24) remarks: "If we are to believe Posidonius the doctrine of atoms is ancient, and is derived from a Phœnician, Mokhos, who lived before the Trojan war." This is about the date Philo ascribes to Sanchuniatho, a word which Movers considers to have been taken for the name of an author through a misunderstanding. Eudemus, also mentions Mokhos as the representative of the doctrine of the primeval slime. "According to the Phœnician mythology," says he, "which was invented by Mokhos, the first principle was ether and air: from these two beginnings sprang Ulomos (the eternal), the rational (conscious) God." The beginning, as here also, corresponds to that in the book of Genesis. The earth was without form and void and darkness was over the face of the deep and the spirit of God moved upon the face of the waters." There is something sublime about this last, as it comes to us in such simple language, clothed neither in a mythological nor a philosophical garb. Our first Phœnician cosmogony has, however, rather a philosophical than a mythological expression.

In it Chaos is the unlimited, existing as a reality in time. It might, too, by a strict analysis, be found to be a generally intelligent expression. In saying that the Pothos or Desire did not know its own creation, I would understand it to mean that Desire is a creation and as such would not be supposed to know the cause of its creation. As to the Spirit (Pneuma or Ruah) which creates, to say that it was unconscious of what it created and for what it created it would be an absurdity. This cosmogony cannot fairly be called either atheistic or pantheistic on account of this particular remark. It has been thought to have a materialistic coloring, for instance, from the names of the winds being introduced as divine powers of nature. They are four in number, corresponding to the four cardinal points, or the "four ends of the earth" in the Bible.

Damascius' account represents the winds as part of the Phœnician cosmogony, and says that the one Ruah (breath) was contrasted with many Ruahs. The breath (Ruah) became wind and was understood as a cosmogonical agency. This was in character with the ideas of a sea-faring people. Among the Phœnicians, therefore, Boreas and Zephyr, Notus and Eurus, enjoyed not only a poetical existence, as in Homer, but were considered as creative, co-operative powers, in producing the order of things. This is a variation of the Mokh theology, which latter, in its simple state, appears to represent an ancient idea.

As regards the last sentence, which represents men worshiping, as their gods, the fruits of the earth, I may say that it appears, from Gen. I. 28, 29, that men in the very ancient times lived on plants and fruits and neither ate nor sacrificed animals. Not only in this passage, but in the ancient Brahminical theology, the limitation of sacrifices to things not endued with life is truly implied. According to the Greeks, this state of things prevailed until the time of Prometheus. But the idea in the philosophic theology of the Phœnicians might appear as of men abstaining from the sacrifice of animals through fear; from which Philo may have concluded they worshiped the fruits of the earth; but this could be only a misunderstanding of the oldest tradition, which held that men were accustomed to bring thank offerings periodically to God out of those things which helped most sensibly to sustain their lives. Upon Abel's offering the firstlings of his flock there ensued murder, slaughter and the removal of the husbandman from his once happy home into the uninhabited regions. Would not this imply the introduction of a new phase of religion, a new mode of life?

SECOND PHŒNICIAN COSMOGONY.

“Further on he says as follows (Eusebius):”

1. There arose from the wind Kolpia and from his wife Baau, which, being interpreted, is Night, Aeon, and Protogonos, mortal men so named. Aeon procured his food from trees.

From these were descended those two, who were called Genos and Genea, and who lived in Phœnicia. There being great drouths in the country they lifted up their hands to the heavens, to El, for Him, they say, they believed to be the only God and called him Belsamin, which among the Phœnicians means Lord of Heaven, but among the Greeks is called Zeus.”

“Hereupon he accuses the Greeks of departing from the old tradition and says (Euseb.):”—

“For not in a trifling manner was it that I oftentimes explained these things, but for the well minded people who take in a false sense those terms in the treatises, which the Greeks being ignorant of explain otherwise than they should, being mistaken by the ambiguity of the paraphrase.”

Immediately hereupon he proceeds as follows (Euseb.):—

“Of the race of Aeon and Protogonos were begotten, again, three mortal children, to whom were the names of Phos, Pyr, and Phlox. These, he says, invented fire by rubbing together pieces of wood and they taught the use of fire.”

4. “They begat sons who in size and stature surpassed the others. Their names were given to the mountains, of which they had possessed themselves so that from them were called the Kasion and the Libanon and the Antilibanon and the Brathu (Thabry).”

5. “From these (says he) were born Saminrum, the Hypsuranios, and Usoos. From their mothers they derived their names; women in those times, without restraint, being accustomed to converse with any man whom they happened to meet.”

“He then continues (Euseb.):—

6. “Hypsuranios lived at Tyre and invented the art of building huts with reeds and rushes and papyrus. He rebelled against his

brother Usoos, who was the first that invented covering for the body out of skins of such wild animals as he was able to take. There happening violent showers of rain and storms (of wind) the trees at Tyre by mutual friction produced fire and thereby the wood was consumed. Usoos having taken a tree and stripped it of its boughs was the first who undertook to embark upon the sea. He consecrated two pillars to Fire and Wind; and he worshiped them, libating to them the blood of whatever animals he had caught in the chase."

7. Now, when these two brothers had died, the people, after having accomplished the libations, consecrated to them staves; the pillars, however, they worshiped and celebrated a festival annually to their honor."

8. "After considerable time there preceded from the race of Hypsuranios, Agreus (the hunter), and Halieus (the fisherman), these being the inventors of hunting and fishing, from them were denominated hunters and fishermen."

9. "From whom (the hunter and fisherman) were born two brothers the discoverers of iron and of the process of working it. One of them, Khusor, practiced incantations and epodes and divinations. He was Hephaistos (Vulcan). He invented the fish-hook and bait, the line and the light boat. He was also the first of all men, who practiced navigation; wherefore, after his death they revered him as a God and called him Melech, who is Zeus Melichius. Others say that his brother invented the art of building walls of brick."

10. "After this there were born of the race of these, two youths, namely, Technites, the artisan, and Genios, *i.e.*, Autochthon (the earth born). These understood the art of mixing straw (rubbish) with the clay of the bricks and of drying the latter in the sun. They moreover invented roofs."

11. From these other children arose of whom one is called Agros and the other Agrueros or Agrotos. Of the latter there is a wooden statue highly venerated and a temple dedicated to the ox, (Apis) in Phœnicia. By the people of Byblos he is called, pre-eminently the greatest God. These contrived also to place courts before the houses and invented inclosures and underground dwellings" (caves).

12. "From these arose the Agrotai (agriculturists) the Kynegoi (hunters with dogs). They are also called Aletai and Titans."

13a. "From these descended Amynos and Magos (Magros) who taught the art of building unwall'd villages and of keeping cattle."

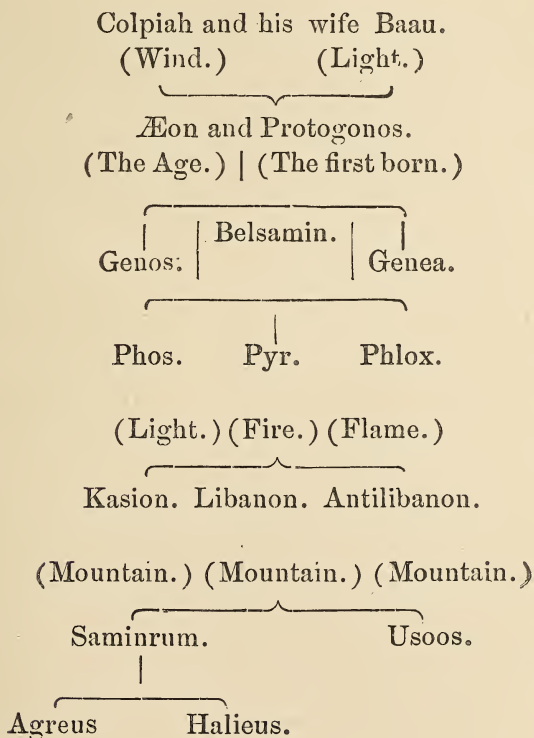
13b. From these sprung Misor and Sydek, which mean respectively the Free and the Just. These discovered the use of salt."

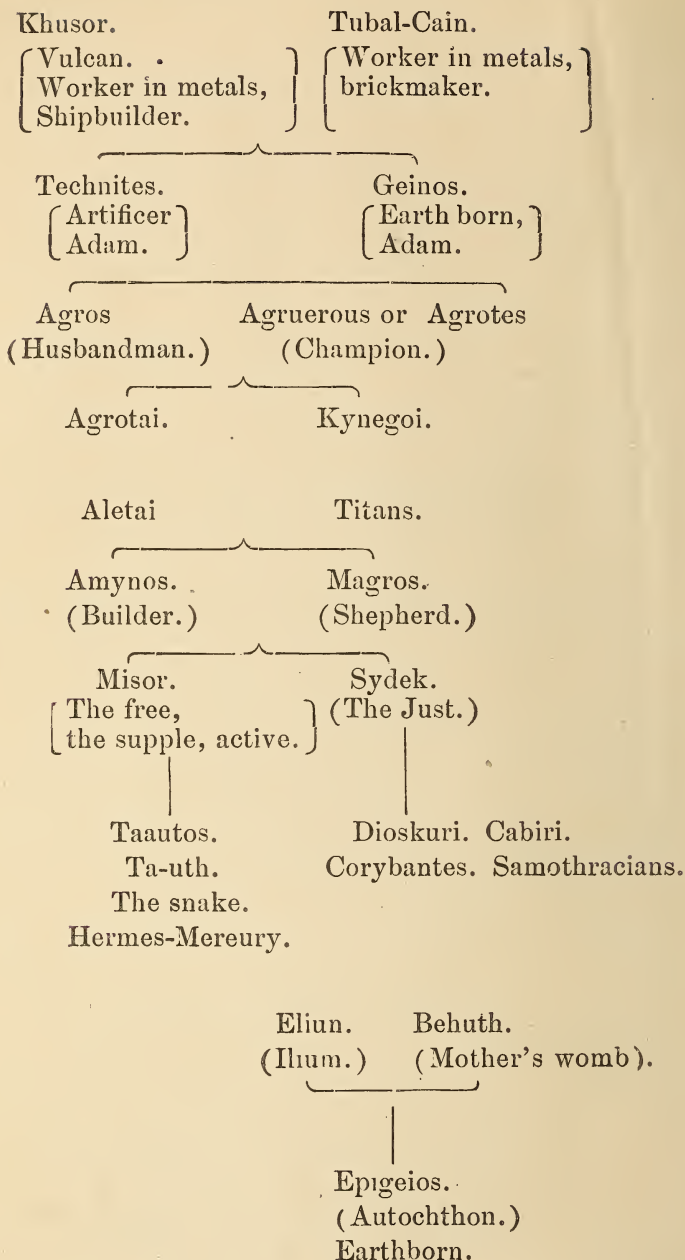
14. "From Misor descended Taaut, who invented the original (hieroglyphic) written characters. The Ægyptians call him Thoth, the Greeks Hermes. From Sydek arose the Dioskuri or Kabyri or Korybantes or Samothracians. These, they say, were the first who invented the ship."

15. "From these descended others who discovered botany and the cure for the stings of poisonous animals and formulæ of words for exorcising."

16a. "After these was born a certain Elioun, called the Highest; and a woman called Behuth. These lived near Byblos and of them was begotten Epigeios or Autochthon."

SYNOPTICAL VIEW OF THE SECOND COSMOGONY.





COMMENTARY ON SECOND PHœNICIAN COSMOGONY:

Contrary to the opinion of some authors on this subject I consider that this second Phœnician Cosmogony connects directly with or is a continuation of the first. The style would appear somewhat more mythological than that of the first; but we expect such variations in narrative which represents such great duration of time. The first Cosmogony ended with a more general idea of the race of man; this second gives more particular attention to the Phœnicians.

Of the two personifications brought forward at the start the females Baau is a Greek form of the Hebrew word Bohu, meaning "void;" and corresponding to unlimited space. It is, doubtless, in the sense of being limitless that it has been interpreted Night, for it means not that in the ordinary sense. Colpiah is interpreted "breath of wind" or more literally "voice of the breath." This agrees with the interpretation of it given in the text, namely, "wind." The Hebrew qol means "voice;" and Piah means "breath" in all the Semitic dialects.

As to the next pair of names Aeon (Aevum, period of time), is for the Hebrew word 'holam, the form hulom or hulomos of which we have seen from Eudemus. As regards Protogonos, the original Phœnician word was perhaps Cadam (Adam) the first or original, as according to the Rabbis. Some, as Renan, see in Aeon and Protogonos, male and female, as Adam and Eve. Their idea of the words thus would be "age," "fore-time," "race." The idea of male and female race appears more plainly in Genos and Genea. Some have thought the Hebrew originals for these two words must have been Teraphim and Toledoth, the former, the masculine form, corresponding to Genos and the latter, the female, to Genea. Taraph means to pluck off, whence teroph, fresh leaf, suggests the idea of race. Homer's comparison of the race of man to falling and budding leaves is based on the same idea. Genos, thus might have reference to some ancestor of the race held in pious memory. The ancient G being C, we have, of course, the name Cain in Genos (root Gen); and, if, as some suppose, the whole race of Cain perished in the flood, may we not refer it to Canaan, the third from Adam, as it appears the two forms were occasionally exchanged? Parallel to Teraphim, which corresponds to Genos, is Toledoth, which answers to Genea, a word by which the female generations

are expressed in the Bible, especially in the lists of the patriarchs.

The Hebrew Yelid and Moledeth means respectively, son and race, and in the Septuagint, Gen. XXXI., 3, Genea is employed to express Moledeth. Yelid, son, is for Yachid, Monogenes, the only-begotten. Moledeth, then, either corresponds to Thalith, as the persons born to the mother, who bore them, or the meaning of the two words is identical. While the reference in Genos and Genea is directly to race, ancestors, it might be thought also they refer indirectly to cosmogonical principles.

In this connection, I may say Belsamin is used by Plautus as a Punic word signifying Lord of Heaven. Like the Chinese Tien, El has rather reference to the starry firmament than to the sun. Indeed, not only in the sense of the Phœnician, but of the whole Semitic mythology, the word El (Bael) is a symbol or personification of the Cosmos. Belsamin was, therefore, the Lord of the sun as well as the Lord of Heaven. Samh for Shamh, of which Shem is a variation, meant, in the old language, the sun. We meet, therefore, at this very early age of the Phœnician race with the worship, not of the highest cosmogonical principles by whatever name called, but of the Lord of Heaven. This account would, therefore, mark this worship as very ancient among the Phœnicians and among mankind. "The sun-worship," says one good Christian writer, "can only be explained by supposing the sun to be the symbol and representative of the creative power of God:" and further he says: "The act of creation commenced with the emanation of the Logos, who was the prototype of man."

We notice now as Philo passes along he dilates to some extent upon the fact that the Greeks, not understanding the names which occur in their own myths, sometimes fell into error. Some think that he now begins a new cosmogonical representation, but not so, it is connected with the preceding part. The metaphysical ideas seem now to be connected with the physical in his representation. Of the race of the Age and the Firstborn were now produced mortal children, to whom the names are given of Light, Fire and Flame. These three names arise the one from the other and it is inferable they may have been applied to these persons in the history from the cause stated of their having discovered fire by rubbing together chunks of wood, and of their having taught the use of fire. We

have, also, mountains next personified, which are themselves the product or birth of the action of fire and water. The names of these mountains Kasion, Libanon, Antilibanon and Brathu or Tabor were the names of the sons of Fire, Flame and Light. The reference seems very clear to the cosmogonical forces, which produced the mountains, as their offspring, so to speak. Light is in Hebrew *ur* and *or* being the same with *Hur* or *Hor* in Egyptian. In the plural it is *Urim* as in *Urim* and *Thumim* Lights and Perfections. So *Cherub*, plural *Cherubim*; *Seraph*, plural *Seraphim* represent, respectively Fire and Flame. Commentators have generally interpreted that passage in Gen. III., 24, where it says: "And God drove Adam out and he placed at the east of the garden of Eden Cherubim and a flaming sword, which turned every way to keep the way of the tree of life," as meaning erect figures with flaming swords.

The name *Libanon* is pure Semitic, and means the mountain whose tops are covered with snow, accordingly "the white," "the clear." *Antilibanon*, as the form shows is a Greek, name for that mountain called in Hebrew *Hermon* (*Chermon*), *i.e.*, spur or termination, interpreted in later times as consecration. But from Deut. III., 9, we learn that the Phœnicians called *Hermon* *Sirion* and the Amorites *Shenir* and in IV, 48, Joshua calls it "Mount Sion, which is *Hermon*?" *Sirion* is a word for breastplate. *Kasion* is supposed to be either the mountain of that name on the *Orontes*, or else the southern promontory in the farthest extremity of *Phlistia* towards Egypt. The root *quazaz*, to cut off, Heb., implies that it was high.

The name of the fourth mountain, which is read variously *Brathu* and *Bathru* is thought to be a form for which *Tabor* is a transposition of the letters. The Hebrew modern form is *Tabur*, which signifies peak, the Greek transcript in the Septuagint being *Itabyrion* and in Polybius *Atabyrion*. The form *Tabor*, however, would seem more naturally to have arisen from *To Baθpu* or *To Baθvp*, the article being compounded with the word.

SAMINRUM AND USOOS OR YISHRAEL AND ESCHAV:

We now come to the brothers *Saminrum* and *Usoos*, the grandchildren of *Phos*, *Pyr* and *Phlox* and the children of those who gave their names to the mountains we have just noticed. *Saminrum*

means the High Celestial and intimates that we are now got into an elevated sphere, for this is a name of one of the Phœnician deities. Movers has, however, shown that, according to the genius of Semitic mythology, the High Celestial can, in a planetary view, only mean Saturn, the highest of the planets; and, in a cosmogonical view, only the manifesting God, like the Phœnician and Greek Hercules. Usoos is the Greek form of the Phœnician Esav. Philo, moreover, informs us elsewhere that Saminrum was called by the Phœnicians Israel, *i.e.*, God's Soldier or the struggler with God. From all this we can deduce interesting lessons. The idea of the character of Hercules as Saturn becomes more clear as we get the idea of the mutual relation of the brothers from Philo, as compared with the scriptural narrative.

The general research into what may have been the oldest form of the name of God in Western Asia has resulted in the form of Seth as being that most ancient form. This name for God is common to all the Semitic races. His identity with Saturn has been proved, but is thought by some not to have been so ancient as his identity with Sirius or Sothis. These words, however, refer to the same original, dialectically or otherwise varied. It should be borne in mind, in reference to the name Set, that both in the Egyptian and Hebrew it means a pillar, and in a general sense the erect, elevated, high.

It was, doubtless, understood as the same God that the Israelites worshiped for forty years in the wilderness, as according to Amos (V. 26), under the name Chiun; which we know from the Gaelic genealogies to be the same with Evan or Kevan or Cuin or Conn. Movers was the first to prove Kon to be a Phœnician designation of Saturn, in the sense of the establisher, instituter and regulator of the law of the universe. The root Seth means to set, to place, establish, etc., just as Caethan or Conn, which is a variation of the same word.

Yechun is the highest of the fallen angels and the name of one of the pillars which Solomon placed in the temple is Iachin. Boaz, the name of the other pillar has been explained by Movers as the "moving," "advancing," in which he is doubtless correct; for the Greek substitutes b for the Sanscrit g in many of its words, and our word go is the Greek root ba in Baine "to go," "to advance." The root Bo in Boaz, then, would represent the root ba, to advance, in the signification of a champion, Hercules, at least

as much as it would the root bo in bous, an ox, in reference to Apis. The God of the Babylonians, Jupiter Belus, was represented by Diodorus as standing and advancing. (Diod. ii, 19. Movers, p. 289.)

The pillars of Hercules at Tyre were called Hamunim, that is, the pillars of the brothers Conn. Philo from Sankhuniathos speaks of Ammunea or pillars with antique sacred inscriptions in the temples of the Phœnician deities. A meaning of Amun in Hebrew is pillar and of Amhan in Gaelic is consecrated. On the whole it appears plain that the Amun and Seth of the Egyptians, when properly understood, must have referred to the same deity, either name indicating the idea of the Cosmos, as symbolic of the principal of origination and of order ; but Amun being usually thought of as the invisible God ; Seth as the celestial phenomena, principally the sun. The pillars of the brothers in the temple at Tyre are said to have been called after their names respectively ; but, however this be, those of Atlas in the far west and of Hercules at Gibraltar appear to have had, at least in the legend, no separate designations.

Usoos was, according to Philo, that one of the brothers who erected the two pillars to Fire and Wind respectively. The first named of these would represent Usoos the last Saminrum. Usoos corresponds more nearly to Seth, in the sense of the hot noonday or afternoon sun ; while Saminrum would correspond to Seth at the times of his genial warmth, when the exercise of his creative power, though not the greatest, yet acts most pleasantly on the human senses. The name Esav or Edom refers more particularly to the sun at the time of day and the season of the year in which he puts forth his greatest heat, as well as his most effectual creative force ; while Saminrum would represent the celestial phenomena, and the cosmogonical forces. Usav-Mars was thus distinguished from Con-Hypsuranios, for the sun in his strength is here represented as Mars, the God of war ; it is represented, indeed, by Fire ; while I find in the Gaelic language that Conn is a short form for Aedhghan, which is the original form of the Greek word Aigeon, another form whereof is Oikean, our ocean. Conn is kind (Ger. children) which is the original of our word wind. Saturn (Saetharchan) is an expanded form of Seth which itself is the original of our word sea ; so that these terms do appear transferable, the cosmogonical forces being found ultimately to be the different operations of the One, as the cosmical phenomena must needs be the

different manifestations of the One. An explanation given by Movers, in which Bunsen concurred, seems to me to have been, that either one of the pillars represented, as a whole, either one of the brothers; that "the pillar consisting of a pointed and detached column with a capital on the top, it was probable that the former represented Usov-Mars and the latter Conn-Hypsuranios. There appears, of course, no salient objection to this probability, and so either pillar would have represented either one of the brothers, while the two would represent different manifestations of character of the two or perhaps ultimately of the one, considered in his different manifestations, and outworkings of character in his different modes and tenses?

FISHERMAN, AGRICULTURIST, DEMIURGE, CHAMPION, ETC.:

In reference to Alieus and Agreus, the fisherman and the hunter, the first of these evidently had reference to Sidon (Tsidon, which in the Phœnician would mean a harbor for ships, Tsi, a ship, duin or don, a harbor; fortification) for the root zud (Tsud) signifies to fish, and ship is fish read backwards; the same word. It signifies also to hunt so that both names would doubtless have the like local connection. From the root zud comes Zayad, hunting and Zidon, fishing. The representation also implies that fishing and hunting were primitive pursuits of men. Thus, although the roots "to hunt" and "to fish" are different in the Greek they would be very probably near variations of the same root in Sanchuniatho's Phœnician history, which in the original is not now extant.

The next step in our second Cosmogony shows Khusor (Vulcan) and a brother unnamed, but whom some call Tubal, born of Agreus and Haleus. According to Eudemus Khusor is the Demiurge, the Creator. Here he discovers iron and creates the fish-hook and bait. He is also versed in incantations, songs and divinations. He was, moreover, called Melech (Moloch): He was the great Melicarthos, the patron of Carthage, and was held in high honor throughout Phœnicia. In connection with his other names he is also called Zeus or Jupiter. If we were fortunate enough to know the history of his brother we might, perhaps, learn whether he had made any such useful discoveries as the fish-hook. But some say he invented

the art of building walls of brick. This may seem to have been a paltry discovery compared with that of the fish-hook and bait, but we know that working among iron and producing fish-hooks and baits (of course all know what a bait is) was at least part of the business of this blacksmith god. It is the opinion of some that his unnamed brother only made an improvement in brick making, that before his time sun dried bricks only were used and that he burned them with fire. It is hardly supposable that he had such an artistic and well equipped institution as our modern brick yard amounts to. Out of the whole of this connection the waggish pupil of Euhemerus devised the most absurd of fables, namely, that Melekh taught his people the art of building walls of brick on which account they deified him after his death. He must, indeed, have been abundantly recompensed for the products of his creative skill.

But the same persons who have supposed that Khusor and his brother only made an improvement in brickmaking, seem not to have taken sufficiently into consideration that their own two sons, namely, Technites, the Artisan, and Geinos, the Earthborn, made a new improvement in the production of brick, by mixing with the clay what some interpret straw, but I find in the original to mean rubbish. These, moreover, invented roofs. We have seen that Saminarum-Israel, who lived at Tyre, invented the art of building huts. Here we find Technites and Autochthon, the sons of Vulcan and his brother to have invented artistic roofs. Their roof was, doubtless, an improvement upon the old one, at least to such a degree, that if it were made at the present day it would in comparison of the old one be thought worthy of being patented.

The next we meet with in our progress are the children of Technites and Geinos, namely Agros and Agrueros or Agrotēs. Agros, in the Greek, means a field; Sadeh, in Hebrew, the same. It appears that this form, meaning a field, has been confounded with the Hebrew form Saddai or Shaddai, meaning the Lord, by the translator of Sanchoniatho's history. Agrueros is *Ἀγροῦ-ἡρώς*, the hero, or lord of the field. Agrotēs, again, is the man of the field (*ἀγρός*), a derivative from the word for field. Sadeh was Punic for field as well as Hebrew; and Saddai, as said before, was a name of God: the root Sadad (comp. Sud whence Sed an idol) is common to all the Semitic languages. The word Agrueros is sufficient proof that the two terms, Sadeh and Shaddai, were confounded; for it must be a translation of the ordinary name El-

Shaddai, literally God Almighty, in Genesis, or, according to the misinterpretation, the Lord of the field ($\alpha\gamma\rho\omicron\upsilon\tilde{\nu}$ ἄρως). Agros alone is for Shaddai and the so-called brother is the full form of the same name.

THE BENE-EL AND CABIRI OR THE GIANTS AND DWARFS, ETC. :

The Bene-El, "sons of God," (Gen. VI, 1-4) were the giants, sons of El-Shaddi. The explanation of them here as Titans is, therefore, perfectly suitable. The line of the ancient Egyptian kings appears to have been of that primitive large-framed race, for it is repeatedly said in the history that they were giants and one named Sesochris is said to have been in height five cubits and three palms or over ten feet. The word Aletai means Nomades, by which it would appear the employment of the Phœnicians, in the time indicated, was largely of the pastoral kind. The ancient Egyptian kings, too, of the line of Menes, so called, were of the Shepherd stock. It is thought that the word Nephil, plural Nephilim, as the offspring of those sons of God are styled in Gen. IV., was the Hebrew equivalent of the term Aletai. The Chaldee word Niphla, which means the constellation, Orion, and, in the plural, the greater constellations, may be thought to present some analogy to the idea of the powerful giants.

We come next to Amynos and Magros, of which the first appears to be the same with Amun, builder, the remark about the construction of unwall'd villages suiting this derivation. Magros is the God Makar mentioned in the Punic inscriptions. According to Pansanias (X. 12, 2) the Egyptians and Libyans called Hercules Makeris; the Libyan kings claimed to be descended from him; he came from Phœnicia. Titanes and Boccoris are mentioned by Arnobius, as Gods of Mauritania, and the latter name occurs in the Mauritanian inscriptions. Near Berytus, in Phœnicia, there is a river Magoras; and in the same neighborhood Strabo says there is a plain called Magoras, where was, in ancient times, a gigantic dragon. Finally Makar is one of the seven Cabiric Heliads, who, in the Phœnician colonies of Lesbos and Rhodes, slew their pious brother. Magaros, means pasturage, from garos, to pasture, hence the tending of cattle is ascribed to our Magros. He was a pastor.

The next distinguished pair in order are Misor and Sydek, which we have before sufficiently explained as well as Taaut, the son of Mi-

sor ; but we will say a few words about the Cabiri who are called in the succeeding history of the Kronidae, "the seven children of Sydek," and their brother is called Æsculapius, "the eighth." The Cabiri and the deities identified with them are explained by Greeks and Romans as "the strong," "the great." In Job (XXXIV. 17, XXXVI. 5) Kabbir the strong, is an epithet of God and put in equivalence with Zaddiq, the righteous.

There is no doubt that the Hebrew root is Kabar, meaning the great, the powerful, and since the great and powerful chief is he who passes forward or over in the van of his army, why then Chabar or Chebar means the same, so that the root means the mighty and they that pass over or forward as well. Damascius (*Vita Isidori cexlii. 573*) tells us expressly that "Esculapius was not either a Greek or an Egyptian, but a native Phœnician resident of Berytus. For that to Sadyk there were born children who were called Dioskuri and Cabiri and that to these there was an eighth, Esmun, whom they called "Æsculapius."

It is reasonably concluded that the name the Phœnicians called those seven brothers was that which Herodotus writes Pataikoi, which was that the Greeks gave to those images which the Phœnicians carried at the poops of their triremes, as representing their patron Gods. Their connection with the art of navigation is implied in that Philo says that they were the first that invented the ship. Herodotus, in his passage about the Pataikoi (III. 37) says further: "Cambyses also went into the temple of Vulcan (at Memphis) and laughed heartily at the image. This figure of Vulcan bears a strong resemblance to the Phœnician Pataikoi: which they put at the head of their triremes. I will describe them for the benefit of those who have not seen them; they are figures of pygmies (dwarfs). He also went into the temple of the Cabiri which the priests alone were permitted to enter. The images he caused to be burned after he had laughed heartily at them. They are like Vulcan and are said to be his children." Vulcan is the Ptah of the Egyptian monuments, and evidently was not directly of Egyptian origin. The derivation of the word Ptah is reasonably traced to patach, which in Hebrew signifies to open, and is thus the root of Pataikoi. The daughter of Ptah is Ma, "Truth and Justice," being the symbol of the universe, the true essence of the creator. Sydek, the Just, the greatest of whose sons, the eighth, is called the fairest of the Gods, the Æsculapius from whose race the discov-

eries of medicinal recipes and medicinal plants are derived, corresponds with Ptah, the father of the Pataikoi. This Ptah is represented turning the egg on a potter's disk. He is the opener and as the Semitic Demiurge, opens the cosmic egg, whence he is called Anogeus.

The Greeks used the term Cabiri to express the Gods worshiped in Samothrace and elsewhere, who were identical with the Corybantes of Crete as well as the Dioskuri (Castor and Polydeukes). With these Pataikoi or Mighty Cabiri, were associated in the idea the numerous Cabiri or great Gods, who were worshiped under other names, as wonder-working deities with secret and bloody ceremonies. The Kabiri in Phœnicia were cosmogonical powers and they were collectively "the eighth" as the soul of the world. The number seven indicates a planetary idea; this, however, not an original but derivative and symbolical form, preceded by the simple solar representation as it again presupposes a cosmogonical one. Although Herodotus does not mention the Kabiri as being seven or eight there is no reason to doubt that they were recognized as of this number; for a God who is identified with Hermes, namely Thoth, the son of Misor, Sydek's brother is, in Egypt, worshiped as the eighth and bears the same name, Ashmun, as the Phœnician one, Eshmun.

The Dioskuri cannot, perhaps, properly be considered as Kabiri, for their likeness, or that of the twin Gods who are supposed to be identified with them did not stand in the temple with the Samothracian Cabiri, but merely in the entrance of the temple of Ambracia. No Semitic word appears in the Samothracian mysteries of the Cabiri or those of the Phrygio-Trojan Corybantes except in the case of Cadmilos, who appears in the Cabiric festivals as the fourth. He is represented as the assistant of those three Samothracian Cabiri, whom as we learn from the Scholiast of Apollonius (I. 913) the learned Alexandrian Mnaseas called

Axieros — Axiokersa — Axiokersos,

and explained as

Demeter — Persephone — 'Aides.

The name is obviously connected with Cadmos. Hence Cadmilos (Casmilos) who is explained as Hermes, is Semitic and the Eshmun — Æsculapius, the revealing, and afterwards the min-

ister of the divine will. This general idea contains the root of the wonderful myth of Cadmos, of which Cadmil and Cadmon are variations or strictly diminutive forms: For his wife Harmonia, dressed in a robe studded with stars and wearing a necklace, representing the universe and the duties they both perform, have a plainly cosmogonical meaning.

Still less does there appear of a Semite connection in the singular and horrid myth of the three brothers, two of whom sacrifice and bury the third, on which occasion all the initiated embrace their hands in the blood of the victim, accompanied doubtless with vows. The one who is sacrificed is stated to have been Dionysus.

Thus far it has been made plain that the Cabiri or Pataikoi belonged to Phœnicia, but were connected with Egypt linguistically and that their oldest root signification is cosmogonical.

To the Cabiri we find to succeed Eliun, called the Most High, and a woman called Behuth, who lived about Byblos, that is, says the interpreters, were worshiped there. Baaltis, the wife of Adonis, was worshiped with her husband in the same sanctuary at Byblus. She is identical with Hastoreth, whom the Greeks call Astarte.

Moreover, the secret worship of the mother of God, called Amma, that is, Em in the Hebrew, in the Egyptian, Ma (the same word read backwards) was especially celebrated in the shrine of Aphaka at Byblus, near the river of Adonis. A lake called Boeth, after the name of the Goddess, is especially mentioned in the commentary of Germanicus upon Aratus.

The true reading for the name of the Goddess of the Byblians, then, is Behuth, *i.e.*, the void, identical with Bohu, empty space, in Gen. I. 2, and with the above mentioned Baau, the wife of Colpiah, at the head of this second cosmogony. Behuth (Bythos) means also the mother's womb. The fundamental idea of her, as collected by Movers from the customs of the primeval mother Goddess, was that of the mother of life, the Chaveh (Eve) of Genesis.

This pair of deities was worshiped at Byblos as Adoni (Lord) and Baalti (Mistress): and of them was begotten, according to Philo,

Epigeios and Autochthon.

This name corresponds with Adam, or Cadam or Cadmon, etc., the first man being implied. Adam, in Genesis, is created by El, the most high God.

Of Adonis the principal sanctuary was at Byblus. It may not be necessary to repeat the story, which is already so well known, of his having been gored by the boar of Mars (Winter) and bewailed by his unconsolable spouse, Aphrodite. Of this same God the disappearance was lamented every year on the coast of Phœnicia and his resurrection celebrated with correspondiug rejoicings; festivals which the Greeks rightly considered as those of their own Dionysus and of the Egyptian Osiris and Isis. Philo himself tells us that this, in effect, was so stated in the Phœnician records as follows:—

“Eliun met his death in a combat in the open field. He was deified and the children offered to him libations and sacrifices.” This contest in the open field appears to be the contest alluded to as with the boar of Mars; and one class of Mss. reads, “in a contest with wild beasts.”

In all of this we discover the Osiris and Dionysos myth, the germ of which appears in the secret worship of Lemnos and Samothrace. Some Phœnician euphemerist and amalgamator has been suspected of having himself invented the above passage about the children of Elium (Uranos and Ge); it being claimed that the original position of the myth is that wherein the Lord of Men dies and comes to life again.

THIRD PHŒNICIAN COSMOGONY.

Cosmogony of Byblos concerning Uranos and Cronos.

1. "..... (whom, *i.e.*, Epigeios, the Earthborn or first man, our Adam), they afterwards called Uranos (Heaven), so that from him, indeed, the firmament above us, by reason of its surpassing beauty, they call Uranos. To him, of the above mentioned pair, there was born a sister who was called Ge (Earth), and it was because of her beauty they so named her. Their father, the Most High, having ended his life in a combat in the open air, was honored as a God, to whom, indeed, his children offered libations and sacrifices.

2. Uranos having taken possession of the government of his father, took to wife his sister, Ge, and had by her three children, El, who is also Cronos, Baetyl and Dagon, who is the same with Siton, and Atlas.

3. By his other wives Uranos had also a large family. Ge, on account of his being ill-tempered and jealous, abused Uranos, so that they separated from each other. Uranos, however, after he had separated from her, approached her again, whenever he pleased, by force, and then again deserted her. He even attempted to destroy her children, which Ge several times prevented, having succeeded in originating an alliance with herself against him.

4. "Cronos, having arrived at man's estate, made use of the advice and assistance of Hermes Trismegistus, who was his scribe, and thus assisting his mother, availed to ward off his father Uranos."

5. "Now, to Cronos there were born children, Persephone and Athena: The first died unmarried: But, by the instruction of Athena and Hermes, Cronos manufactured sickles and spears of iron.

"Hermes then, by repeating magical formulas to the allies of Cronos, caused in them a desire to make war against Uranos in favor of Ge; and thus Cronos, having circumvented Uranos by war, drove him from the government and seized upon the sovereignty."

6. "In this contest the lovely wife of Uranos, being in a state of pregnancy, was taken prisoner and by Cronos bestowed in mar-

riage on Dagon. While married to the latter she brought forth the child whereof she was pregnant of Uranos and called it Demarus."

7. "Upon this Cronos built a wall around his dwelling and erected the first city in Phœnicia, namely, Byblos."

8. "After these things Cronos, having become jealous of his own brother, Atlas, acting on the advice of Hermes, cast him down into the abyss, which covered him up."

9. "At about this time the descendants of the Dioscouri, having collected light boats and vessels, embarked, and having been cast ashore near Mount Casion, they built and dedicated a temple there."

10. "The allies of El, who is Cronos, were called also Elohim, that is Cronidæ. They were so named in the time of Cronos."

11. "Cronos had a son, Yadid, whom he slew with his own weapon, which arose from a suspicion he had formed of him; and thus with his own hand he deprived his child of life. In like manner also he cut off the head of his own daughter; so that all the gods became alarmed lest Cronos might have become insane."

12. "In progress of time Uranos, who had made his escape, sent his virgin daughter, Astarte, with her two sisters, Rhea and Dione, in secret, to get rid of Cronos by artifice. These, Cronos having taken, made them his wedded wives, although being his sisters. After Uranos had come to the knowledge of this, he, with his other allies, made war upon Cronos. Heimarmene and Hora, therefore, Cronos retained, having appropriated them to himself."

13. "Now, the God Uranos invented Bætyle (houses of God) inasmuch as he created stones endowed with souls."

14. "But there were born to Cronos by Astarte seven Titanidæ or Artemides, and again to the same there were born by Rhea seven sons, of whom the youngest was reckoned among the gods from his birth. By Dione there were born to him daughters and again by Astarte two boys, Pothos (Desire) and Eros (Love)."

15. "Dagon, however, after he had discovered corn and the plough, was called Zeus Arotrios."

16. "But to Sydek, surnamed the Just, one of the Titanidæ, having united herself in marriage, bore Æsculapius."

17. "There had, however, been born to Cronos in Peræa (the country on the other side) three children, namely, Cronos, having the same name as his father, Zeus Belus and Apollon."

18. "Contemporary with those were born Pontus and Typhon and Nereus, the father of Pqutus and son of Belus. But from

Pontus was born Sidon (who, by reason of the remarkable sweetness of her voice, first invented as an art the singing of odes) and Poseidon."

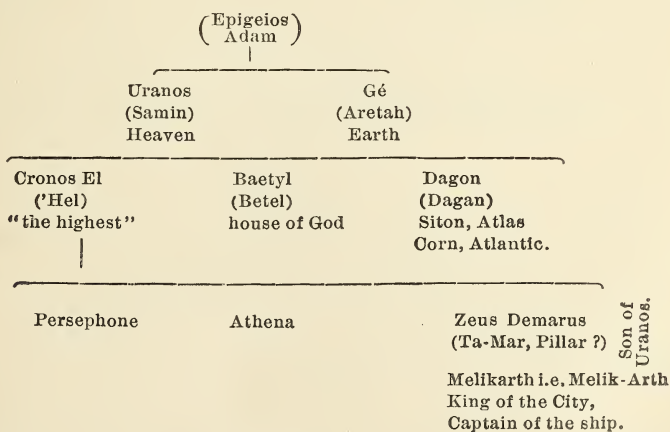
19. "But to Demaros was born Melikarthos, who is also called Heracles."

20. "Uranos makes war upon Pontus and takes, as his ally, Demarus, having first persuaded him to rebel. Demarus, then, attacks Pontus, but the latter puts him to flight. Demarus offers a thank offering for having been preserved in his flight."

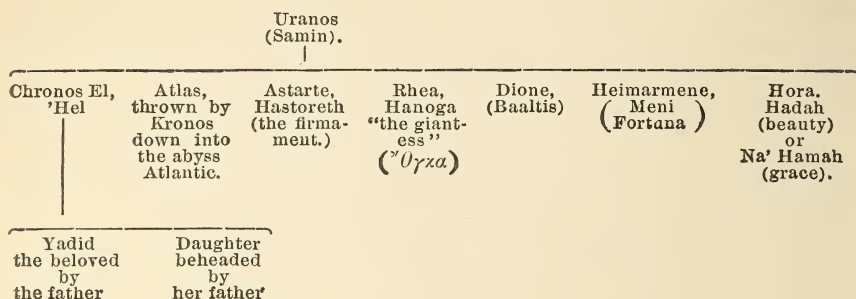
21. "Then in the thirty-second year of his own power and sovereignty, El, that is Cronos, having laid a trap for Uranos, his father, in a place situated in the middle of the country, and having overpowered and taken him prisoner close to the fountains and rivers, he cut off his generative organs. Here was Uranos deified and his spirit completed and the blood of his genitals flowed into the fountains and into the waters of the rivers, and the place is pointed out to this day."

22. "So many were the histories pertaining to Cronos and of such a venerable nature pertaining to that life celebrated by the Greeks, of those in the time of Cronos, who, they say, constituted the first golden race of Meropean men, enjoying the blessed prosperity of the ancients." — Eusebius.

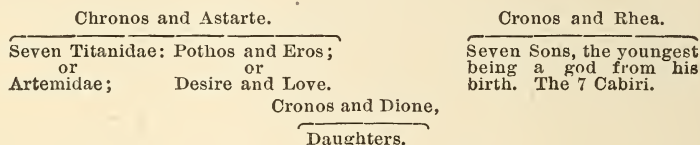
SYNOPTICAL VIEW OF THIRD PHœNICIAN COSMOGONY. FIRST GENEALOGY OF THE RACE OF URANOS.



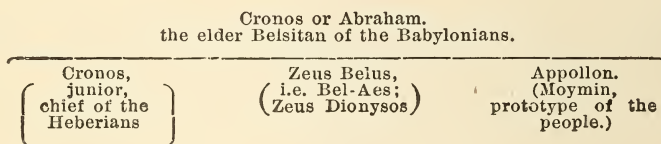
SECOND AND FULLER GENEALOGY OF THE RACE OF URANOS.



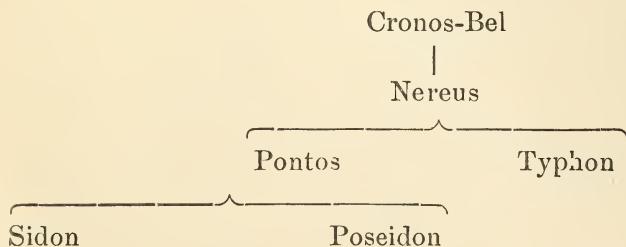
GENEALOGY OF THE RACE OF CRONOS BY ASTARTE, RHEA AND DIONE.



GENEALOGY OF THE RACE OF CRONOS BEGOTTEN ON THE OTHER SIDE OF THE RIVER.



GENEALOGY OF NEREUS, PONTOS AND POSEIDON.



If we but possessed the Phœnician original we would more clearly understand this whole account. We are, however, told that El

is the Phœnician name of Cronos. Subsequently it is written Ilos. But this is only part of the full name Caethanair or Sethrael which means the same. The second son of Uranos is called Baetyl, which means house of God; a simple way of spelling it is Bethel. The Baetulai were the sacred stones, which were supposed to have fallen down from Jupiter (*Διοπετεινός*) and were held sacred on account of the divine power supposed to be inherent in them. In Gen. (xxxvii, 11–19) we find the word used. On the top of the mountain between Jerusalem and Sichem Jacob, when on his journey, is overtaken by the night and he lays his head on a stone and goes to sleep. In this state he has a vision, in which he sees the angels of God descending and ascending on a ladder between heaven and earth and is fully conscious of the divine presence with him. Therefore he exclaims: “How dreadful is this place; this is none other but the house of God (Beyt-El) and this is the gate of heaven.” And Jacob rose up early in the morning and took the stone that he had put for his pillow and set it up for a pillar and poured oil upon the top of it. And he called the name of that place Beth-el; but the name of that city was Luz at the first.”

The third son of Uranos is Dagon, which is Dagan, corn. The Greek form of it, Sitos, root sit, also implies this. That the clan Deaghaidh, *i.e.*, Deaghan, “the good chief,” and that of Conn or Conair (Corn) was the same in the old Gaelic with the clan Ith (*i.e.*, wheat, corn, fuller form Sith, Greek root Sit) is not at all wonderful! The Bible mentions Dagon a God of the Philistines, who fell over in the presence of the ark, and had his hands broken off at the wrists. This God had a human body, ending in that of a fish, like the fish-shaped Goddess, Derkato-Astergatis. Philo’s own account makes Poseidon or Neptune to be a God of this kind, and his other name Atlas, root Atlant, whence Atlantic, connects Dagon with the idea of the sea.

The fact here presented, then, of Dagon, the God of agriculture, being connected with the idea of a fish would indicate, at least in some sense, the idea the Supreme God; and the three names given in this connection, Cronos–Baetyl–Dagon, would simply present three ideas in relation to the one, say, as God; God’s house, in this case taken as the earth, and then the fruits of the earth, which come from God through the instrumentality of agriculture.

In the original, from which Philo translated, the earth must have been called Areth or Adamah. The former is the word earth by a

slight transposition of the letters, and it is the primeval word for what it represents: Adamah is a derivative word from the form Adam which latter is a word used by the Phœnicians for the earth; but which also must have been understood to represent the heavens, for the word dome, which means the roof, ceiling (Caelum) or firmament is but an abbreviation of Adam or Edom. And in the first item of our second cosmogony Epigeios or the first man, equivalent, indeed, to our idea of Adam, is said to have been called Uranos, "so that from him the firmament above us, by reason, of its surpassing beauty, they call Uranos." It is not certain that the Phœnicians would have used their word Rakia, which in the sense of the firmament signifies the broad expanse rather as an extended flat surface than as the concave of a hemisphere, to convey the same general idea which the Greeks conveyed by Uranos. The latter word in the Greek mind appears to have been connected with the same idea as the Latins conveyed in the expression Jupiter Pluvius. From Uranos came down the pouring rains of the Greeks. Uranos, however, is simply a Chaldaic root-word with the Greek case ending as Urchan, Gaelic Airchan or Chanair, from which you already perceive it is the name Cronos in disguise, or you can have it the other way, Cronos is Uranos in disguise. It is possible that Samin (Asima in Samaritan) was the word in the original for which Philo put Uranos? This might easily have been connected with the idea of the pourer down of rain.

Cronos, previous to his contest with Uranos, is said to have had two daughters. The first, Persephone, died a virgin, and her death and resurrection (her rape by Pluto in the Grecian myth) were celebrated by the Phœnicians. Of this Grecian myth as well as of the powerful and wise goddess Athena we shall have some more mention further on.

Yadid, the beloved son, is spelled variously, Yedud, Sadid, Yadid, etc.

The ancient sacred records of the Phœnicians have borne that the worship of the Cabiri was brought from the coast of Phœnicia to Egypt; that is to say, the system of worship containing the idea of the seven world creating powers with the eighth, the Logos. The Phœnician Cosmogonical idea is found to be in general the same as we have met with in the Chaldaean cosmogony, as it comes through Berosus. Is this an improvement or obscuration of the former? It is no longer God who cuts off his own head in order

that man may be created from his blood, commixed with the dust of the earth; but God through love cuts off the head of his only begotten son.

COMMENTARY ON THIRD PHŒNICIAN COSMOGONY:

As to Damarus, who is also called Zeus Damarus, Movers has conjectured that the name of the city Baal Tamar, *i.e.*, Baal-Pillar, mentioned in Judges XX. 33, is connected with this name. The Nahr-Damar, a river sacred to him, is called by Polybius Damarus and by Strabo Tamyras.

It has been remarked that the offering of the beloved son, Yadid, by Cronos is the earliest instance of the divine self-consciousness being represented in the relation of father and son; and that thus the Chaldaean idea of the self-sacrificing love becomes in Phœnicia the offering of the son.

The virgin sister of Yadid, who was also sacrificed by her father, is she who was taken away in early youth (*i.e.*, recognized as a Goddess); her metaphysical circle is hardly as high as that of her sacrificed brother. Some suppose the Hebrew name of this Persephone to have been Zillah; which would make her a namesake of the wife of Lamech and mother of Tubal-Cain; but the apparent date of Cronos, which refers undoubtedly to the age of Abraham, would not admit of an identification of a daughter of Cronos El with a daughter of Lamech,

In what we have seen in the first Cosmogony Desire (Pothos) and longing (Eros) were the first world creating powers, together with primeval matter or darkness. It is difficult to determine the Hebrew originals for the Greek terms given, but they may have been respectfully Chaphazon, written by the Greeks Apason, desire, and Chasad or Hagabon, roots connected with the notion of longing, loving.

The seven Titanidae, one of whom was mother of Esmun Æsculapius by Sydek, the father of the Cabiri, Movers has explained to signify the constellation of the Little Bear. This constellation of seven, then including the polar star, which was called the Phœnician (ἡ φοινικη) because the Phœnician mariners took their bearings by it instead of a star in the Great Bear, which the Greeks used, might be thought to favor the supposition that this constellation was thought of as having some reference to Phœnician mythology.

The seven Cabiri, the powerful and mighty, represent the seven fundamental powers of the visible creation, which the Jews in later times called the seven archangels. This is a reasonable way of expressing their relation, their father being the creator, the opener of the Cosmic egg.

It is thought that the principal reason why the ancient Chaldaeans laid great stress on the number seven was the change of the moon every seven days, that is, the week; this again is symbolical of the solar system for "the eighth" is to be explained.

In regard to the children of Cronos, begotten in Peraea, I may say that by the Peraeans, the dwellers on the other side, the Phœnicians could only understand those who lived on the other side of the Euphrates; beyond the Jordan would not convey the meaning intended. The edition of Philo proves that this is the original sense of Peraea and that the children of Cronos begotten in Peraea has reference to the Mesopotamians and peoples east of these: Derivatively, however, the Cronidae are the Heberians.

Although our text places Pontos and Typhon before Nereus still it makes Nereus to be father of Pontos. In Hesiod Pontos, is the father of Nereus; and the Septuagint translates the *tehom* (Abyss) in Genesis by Pontos. The distinction between Pontos and Poseidon is that the one signifies the sea, the waves, the other, the god of the sea, the ruler of [it]. In connection with this I have met with the sapient remark that consciousness resulted (emanated) from a process of physical development.

Our Demarus, the king of the city, of the fortress, of the country or of the ship, was the Greek Herakles and in a Phœnician translation is connected with the river God of that name.

The singular representations of this closing scene of the contest between Uranos and Cronos belongs to the closing period of the Uranic age, which altogether has been ascribed 32,000 years. The story itself, which is clearly allegorical, may be explained somewhat as follows: —

According to the general belief of the Semites prior to the settlement of the order of time and the regular change of season, there existed a period of conflict between the powers, and, consequently, a period of desolation. Periodical visitations of rains and floods especially desolated the earth. Uranus, the rain God, is represented in the mythical account as a God, who torments the earth, and as thus a tyrannical ruler. His exorbitant powers must be curtailed and this

accordingly takes place at the fountains and springs not far from the sea. There raged the last great contest. Pontos, the ancient sea, which had as yet not been restrained by Poseidon, assists Uranos against Cronos, the organizer, and for this purpose allies himself with the God Demarus, who is named Zeus. The latter (the river), attempts to drive Pontos (the sea), back, but is put to flight. In connection with this interpretation, it must be remembered that the river, Demarus or Tamyras, flows down from mount Lebanon, and falls into the sea between Berytus and Sidon.

There is, however, extant an explanation of the above story from a different quarter which appears remarkably to confirm this view of it.

The river Belus after running a short distance out of a lake, which lies at the foot of the mountain of Galilee, called by the classics Kendebin, falls into the bay of Ptolemais (Akko). The shore consists of a sandy plain upon which, as mentioned by Pliny and Tacitus, the Phœnicians discovered the art of making glass; the same spot whence in modern times the sand was fetched to many points, owing to its adaptability for use in the production of this article. In this passage Pliny says: "The Belus was a deep river, the water of which was impure; but that the ceremonies connected with it were very sacred." In connection with this Josephus (B. J. 11, 10, 2) mentions a Memnonium, *i.e.*, a shrine dedicated to the sun god; which all refer to the festival of Adonis. When the water in the river of that name (Nahr-Ibrahim) near Byblus became red in consequence of the autumnal rains, this was a symbol of the mortal wound of the God; but the mixture of the fresh water with the sea was symbolical of the happy and productive union of Venus and Adonis. It was then called "the happily united Adonis water." The ceremony that became deeply impressed upon the minds of the people, which explains why the inhabitants of Old Tyre continued to celebrate in the month of October, "the festival of the marriage of the river and sea water," by which ceremony it became purified. Movers, on the authority of Marriti and Volney (Encyc. 422, Comp. 401) gives this account of it as follows: "At the beginning of October the inhabitants of the present Sur (Tyre) celebrate a festival which they call the marriage of the river and sea water. They go in procession with singing and dancing to the well near the gate of the city and pour a bucket of sea water into the well water which is thick at that season.

They believe that this will have the effect of clarifying it, but know nothing more of this strange custom than that they follow the custom of their forefathers in celebrating the marriage of the river and sea water, as they call it."

A TRADITION OF THE SYRIANS OR SIDONIANS CONCERNING THE HISTORY OF THE PHŒNICIAN KINGDOM IN THE REIGN OF CRONOS; CONCERNING THE LETTERS INVENTED BY TAUT; AND CONCERNING THE FIGMENTS OF THE LATER WRITERS.

"Again, in a subsequent part of the work, the historian, among other things, goes on to say" — (Eusebius):—

1. "Astarte the Supreme Goddess and Zeus Demarus and Adodus, the King of the Gods, dominated the country according to the command of Cronos. But Astarte placed upon her own head a bull's horns as a symbol of royalty. While traveling around the earth she found a star that had fallen from heaven, which, having picked up, she consecrated in Tyre on the Sacred Island. The Phœnicians say that Astarte is Aphrodite."

2. "Cronos, also, traveled over the earth, and to his own daughter Athena, he gave the sovereignty of Attica."

3. "But a plague having broken out and there being very great corruption, Cronos offered up his only begotten son to Uranus, his father, and cut around (circumcised) his own generative organs, obliging those in allegiance with him to do the same."

4. "Not long after this he consecrated another child, whom he had born to him, by name Muth, but whom the Phœnicians named Death and Pluto."

5. "After this, again, Cronos gave the city of Byblos to the Goddess Baaltis, who is also called Dione; but Berytus he bestowed upon Poseidon and the Cabiri and the Agrotai and the Halieis. These also consecrated the remains of Pontus at Berytus."

6. "But previously to this the God Tantos had made imitations of the appearances of all the Gods, Cronos, Dagon and the rest, and thus formed the sacred written characters of the Alphabets."

7. "He also invented for Cronos, as a symbol of dominion, four eyes, for the front and hind parts of the head: Two of these quietly nodding (sleeping); and upon his shoulders were four wings, two

as it were flying, and two quietly lying down. The meaning, indeed, was that Cronos, while sleeping, could see, and that even while being awake, he slept; and, likewise as to his wings, he flew while at rest, and, while flying he rested. Upon the shoulders of each of the other Gods he placed two wings, as being because they flew with Cronos. And, moreover, he placed upon the head of Cronos two wings, one of which symbolises Reason, as being the highest guide; the other observation."

8. "Now Cronos, having come to the land of the South (Notos) gave to the God Tautos Egypt as a royal residence. This, says he, the Cabiri, the seven children of Sydek, and their brother Æsculapius, "the Eighth," first of all recorded as the God, Tautos, enjoined them."

9. "Thabianos, the very first of the early hierophants of Phœnicia, gave, in a paraphrase, a physical, sensuous, meaning to all this and mixed it all together with what befell the earth and the heavenly bodies; he then communicated it to the prophets, who have the direction of the wild orgies and sacred ordinances."

10. These, in their turn, did what they could to increase the obscurity, and, in this state, transmitted the tradition to their successors, and the foreigners who were initiated. One of these latter was a Syrian, namely, the inventor of the three letters, a brother of Chna, who was called the Phœnician."

("Immediately after he adds." — Euseb.)

11. But the Greeks, who in natural genius surpass all men, claimed for themselves the greater part of those discoveries, as if they had been their own. They then dressed them up in a taking fashion, clothed over with a mythical garb, in order to fascinate men's minds. Out of those creations did Hesiod and the Cyclic Poets fabricate their theogonies and the absurd stories of the giants and Titans, which, being spread abroad by them, obtained the mastery over truth. We having been accustomed to hear those stories from our childhood, which amongst us have passed current for many centuries, cling to the customary mythology, as though it were a treasure confided to us, as I have stated from the beginning. This medley, thus gradually strung together, has gained such an ascendancy that people have great difficulty in laying it aside; the consequence is that truth appears idle talk and fiction truth."

12. ("So much may be collected from the extant writings of Sanchoniatho, which were translated by Philo of Byblos, and whose veracity was guaranteed by Porphyry, the philosopher." — Euseb.)

COMMENTARY ON THE PHENICIAN HISTORIC TRADITIONS OF THE
REIGN OF CRONOS, THE INVENTION OF LETTERS, ETC. :

Adodus, called above king of the Gods in connection with Astarte (Hasteroth) and Zeus Damarus, is Zeus Dionysos, the Phoenician Hadad, who can be traced throughout all Syria, Mesopotamia and Palestine, as the Sun-God. He represents the generative power of the Sun, while Astarte not only represents the starry heavens, but the all-producing and nourishing earth, as indicated by her cow's horns, Demarus, being in a sense the water God, is thought by some to be the same with Poseidon, but it is not so clear as to this.

Astarte in wandering round the earth discovers a star. The Phoenicians used the Little Bear as their polar constellation, not the Great Bear as the Greeks, and very wisely so as Thales remarks. The south-eastern star of the square (B Ursae Minoris) called Kochab on the planispheres was preeminently their ἡ πολυκχή, or polar star. It was the only star which to them was unaffected by the rotary motion of the heavens. When the goddess was making a tour with her husband round the world she discovered that it was the fixed luminous turning-point of the heavens; and so she consecrated it and communicated her discovery to the seafaring people who worshipped her. The expression, a "shooting" star, in the sense of a "shining" star, may have been the one implied in the original, which Philo translated a fallen star. This she discovered (εὑρεν) merely, did not, as it were, pick up. Travelers generally agree that in the very lovely valley of Aphaka a star dipped, at fixed periods, into the sacred lake and they called it Urania.

Among the Phoenicians zeal for religion and commerce went hand in hand. They possessed commercial settlements on the coasts and islands of Greece as well as in certain parts of Egypt at an early day and all mythology proves that in very ancient times sacerdotal traditions passed from Phoenicia into Greece. The Phoenician seafarers were accustomed to take with them their priests, who doubtless on the voyages made astronomical observations as well

as, when necessary, acted as interpreters with the different peoples with whom they traded. It is perfectly natural that they should endeavor to establish their own religious system wherever, they thought they had an opening for it, but of course this establishment was to be found wherever they left a colony of their own people.

On the other hand there are in Greek mythology many different allusions to Greek settlements on the coast of Palestine towards Gaza and Egypt. An old cuneiform inscription, mentioned by Rawlinson, speaks of the abandonment of one of those settlements, perhaps shortly after the time of Cadmus. And it is now generally agreed not only that the Æolian colonies in Asia Minor date from a very high antiquity, but also the Ionian whom some place at about 1500 years B. C. We see therefore how that Cronos in traveling over the earth makes his daughter, Athena, sovereign of Attica.

When it is said that in the introduction of circumcision by Cronos as a substitute for the sacrifice of the only-begotten son we enter upon the domain of history it may be replied, "Yes, history without a chronology," or with only a distantly approximative one. It may of course be left an open question whether Abraham was the first who introduced the custom of circumcision or whether he revived an ancient pious ordinance, which was a symbol of moral separation and consecration. But the history both of Phœnicia and Carthage shows that the ancient institution of the sacrificing of the first born son was continued to a late period; so that they could not have accepted Abraham's interpretation of God's will; however they might leave an ancient usage as they found it, but did not perfectly understand. The religion of Abraham, properly understood, was the religion of the heart, of the spirit, as the religion of the true children of Abraham is that of the heart, of the spirit.

When it is said that Cronos gave the city of Byblos to the Goddess Baalith, who is Dione, *i.e.*, Juno; and assigned Berytus to Poseidon and the Cabiri and to the Agriculturists and Fishermen it could only mean that those deities mentioned had establishments in those cities dedicated to their worship. At Berytus the remains of Pontos were interred.

Cronos is also said to have dedicated another child besides his only begotten son, whom Rhea had born to him and who was called in Phœnician Death and Pluto. If this were a male it differed from

the previous case in which it was a daughter, doubtless the Phœnician Persephone, the queen of the Lower World.

We are here told next how the letters of the alphabet were first formed, namely, each one of the original letters invented by Taut, which are supposed to have been about sixteen in number, bore some likeness to a God. Upon the Phœnician alphabet Philo wrote an especial work but, according to Eusebius, it did not contain much of interest, but dilated to a less or greater degree upon the subject of the serpents. In the later times it appears to have been a good text book for the mystics.

In the representation of Cronos with four eyes and six wings we have proof of the high antiquity of the idea of the Cherubim with four eyes and the Seraphim with six wings. On each of his shoulders Cronos (El) had two wings, one above and one below, which made four, and the two wings on the head made six wings. He had four eyes, two being placed in the front part and two in the back part of his head. From the general description given it is not difficult to form some conception of Cronos-El. In apportioning all those appendages Taut gave to each of the other Gods two wings, one on each shoulder, because they flew with Cronos. The practice of representing the Gods with wings is found to have been very ancient and not exclusively peculiar to the Etruscans. It was adopted by the Greeks in particular instances only, as in that of Hermes and Eras.

When Taut first received from Cronos Egypt as his dominion not only the Cabiri, the seven sons of Sydek, but "the Eighth," Æsculapius, the God of Medicine, recorded it. This fact of the recording of the grant of Egypt to Taut (Thoth) by the seven Cabiri, and their brother, "the Eighth," may indicate to us that this religion was now for the first time established in the land of the Nile.

Taut, holding the throne by the grant of Cronos, the Cabiri and their brother held the recorder's office and were the registrars of deeds for the land of Egypt. The government and religion of Thoth was here established now in all their force. Would the idea have reference to the establishment of the dynasty of Menes, which at its beginning is connected with the name Thoth? The seven Cabiri, then, or rather the eight, were the oldest Gods of this religion which was transplanted thus to Egypt. They do all things in this dominion in accordance with the will of Thoth and his Cabiri may have been making their expedition into Egypt when their ship

stranded near mount Casion in southern Palestine, whereon they dedicated a temple.

Philo gives to the first allegorizer, who paraphrased and appended to the old simple histories of the gods, the mystic references to the earth and heavenly bodies, the name Thabianos. It is strange that this name should be understood by some for Sankhuniatho, who appears to have contended against this mysticism, which Philo himself ridiculed. There are many circumstances to support the conclusion that a mysticism something like this existed long before the Neo-Platonists, especially in the old dynasties of Greece. It was a combination of the Semitic tenets of Phœnicia and of the coasts of Asia Minor and the islands, with the sacerdotal Orphism of Thrace.

After we have been informed that Taut had invented the alphabetic characters, each having a reference to the likeness of one of the Gods, we are told that Canaan or Chna (as written in Phœnician) had a brother, who "added the three letters." We find that, according to the documentary reading of the old text, his name was Isiris. Some think this has reference to Mesopotamia, the Syros or Syrios of Herodotus. Pliny mentions the Syrians with the Phœnicians and so does Clemens of Alexandria as the inventors of the alphabetic characters. Franz, in his *Epigraphik*, has shown that the only point that can be settled definitely in regard to the Greek alphabet is that the one originally possessed by the Ionians consisted of sixteen or eighteen letters. It is however, contended that the original Phœnician alphabet, including the three vowel signs for A, U, and the more recent I, consisted of only fifteen letters. The three added to the fifteen or sixteen by the brother of Chna would have made in all eighteen or nineteen letters; but we are not told whether or not the added three had any reference to the appearance of any of the Gods. We are speaking now in reference to the earliest alphabet, which, perhaps, they termed the divine alphabet, and we find that it is not represented as strictly phonetic, but as a regular alphabet, and not syllabic. For, firstly, if such had been the case the distinction would have been noticed; and, secondly, though we might conceive that in those early times there had been fifteen or even nineteen names of Gods yet it would be difficult for us to conceive of sixty or seventy deities, which number at least, would be required for a syllabic alphabet.

EXTRACTS FROM OTHER WORKS OF PHILO.

1. Concerning the originators of the Phœnician theology:—

“The same (Philo) writes also those things concerning Cronos in his treatise about the Jews.” Eusebius.

2. “Tautos, whom the Egyptians name Thoth, a man celebrated for wisdom among the Phœnicians, first arranged those things pertaining to the worship of the Gods, which had previously been in a state of confusion, owing to the popular ignorance, into a regular scientific system. After him, many generations, the God Surmubelos and Thuro, who was also called Chusarthis, following, threw light upon the secret theology of Tautos, which had been meantime obscured by allegories.”

3. Concerning the Sacrifice of sons.

“Shortly after he says” Euseb: —

4. It was a custom of the ancients, in circumstances of great danger, in order that all might not perish, for the governors of the city or people to offer up for death their favorite child by way of propitiatory sacrifice to the Gods. Those victims were put to death with secret ceremonies. Now, Cronos, whom the Phœnicians name El, a ruler of the land, and, subsequently, after the termination of his early life, deified in the planet of Cronos (Saturn) had an only begotten son by a nymph of the country, named Anobret, whom, on this account they called Yedoud (Yedud or Yadud, as according to some Mss.) for so an only begotten son is now called by the Phœnicians. There being great danger threatening the country from war he, having adorned his son in royal apparel, and prepared an altar, sacrificed him thereon.”

These two fragments, though short, give us some as important information concerning the oldest religious history of the Cananites, as we derive from the works of Philo.

The sacerdotal records of the Phœnician theology taught that the allegorical and profound wisdom of the myths which they contained was revealed to them by the Gods themselves and so these were transmitted as being from the Gods.

This revelation was especially ascribed to Taut, whose symbol

was the serpent and whose hieroglyphic-phonetic sign was Tet, the alphabetic character Theta, as implied above.

This is reasonably explained to signify that Thoth is the mythic designation or mythological exponent of an historical age of man in Asia and northeastern Africa, and one which is now illustrated by the Egyptian writing and monuments. In this age the mind was advanced beyond the stage of mere root or inorganic language, and was prepared for the introduction of the organic language of parts of speech and formative syllabication; in other words, it was the age which in the land of the Euphrates and Tigris had already passed from Chinism to Chamism. Hitherto Art and Science, Poetry and Philosophy, only existed rudimentally; now communication was facilitated and increased by means of writing; for the age we are considering may be thought of as, in a sense, the prototype of the later age of transition from Mss. writing to printing.

This old writing consisted of ideographic signs, pictures of things by means of symbolic characters, which Taut had invented from symbols of the Gods which had come under his observation. Out of this by means of an ordinary progression in language and writing grew the phonetic signs. Allegory was primeval, for some of the symbols were derived from the God Tautos himself; and much of the obscurity in the myths was afterwards cleared up by divine revelation.

The later commentators on the Hermetic revelations were two, namely, the God Surmubel and the Goddess Chusarthis, who is here called Thuro. This Goddess, we know from a previous notice to have been the wife or daughter of Chusor, as Baalti is called, the wife of Baal. Some of the best interpreters agree that she was the same with Harmonia. Thuro is the Aramaic form of Thora, law, ordinance, doctrine. She is called in Syrian Doto (from Doto, Data, law), and in the Syro-Phœnician city of Gabala there was to her a celebrated shrine, with the miraculous robe of Harmonia of Cadmos. She is found here by the side of the God Surmu-Bel, whom Movers (503 seqq.) explains as Churman-Bel, the serpent of Bel. This explanation is probably the correct one, although it has been disputed, because in Semitic the letter Cheth is not usually interchanged with the S sound. The latter, however, is usually found to be interchangeable with the He sound, our h, the smooth breathing of the Greeks, and it may possibly be that Her-

man-Bel was anciently spelled 'Hurman-Bel. Let this be as it may, we are doubtless safe in making Churman to be an equivalent for Sanim-rum, which would make Churman-Bel to mean, the combater or struggler with Bel. Thus we would have in him Hercules-Palamedes, also worshiped by the Greeks, who once wrestled with Zeus on the sand and had his hip sprained. He was the same with him called in the Canaanitish dialect Yisrael, Israel, *i.e.*, the struggler with El, God. Gaesherel is Alsether that is Alexander.

The Taut-Hercules of the Phœnicians, then, under several different names, is the originator of the oldest allegorical, or symbolical and mythological tradition of the Phœnicians. It is thought possible the priests were the first who did this successfully and promulgated it. We are dealing here, however, with a primeval theology which was continued on for many centuries before Sanchuniatho, who is supposed to have lived in the age of Semiramis, or the middle of the thirteenth century B. C.

A reading of some of the best Mss., describing Cronos as Israel, of which El would thus plainly appear as an abbreviation, has enabled some systematizers to make Judah, the son of Israel, out of Iedud, the son of Cronos, and the Nymph, Anobret, to be the source ('Ain) of the Jewish nation. And thus a complete system, all but romantic, has been fabricated out of Israel-Cronos and his son, the Jewish people, which Vatke and other men of philological minds have not disdained to adopt. But if it were true that Cronos was Israel, then it must refer to Cronos the second, or possibly a Cronos, the third, born on the west of Euphrates; for farther back I thought I might have successfully synchronised Cronos, the elder, with Abraham. We gather from Layard that at the present day the name Abraham is in Assyria pronounced Auraho. This indicates the b in the first syllable and the m in the last to be equivalent to the Gaelic b and m aspirated, that is, as u in connection with a long vowel. The form Abraham means the am, ham, people or son of Eber. In the Gaelic history the clan of Eber is the same with the clan of Conn or of Conair, of the latter of which forms Cronos is an equivalent. The Abramites, the Eberians or Auritai are literally the people from be-yond, that is, the people being of Conn. Cronos here, as everywhere else, is El, and his son, Yedud, as Philo interprets it, is the Monogenes, the only-begotten. The word Yadid also means the Beloved, and he is

called, in the highest sphere, Protogonos, the First-born. Abraham only proceeded to sacrifice his son Isaac, when he was prevented by the divine command from doing so ; but Judah, the son of Israel (Cronos) here, would be great-grandson of Abraham. Israel would, therefore, in a historical sense, require to have been a younger Cronos, if Cronos he was at all. It is certain, however, that the sacrifice of the son was continued till a late period, not only among the Phœnicians and Carthaginians, but among the Aramæans, Babylonians, Syrians and even Israelites, and their neighboring nations on both sides of the Jordan, to comparatively modern times. This sacrifice they made to Moloch, who himself in the days of his flesh, offered up the same sacrifice as solemnly as others. They thought it would be an acceptable offering to him ; a combination of ideal which appears not only absurd, but nonsensical, if this be all. The light in which those people viewed this bloody custom, which must have been always as revolting to the hearts and consciences of fathers and mothers as it now is, we are given to understand : “ The earthly,” said their sages, “ must be punished by the eternal ; any one who is willing to make this sacrifice, by renouncing what is nearest and dearest to him, will soften the hard heart of God and bring a curse upon his enemy, be he an individual or a people.” This is evidently speculative, the offspring of a religious consciousness sunk in superstition. The true God doth not require that his heart be changed, but that our hearts be changed towards him. This is the sacrifice he requires from his rational creatures. “ To this man will I look who is of an humble and contrite spirit,” are the words of Jehovah. Nor does he change ; but history proves that men, under certain religious impressions, will give up not only their best-beloved children, but themselves, to the most unspeakably cruel death, because that in their idea their religion (superstition) requires this, and that there will be in some way a recompense for the deed. The doctrine which Christ taught was that of self-denial and active godliness and this is the doctrine of his gospel, properly understood. God is Love, and He gave himself into being before all time in order that his creatures might partake of and rejoice in his glory. This, too, is the doctrine of the Babylonian seer, when he taught that the supreme God had cut off his own head, that man might exist upon the earth, fashioned out of dust, yet begotten of God. The Bible and Mythology alike teach that all mankind are God’s children.

Every man, woman and child on this earth is God's child, over whom he watches more tenderly than an earthly parent regards his offspring. He has a vast family upon the earth, for all of whom he cares, not grudgingly or with partiality, but as a kind, equitable and liberal parent. This should teach people that they should not be so partial as they too often are in their prayers; and even as to the idea of their family and nation. God, the father of all mankind, giveth to all his children liberally and upbraideth not; neither, when men come to discover their origin and relation, will they decide it to be either just or fair that they should be cruel to or neglectful of their creatures. It is well known that some philosophers, even of later than the seventeenth century, promulgated their Moloch doctrines in relation to the Bible. Is not that, they say, the doctrine which God himself has carried out by the offering up to death of his son? But the real meaning of the Scriptural doctrine being properly understood, there will be no difficulty in perceiving in these symbolical accounts a deeper and purer signification than that alluded to as discovered in them by some, not only mythologers, but theologians, shades of signification, I say, which might be said to verge on to the materialistic. This they may easily perceive without losing sight of the fact of the self-sacrifice of Christ for the salvation of mankind; nor will they find in it a secret and mystical theology, such as that by which some modern schoolmen have corrupted all ancient tradition and have rendered it not only insipid but ordinarily incomprehensible by the ultra-fantastical fashion in which they present it.

As to what Philo says concerning the origin of the Phœnician letters, whatever that may have been, Eusebius has not left us much, dropping it where Philo begins to talk about the Serpents. But we know that the serpent so completely conveyed to the Phœnician mind the idea of Taut, that they made the serpent the name and symbol of their letter Tet. Philo mentions this fact also when he speaks of the Egyptians designating the Deity by a serpent, curled up, with its head turned inwards (in a mystical sense as the eye of God in the world) and explain by it the form of their letter Tet.

Two other things also are conveyed in this fragment, which owing to the manipulation of it by mystifiers is not so instructive as it otherwise would be and the first is "that it is a peculiarity of serpents to represent in their movements the archetypes of various

forms," and that the Phœnicians called them on account of their intellectual activity and peculiarity the Good Spirit (Agathodaemon), a designation which in their idea had especial reference to the above account, which represents them as coiled up with their head in the center.

After relating how that the Egyptian God Kneph was represented with a hawk's head and quoting from several Hermetic and Zoroastrian writers he says: "All these arose from the doctrines of Taut and made up a treatise on nature as now before us. The first letters were those formed by means of serpents: and afterwards having built temples they placed them in the Adytum, instituted various ceremonies and services in their honor and constituted them their supreme Gods, the rulers of the Universe (the all).

"So far as to the serpents" (Eusebius):—

The sense generally seems to be that the forms which serpents attain in their various movements were used in the formation of the oldest letters, which represent the Gods.

When we seek farther how this may have been done and as to how many and which Gods were represented we find reason to conclude that each letter may have been designative of the God whose name begins with it. This is the case with the historical Phœnician letters and with the Egyptian Phonetics throughout. With respect to the Phœnician letters, for example, if we begin with El and the three brothers who are mentioned with him in succession we have the first four letters of the ordinary alphabet, that is, omitting the G sound, which was wanting both in the Phœnician and Egyptian alphabet.

AS TO THE ORIGIN OF THE PHœNICIAN OR HEBREW ALPHABET.

In speaking of the Titans, sons of Uranos and Ge, the first four are introduced in the following order: Elos, Baitylos, Dagon, Atlas:

I. Aleph — El	.	.	.	.	A.
II. Beth — Bethel	.	.	.	.	B.
III. Daleth — Dagon	.	.	.	.	D.
IV. He — 'Hatel	.	.	.	.	'H.

The number of letters, as seen before, which we should expect to find in the earliest Phœnician or Aramaic alphabets is about fifteen: For the fundamental number of the Gods not only in Phœnicia but in Egypt and all Asia is allowed by the best informed on mythology to have been seven. There were the seven Cabiri, being the same with the seven Titans. There were, also, seven Titanidæ, mentioned in other genealogies of the race of Cronos. Of the latter one dies a virgin and thus vanishes. The conclusion, therefore, is thought to be reasonable that the basis of the historical alphabet consisted of about fifteen letters, in such order and way that the seven Great Gods were mentioned first and then “the Eighth.”

But the name of the divine inventor, himself, Taut (Tet) constitutes the Eighth. He is called “the Eighth” and we are informed that his old symbol of the serpent was visible in the Phœnician Tet, which filled the eighth place in the alphabet, as we clearly still find in the Hebrew square character or the Babylonian written sign. This Tet letter is now the ninth in the alphabet, being pushed forward, as is said by the after introduction of the Gimel. This is such a coincidence as would seem to warrant us in concluding that none of the intervening letters had been dropped. We then have the succession:

- V. Vav — Heb. Uanc.....(Ocean).....V.
- VI. Zain — Zerah.....(Serach).....Z.
- VII. Cheth — Chadal.....(El as Saturn)....‘H, *i.e.*, ch.
Tet — Taut “the Eighth” (Hermes).....T.

Speaking in reference to the thirteen remaining letters of the modern Hebrew alphabet we can select seven original letters more out of this number. The three added letters must at once be given up, which are, doubtless, the last three, Resch, Schin, Tav; because, first, this is the natural meaning of the above expression “added,” and, secondly, because the Resch is represented by the old L, just as it was in Egyptian, and the Schin (as they supposed), is contained in the old Samech and has the same value. In regard to the last two letters named I may say that of the two Samech must be the original S, for its sharp sound, which is, also, very common in Egyptian could not be dispensed with in a Semitic alphabet. In like manner the Tau sound is represented in the

ancient Teth. There are then ten letters remaining: Of these the last two, Tsade and Qoph, the fifth and fourth from the end of the latter alphabet, do not exist in the Egyptian, and from their nature of compound letters they cannot be very old and are to be considered as added letters. It would seem strange that the sound Ts (Tsade) should be required in addition to Zain, but the form may have arisen dialectically, which was doubtless the way in which Qoph or Khoph arose, which is a certain aspiration or some peculiar way of pronouncing Kaph. Of the remaining eight the easiest to leave aside is Yod, which arises really from an aspiration of or a peculiar way of pronouncing the D, and besides there is no other letter on which a doubt can fairly rest, as to its belonging to the original number, the Ayin, which some have thought to be not an original, being really the original G, or Gha of that language. The Phœnician V sometimes taking the place of Yod as an initial letter does not necessarily indicate the Yod to have arisen from V, or even that they both arose from the same original; for this V, from its place in this alphabet and the analogy of the other ancient alphabets must be double g (digamma or double Ayin, and, as I have said, the Yod arises from the D. The Hebrew Kaph must be understood as the original G (hard) and the Ayin as the original Gh, this original G as well as the Kaph, being, as the Greek Gamma and Kappa, slightly guttural. In the Septuagint the Ayin is sometimes represented by the gamma (γ), sometimes by the rough (γ') and sometimes by the smooth (γ'') breathing. Some of the modern Jews give it the sound of ng or of the French gn in Champagne, either wherever it occurs or only at the end of words.

Our last seven letters, therefore, of the primitive alphabet are as follows :

- IX. Kaph — Kabar, the strong; name of Aphrodite at Tyre..K.
- X. Lamed — Lilith, Phœnician Goddess Night.....L.
- XI. Mem — Moledeth, Mylitta, Eileithya, Venus.....M.
- XII. Nun — Nahamah, Nemann as Aphrodite or Athena.....N.
- XIII. Samech — Sus, Susana, Lily, Epithet of Athena.....S.
- XIV. Ayin — 'Hayin, Ashtoreth, Astarte.....'Ha.
- XV. Pe — Patach (Pataikoi) the Opener, Creator, Ptah.....P.

For an Alphabet of sixteen letters I would suppose that the following had held place.

- I. The seven Cabiri, in the order given above.....(I-VIII).
- II. "The Eighth," who comprises them (masc.).....(VIII).
- III. Yod, Yah, Yahveh or Jehovah (fem.).....(IX).
- IV. The six Titanidæ, daughters of Cronos.....(X-XV).
- XV. Ptah, the Creator, the Opener of the Cosmic Egg....(XVI).

In these sixteen, which is double eight or the square of four, we have (as regards the idea of sex) nine or the square of three masculine, the active power; and seven, the old sacred number of rest or passivity, feminine.

The Egyptians evidently did not receive an alphabet ready made from Asia; for an investigation of their monuments indicates clearly that they began with a most ingeniously devised system of hieroglyphics and from those gradually worked themselves up to a purely alphabetical phonetism. The phonetic system in Phœnicia is a comparatively modern one. If the question be one of historical Semism it is decided that Cham first learned to write hieroglyphically in Egypt. In this sense, however, the Phœnician Alphabet is also hieroglyphical; for the understanding that the one we possess really exhibits traces of the pictorial representation of the ox, for Aleph, the house for Beth, the door for Daleth, etc., is well grounded. Good evidence exists that the letters representing the Gods were hieroglyphs, in which the serpent forms predominated. But while no good reason exists for doubting this tradition it is not by any means implied in it that the spoken language was written in this alphabet. What was written was not simply words; the object was to represent, at the same time and principally, ideas, qualities and symbols. Beneath each hieroglyph there may have been a myth or history concealed, and many of those so-called cabalistic interpretations may have been connected with them and in explication of them; I mean, particularly, such as we find attached to the signs of a later mystic development, especially in Egypt. It was not at all events a popular written character nor one which indicated a grammatical system. The general idea is impractical, unpopular and might be called of the fantastical order. It was closely connected with the sacerdotal order and the indications are that the invention of a theosophical alphabet of the character took place at a period when the western Asiatic development was strongly tinged with sacerdotalism; and

it is remarked that it made the Semites to have become the sacerdotal race of the world.

Of the alphabets the following is a synopsis : —

- | | | |
|-------|-----|--|
| I. | A. | 'El. Adoni, Aesar = the Strong, the Lord. |
| | 1. | Aleph, the ox (head with horns). |
| II. | B. | Beth-el = the house (hut) of God. |
| | 2. | Beth, the hut, the tent. |
| | 3. | Gimel, the camel, the long neck. |
| III. | D. | Dagon, Dagan = corn = Abur, old corn (the fishman) |
| | 4. | Daleth, the door. |
| IV. | 'H. | 'Hatel, the invisible (Hades). |
| | 5. | 'He, air-aperture, window. |
| V. | V. | Vu, Vam, the sea. |
| | 6. | Vav, hook, peg, nail. |
| VI. | Z. | Zerah, the rising Sun. |
| | 7. | Zain, lance, spear, ray. |
| VII. | 'H. | 'Hadal, 'Hedel = Saturn, the fading, rest, Orcus. |
| | 8. | 'Heth (Cheth), hedged in, hedge. |
| VIII. | T. | Teth, Taaut, the snake, reason. |
| | 9. | Tet, serpent. |
| IX. | Y. | Yod, Yahveh, Being. |
| | 10. | Yod, hand with wrist : Number ten? |
| X. | K. | Kaph, Kabar. |
| | 11. | Kabir, the Great, (plur.) and the Great (fem.). |
| XI. | L. | R. Lilith (Isai. xxxiv, 14), night, the overspreading. |
| | 12. | Lamed, goad. |
| XII. | M. | Moledeth, Mylitta, the Impregnating, Bearing. |
| | 13. | Mem, water (waves). |
| XIII. | N. | Na'hamah, Nemaun, Grace, Aphrodite. |
| | 14. | Nun, fish. |
| XIV. | S. | Sus (Saosis), the shooting out, Athena; Sate, arrow,
ray. |
| | 15. | Samekh, support, prop, pillar. |
| XV. | | Hes, Throne. |
| | 16. | Hayin, Eye. |
| XVI. | P. | Patah, Ptah, Hephaistos, the opener. |
| | 17. | Peh, mouth (opened). |
| | Z. | 18. Tsade, hook, fish-hook. |
| | Q. | 19. Qoph, axe. |

- R. 20. Resch, head (with neck).
 S. 21. Schin, tooth.
 T. 22. Tau, Sau, Sign, mark (on animals).

That the order of the letters in the Phœnician alphabet, for example M and N, water and fish, was arranged with a view to making such as were naturally connected or even of an analogous character succeed each other immediately, has been supposed by some. The juxtaposition of some of the letters, such as Beth, house; Daleth, door; Yod, hand; Kaph, the palm of the hand; Resch, head and Schin, tooth; would naturally suggest that there had been some such intention in the arrangement originally. But the supposed rule does not hold good throughout. With respect to the order of the characters in the Divine Alphabet we have no certain knowledge of the greater part of the corresponding names. Lepsius supposed that the arrangement of the characters in the alphabet, such as it was, must have been due to some organic cause; but he could have had no definite understanding on that score.

The historical information, then, which we gather from the above notices in the sacred books of the Phœnicians, in regard to the letters and their origin, is as follows; —

The letters were originally phonetic hieroglyphs of primeval invention. They were supposed severally to have been formed after the likenesses of the different Gods. Their number must have been less than eighteen; for the gimel, which is now the third letter was not present; nor were the three final letters, R, Shin, Tav, present, as I reckon them, to have been fifteen; being the same number and in the same order as in the Egyptian alphabet, a coincidence which tends to show the number and order as we have them to have been correct. These would be as follows: Aleph, Beth, Daleth, 'He, Vau, Zain, 'Heth, Teth, Caph, Lamed, Mem, Nun, Samech, Ayin, Pe. The historical Hebrew alphabet contains twenty-two letters, by the addition of the following: Gimel, Yod, Tsade, Qoph, Resch, Schin (which appears to be a fuller form of 'Heth) and Tau. Of the fifteen letters of the original alphabet there were eleven consonants and one (Vau) which was either a vowel or consonant according to its pointing. Of the seventeen letters, which constitute the old Gaelic Alphabet, five are vowels.

SKETCH OF THE COSMOTHEOLOGIES OF THE ANCIENT NATIONS.

THE SCANDINAVIANS.

Ancient Mythology has been fitly described as the medium by which the history and philosophy of mighty nations, long since passed away, the opinions held by the earliest heathen legislators respecting God and the universe, have been handed down allegorically to later generations. Lord Bacon has compared the mythical portion of history to "a veil interposed between the present and the first ages of the world." And, while my space precludes my entering very deeply into the subject of mythology, I may say, I do not consider the time misspent which is honestly and industriously employed in inquiring into the nature of the doctrines which, however erroneous, have long exercised a powerful influence upon the minds of mankind. But when, in pursuing the mythological investigation, one reflects on the striking resemblance which he will find to pervade the mythologies of all the ancient nations, he will conclude that such inquiry assumes a far higher importance, "a resemblance," says Sir William Jones, "too strong to be accidental" and which extends to the religions of all the principal and the most enlightened nations of antiquity. History teaches us, more or less definitely, that all the principal ancient nations had their peculiar theories respecting a creation of the world and a government of it by a Supreme Power, and these formed the principal subject of their mysteries and were the foundation of their popular worship. The accounts of the cosmogonies of many of those ancient nations have been preserved to the present time, some in obscure fragments, some nearly entire, and they afford an interesting subject of comparison. The following which is a brief account of the cosmogony of the Scandinavians, as found in the Eddas, may be taken as a more or less near representation of the whole of the cosmogonies and cosmologies. "In the beginning there existed nothing except one vast abyss, called Ginnungagap, which was wholly void. One side of this abyss, called Muspel-heim, faced towards the south and was warm; the other, Nifl-heim, faced towards the north and was cold. Out of Nifl-heim there rose a spring, Hvergelmer, which existed before anything else was created. It was full of poisons and its waters flowed by means of several great rivers into the abyss. The largest of these rivers was called Elivagar (the cold, stormy waters)

which penetrated farther than the others, but in proportion as it flowed from its source, it flowed with a weaker current, until, on reaching the center, its waters became so sluggish that they could no longer resist the cold, and thus became ice. Still, as the rivers flowed on, the ice accumulated so that at length the whole abyss was filled up with ice and rime. But in process of time the heat from Muspel began to act on the portion of the ice the nearest to it until the whole was gradually thawed, and from the thaw was produced the giant Ymer, whose vast bulk filled up a portion of the void. Ymer fell into a deep sleep, during which a man and a woman, were generated under his left arm, and one foot begat a son upon the other. From these are descended the race of the Hrymthussar or giants of the frost. At the same time that Ymer or the evil principle (for, acc. to the Edda, he and all his race were evil), was produced from the contending elements, Alfadur, the father of all things, created a cow, Audumbla, from whose udders flowed four streams of milk by which Ymer was nourished. She herself procured sustenance by licking some stones on which frost still lay and which were salt. By this process in three days they were moulded into a man who was called Bure. He had a son, Bur or Börr, who married a maid of giant race called Beyzla or Belsta, by whom he had three sons, Odin, Vile, and Ve. These three, shortly after their birth, slew the giant Ymer, the blood from whose wound drowned the whole of the frost-giants excepting Bergelmer (the old man of the mountain), who escaped with his wife in a boat and continued the race. After this Börr's sons took Ymer's body and set it in the midst of the abyss. Of his flesh they formed the earth, of his blood the waters and seas, of his bones the mountains, of his teeth the rocks and stones, and of his hair all manner of plants. They made the heavens out of his skull, and set four dwarfs, whose names were East, West, North and South, at the four corners to support it. They took also fires from Muspel and fixed them in heaven, above and below, to light up the heaven and the earth. And they determined the course of all meteors and celestial bodies, some in the heavens, some under the heavens. Moreover, they threw up Ymer's brains into the air, where they became clouds, and of his eyebrows they formed Mid-gaard." Such is the account of the creation of the world given in the prose or later Edda, the author of which has put in a continuous narrative details collected from several of the mythological poems, which compose what is called the elder or poetic Edda, and in this it is seen the origin of the abyss or chaos is not

attempted to be accounted for. Finn Magnussen views the Scandinavian cosmology as an allegory which he thus interprets:—“The giant Ymer represents the chaotic state of the earth, produced by the combined effects of heat and cold upon water, which, according to the mythical creed of most nations, was the first existing matter.” The cow, Audumbla, he thinks not an inapt symbol of the atmosphere which surrounds the chaotic earth and might be said to nourish it. The production of a nobler being, Bure, from the Salt Stones, might denote the emersion of the earth from the ocean. His son, Börr, the heavenly mountain, Caucasus, called, by the Persians, Borz, and which plays so important a part in the mythologies of the Aryan nations. From his union with Bestla or Belsta, were produced three powerful beings, Odin, Vile, and Ve, Air, Light, and Fire, which put an end to the chaos, or, in the words of the allegory, slew the giant, Ymer.”

Now, while, as I have said, it is not my present intention to enter very minutely into the details of the accounts of the cosmogonies generally, I may here remark that the notions entertained in most of them concerning the origin of the universe were scarcely more intelligible than we find this of the Scandinavians to be, and some of them seemingly still more extravagant. But we have seen how that Odin and his two brothers, Vile and Ve, formed the world out of the body of the giant Ymer, the description of which event will be found in an interesting way in the poetry of Oehlenschläger. As to the creation of man: Gangler asked, “Whence came men who dwell on the earth?” To which answered Har: “As Börr’s sons went out to the seashore they found two trees, out of which they created man, Odin gave spirit and life; Vile, understanding and vigor; Ve, form, speech, hearing and sight.” In the Voluspa we are told that it was Odin who gave the spirit (soul); Hoener, understanding; and Loder, blood and fair complexion. The ancient Greeks had a similar myth. Hesiod says that Zeus created men from ash trees and the nymphs of the ash tree (Meliæ) were said to be sprung from the blood of Saturn, and to have been the mothers of the human race. The Scandinavians, as seen here, had different mythical theories, for the origin of the human race and so had the Greeks and most other nations. The Scandivavian gods took for their own habitation the celestial city, Asgaard. Utgaard, or the uttermost abode, was allotted to the giants. The Aser, the giants and the human race were, however, not the only inhabitants of the universe. There existed various other beings, and nine distinct worlds for their abodes. Magnussen classes the nine worlds as follows:

1. Gimle, the residence of the Supreme Being, with its world from whence the light Elves first had their origin. Gimle is to be the abode of the good after the destruction of the universe.

2. Muspelheim, the region of the genii of fire.

3. Godheim, or Asgaard, the residence of the gods, or Aser, the starry firmament.

4. Vanaheim, the home of the Vaner or spirits of air, also called Vindheim, or the home of the winds, the atmosphere.

5. Manheim, or Midgaard, the residence of man, the middle residence, being equally removed from Gimle and from Niff-heim.

6. Jotunheim, the home of the Jotuns, or giants, also called Utgaard, or the outer residence, as being placed outside the great sea, which surrounded the earth, in which lay Jormungandur, the Serpent.

7. The world of the black Elves, or evil demons, spirits of darkness, and of the Dwarfs.

8. Helheim, the home of Hela, the goddess of death, the abode of those who die ingloriously or of sickness.

9. Niff-heim, the lowest of all the worlds, in which is the river Elivaga and the poisonous well Hvergelmer, which, after the destruction of the world, is to serve as a place of punishment for the evil. Nastroud, which was to serve the same purpose, was also here.

Of the worlds above enumerated and their whereabouts, seven were transitory and to be destroyed at the great catastrophe of Ragnarokur, the twilight of the gods ; two only, Gimle and Niff-heim, were to endure forever, the former as a place of happiness for the virtuous ; the latter of punishment for evil doers.

The word As, or Asa (pl. Aser), was, amongst the Scandinavians, synonymous with Lord, and was, as the Gaelic Tigherna, applied to persons of high rank, whether deities or mortals. According to Bryant, in his "Analysis of Ancient Mythologies," As, Ees, or Is, was a title of the sun. Thus, in the name Israel or Yisrael, we have a compound of three different names of the Sun-God, namely : Aes or Is — Ra — El. In like manner in Phœnician Ad signified Lord, and often occurs compounded. Ham, the son of Noah, was sometimes styled Ad-Ham, an appellation which has given rise to much speculation. According to Snorro Sturleson, the celebrated Icelandic historian and reputed author of the prose Edda, the Aser were a tribe settled on the Tanais, whose capital was called As-gaard or As-hof (Azof), meaning, in either case, residence of the Aser. A number of these

Aser, under their prince and chief priest, Odin, migrated from their country through Russia into Scandinavia, which they conquered, dispossessing the ancient inhabitants and introducing their own language, manners, and religion. In the Edda, however, the title of Aser is given only to the principal deities, of whom, besides Odin, there were twelve, most of whom were sons or descendants of Odin. The Aser were benevolent spirits, the friends of man, emanating from the good principle, but not immortal. Their sovereignty over the world was to cease at Ragnarokur, or the great battle, the twilight of the gods, when they and their eternal enemies, the giants, were eventually to destroy each other and the whole earth was to be consumed.

They dwelt in the celestial Asgaard, each in his own quarter, Odin having three splendid residences for his portion, and that of Thor, the thunderer, being called Thrundheim. But, it has been shown by Magnussen that the so-called residences of the Aser were invented for astronomical purposes, and that they hold the place of the Zodiac in the astronomy of the ancient Scandinavians, a people who, evidently, were not so rude and unlettered as they have been by some supposed. Besides the gods, the Scandinavians had in their hierarchy, also, several goddesses, the principal one of which was called Freya or Frigga, the first wife of Odin. The principal titles of Odin were nine in number, but in the prose Edda these are augmented to forty-nine, and, taken altogether, the number of his titles is said to be no less than two hundred. This will not appear strange when it is considered that there must be some means of identifying him with the supreme god of the other mythical nations who, in each nation, was called by a different title or different titles, corresponding not only to the ideas entertained of him, but to the dialects of each nation respectively. But great as was Odin's power, he was not thought of as omnipotent. On one occasion he had a narrow escape from the giant Suttung, and on another occasion could only obtain a draught from Mimer's well on the condition of leaving one of his eyes in pawn. On this account he was often represented as an old man with only one eye, and was called the One-eyed. As illustrated by the doctrine of the Holy Trinity, the idea entertained of Odin among the Scandinavians would be rather that of the Son (if we may so speak), as distinguished from the eternal, invisible, and omnipresent Father. Perhaps they thought him to be and not to be and yet to be omnipotent. Who knows? Next to Odin Thor is to be considered the greatest and most popular deity of the ancient Scandinavians.

Much research has been employed in the attempt to ascertain who the individual was who bore the name of Odin. The researches concerning this subject with other considerations are thought to justify the assumption of three persons named Odin, whose adventures and feats, like those of the Grecian Hercules, have been confounded, for on any other supposition it would be quite impossible to reconcile the contradictions of the Edda. At one time Odin is represented as the primal cause of all things, the creator of the universe ; at another, the conflicting elements of cold and heat are the originating cause and Odin is the grandson of the first being or god, and is to perish, and other gods and heavens are to replace him and Vallhalla at Ragnarokur. According to Suhm and Schoning, the first Odin (Audhen) was never in Scandinavia, but in times very remote lived on the shores of the Black Sea and was worshiped as the Supreme God of the Scythians. The second Odin, a descendant or priest of the former, is supposed to have lived about 520 B. C., and emigrating northwards to have succeeded in conquering a great part of Scandinavia, and in establishing a new religion there of which he became the chief divinity. About the year 40 B. C., a third Odin, or, as some call him, Sigge, a Scythian prince, being forced to quit his country, fled to Scandinavia, where he found the religion of Odin already established, and by his superior talents and skill in the then reputed magical arts of medicine, astronomy, writing, and war also, not only assumed the priesthood, but obtained for himself divine honors. He is said to have first introduced into the north the custom of burning the dead, and taught that the deceased would have the benefit of all that was buried with him. Finding his end approaching he caused himself to be transfixed with spears, saying that he was about to visit Asgaard, where he would be ready to receive his friends. Skule Thorlacius, a Danish antiquarian, was of opinion that the gods worshiped in the north, previously to the introduction of the religion of Odin, were not deified mortals, but only the powers of nature personified. Would these conflicting gods and giants have been meant to represent the old and new races in their relations toward each other? Thorpe (Introd. to Nor. Myth.), says: "In the representations of the gods and other beings, their wars and other relations, lies the oldest history of a people in the guise of a myth." It is seen, through the research into Odin, that the regular Scandinavians are Scythians, a people from whom the Gaels, also, through the Phœnicians, somehow trace their descent.

THE CHINESE, HINDOOS, ETC.

Confucianism, Brahminism, Buddhism.

The ancient religion of the Chinese, that which preceded Buddhism, was an extremely meager one. Confucius, their celebrated philosopher, who lived about 550 B. C., never in his writings alluded to a spiritual or divine being as the creator of the world, but yet the Chinese literature implies a belief in such a being. Their ancient chronologers are almost unanimous that Fohi, who began to reign 2952 years B. C., was the founder of their historic monarchy. There are, however, records called the Great Annals, wherein the thing is otherwise made to appear. This prodigious work, which contains about 150 volumes, reports that after the creation of the world there were three emperors, the one of heaven, the other of earth, the third of men; that the progeny of this last succeeded each other for the space of about 49,000 years; after which 35 imperial dynasties reigned successively; but it adds that the more certain data and the most famous historians begin with Fohi. In the time of Confucius, it is said, all the relations of social and civil order were in a state of utter laxity, and he, by inculcating a strict and pure system of ethics, made it his endeavor to restore the morality and happiness of former ages. But he did not live to see the fruits of his labors, for it was not till after his death that his countrymen, appreciating his teachings, really commenced the work of reform and made his ethical system the soul of their social and political life. This tradition appears to be verified even by the present condition of the Chinese people.

The Sanscrit, the ancient and sacred language of the Hindoos, in which their greatest works are written, is one of the richest, the most euphonious, and the most generally perfect that has ever been spoken by man. The most ancient works extant in this language are the Vedas and the Laws of Manu, in which at the same time we find the earliest form of the Indian religion. In them we meet with the idea of one uncreated supreme Being, existing from all eternity, and of himself, comprehending and pervading the universe as its soul. From him who is himself incomprehensible and invisible all visible things have emanated; hence the universe is nothing but the unfolding of the divine Being, who is reflected in the whole as well as in every individual creature. This original and simple notion of one supreme Being was changed in the course of time into polytheism (of which there is always great danger; and there never is any need, and that in the case of all nations), and of which traces appear in the

Vedas themselves. The stars, the elements, and all the powers of nature were conceived as different divine Beings that had emanated from the one supreme Deity. Even in the work of creation, a plurality of Gods were believed to have been engaged. Brahma, himself created by the first invisible cause, and assisted by the Pradshaptis (the lords of creation), called into being all the various living creatures. Nature after its creation is supposed to be under the special guardianship of eight spirits, or gods, of secondary rank, among whom Varuna presides over the sea, Pavana over the winds, Yama over justice, Locapalas over the world, Indra over the atmosphere, and Surya over the sun. Numberless spirits of an inferior order are subject to these, and are diffused throughout nature ; while the divine substance pervades all living beings, from Brahma down to the lowest animals and plants. Within this endless variety of beings the souls of men were believed to migrate, entering, after the death of man, into beings of a higher or lower order, according to the degree to which they had become purified in passing through their previous state of existence. This doctrine of the transmigration of souls, which we meet with in other countries also, probably originated in India, where it was carried out to its full extent. By way of illustration we may state that, according to the common belief, the soul of a disciple of Brahma, blaming his master, passed after his death into the body of an ass ; if he calumniated his master, into that of a dog ; if he robbed him, into that of a little worm ; and if he envied him, into an insect. By this it is seen in what state of bondage of body and mind the lower orders of the Hindoos were kept, and what absolute control their priests and the higher castes exercised over them. This belief also led the Hindoos carefully to avoid killing or injuring any living being ; while, on the other hand, there was no scruple in treating a Pariah (one of the lowest class, or one not included in any caste) with inhuman cruelty, because his very condition was regarded as a well-deserved punishment for his transgressions during a previous existence. It must not, however, be forgotten, that this belief acted as a powerful stimulus to strive after moral purity and goodness, inasmuch as it created the notion that by self-denial, self-control, a knowledge of the sacred books, and a conscientious observance of the rules contained therein, the soul of man might return to God, and become worthy of his presence. The object, however, in all these things seems to have been to make men conform to certain mechanical rules rather than to make them strive after the real purity of heart.

A somewhat different phase of this Indian religion appears in the national epics in which the gods are described as having descended

to the earth, and as taking part in the affairs of men. At this stage the gods appear as real personifications, with definite forms; their images are set up in temples and worshipped, and the pure idea of one supreme and invisible Deity re-appears under the name of Brahma (of the neuter gender), who manifests himself in three divine capacities, bearing the names Brahma (masculine), the creator and lord of the universe; Vishnu, the preserver, and Siva, the destroyer. Vishnu is said to have come into the world in a variety of forms, to save it from the influence of evil powers, to punish vice, and to maintain order and justice. These numerous incarnations of the god furnish rich materials for a varied and fantastic theology. Siva is conceived as destroying all finite things; but as death is only a transition to a new form of life, he was also worshipped as the god of creative power; whence he is the representative of ever-decaying and reviving nature. The number of subordinate Deities also increases, and they assume more definite forms. The earth itself is conceived to be inhabited by hosts of spirits, dwelling in mountains, rivers, brooks, and groves; animals, and even plants, are worshipped as embodiments of divine powers and properties. This vast mythology, which subsequently became the popular religion of India, may be gathered from the works called Parunas, which occupy a middle character between epic and didactic poetry. They seem to be a compilation from earlier poems, and to have been made at the time when the Indians began to be divided into sects, that is, when the gods of the Trimurti began to be no longer regarded as subordinate to the one great original god, called Para-Brahma, but when one of the three was himself worshipped as the supreme god; for the sectarian divisions consisted in this, that some portion of the people worshipped one of the three gods of the Trimurti more particularly as the supreme being, while the two others enjoyed less honor; and the priests of one member of the Trimurti, with their votaries, persecuted the worshippers of either of the other two members with obstinacy and relentless fury. At first, Brahma seems to have had his separate worshippers, though no temples or images were erected to him, for idolatry was till then unknown. Afterwards, there followed the separate worship of Vishnu, and last that of Siva and other gods. In the end, the worshippers of Vishnu and Siva gained the upper hand, and pure Brahminism was suppressed, although it is still largely represented in the worship of the idols of India.

In the sixth century B. C., according to the Cingalese chronology,—in the tenth, according to the Chinese,—a new religion arose in India in the midst of Brahminism. It was, and still is, called Buddhism, from Buddha, its founder, who came forward as the reformer

of Brahminism. The history of this remarkable religious reformer is involved in obscurity, partly because it was written by his disciples in a legendary form, with additions and embellishments, and partly because until recently it was known only from the works of non-Indian followers of Buddha, such as the Tibetians, Chinese, and Mongols ; while the most authentic, or Sanscrit, authorities have scarcely yet been thoroughly examined. The Sanscrit works are considerable in number, and are divided into three classes : the first of which consist of discourses and conversations of Buddha ; the second of rules of discipline ; and the third of metaphysical speculations.

According to the common legends about the origin of Buddha, his real name was Sakyamuni, or Gautama. He was the son of a powerful prince, and the most handsome of all men. Even at his birth, he was surrounded with spirits, which continued to watch over him throughout his life. The fourfold miseries of mankind, viz. : the pains of childhood, disease, old age, and death, affected and saddened him so much, that he resolved to renounce all the pomp and luxury of his station, and lead the life of an humble hermit. After having spent a period of six years in this way, he returned among men, and began to inculcate to them the necessity of despising the pleasures of this world, and of subduing every selfish feeling. He himself practised these virtues to such a degree, that he became a superior being, Buddha, that is, an immortal. As such he was believed, after his death, to rule over the world for a period of five thousand years ; at the expiration of which he was to be succeeded by another Buddha, as he himself had been preceded by four or six other Buddhas. The saints who, by their merits, ranked nearest to Buddha himself, and who might become his successor, were called Bodhisattvas. According to this doctrine, therefore, the highest power in the spiritual as well as in the natural world, belongs to deified men, and most of the Buddhists (this religion is likewise divided into several sects) do not recognize one eternal divine creator and ruler of the world, but believe that all things have come, and are still coming, into existence by some inscrutable law of necessity, and by an unceasing process of change. Only one of these sects practises the worship of one supreme God, under the name of Adi-Buddha. But the non-existence of such a being had been asserted even before the time of Sakyamuni, by certain Indian philosophers, from whom he perhaps borrowed the idea. He did not indeed impugn the existence of Brahma and the numerous other divinities, but he taught that the power of Buddha was greater than theirs. In other respects, he retained the doctrines of Brahminism, as, for instance, that of the migration of souls. Re-

wards and punishments, according to him, were not eternal, but he taught that the man raised by his virtues to the rank of a god, as well as the condemned, was subject to the immutable law of change ; and that both must return to this earth to pass through fresh trials, and a fresh succession of changes. The highest happiness, in his opinion, was to escape from this eternal change of coming into being and dying ; whence he held out to the faithful and the good the hope that in the end they would become a Nirwana, that is, that they would enter a state of almost entire annihilation. This state of supreme happiness is conceived differently by the different sects of Buddhists ; but in the main idea all agree.

The objects which Sakyamuni himself had in view were far removed from those metaphysical speculations on which at a later period his followers became divided into sects. His own doctrines, though intimately connected with his philosophical views, were essentially practical ; for he maintained that there were six cardinal virtues, by means of which a man might attain the condition of Nirwana, viz., almsgiving, pure morality, knowledge, energy in action, patience, and good-will towards his fellow-men. The fundamental principles of Buddhism, therefore, are essentially of an ethical nature, and the advantages which such a system seemed to afford were so great that it could not but attract great attention at a time when Brahminism, though still intellectually at its height, had sunk very low in a moral point of view. Religion in the hands of the Brahmins had become a mere mechanical observance of ill-understood ceremonies, for which Sakyamuni wished to substitute a truly pious life ; at the same time he endeavored to put an end to the haughty and domineering spirit of the priests. He accordingly denied the unconditional authority of the Vedas, and it was formerly believed that he even condemned the whole system of castes ; but although this latter belief appears to be founded upon error, still it is evident that a pious and virtuous life being made the sole condition of eternal happiness, virtually the division into castes was not recognized, though they continued to exist as corporations of different occupations and trades, or as political bodies. The Brahmins alone, as a religious class, were not only not recognized, but vehemently opposed. This open rupture between the old and the new religion was not produced at once, for Sakyamuni himself did not aim at destroying what he found, but only wished to bring about a peaceful reform within the established religion, and to inculcate the necessity of a really pious life. His own personal influence, his discourses, and his austerity, however, produced a great effect, and disciples gathered around him from all classes, even from the Brahminical caste. Afterwards, however, the

Brahmins began to persecute the ascetic Buddhists ; but the greater the opposition the greater was the success of the new religion. The lower castes in particular, feeling themselves elevated by the new doctrines, seized eagerly the opportunity of getting rid of fetters which had hitherto constrained them ; and the teaching, addressed as it was to the people without distinction, produced astonishing effects. The Sudras (or lowest of the four castes) felt called upon to embrace the new doctrines, and to become members of the community of saints ; and even many of the Kshatriyas (the second caste, the warriors), impatient of the priestly arrogance of the Brahmins (or first caste), adopted them in the end. Kings also joined the reformers, and gave a character to the new religion at least in the eyes of the popular masses. About the middle of the third century B.C., we meet with a king Acoka, a grandson of Chandragupta, who ruled over nearly the whole of India, and was devotedly attached to the doctrines of Buddhism, without, however, persecuting the still numerous adherents of Brahminism. He not only erected numerous Buddhist temples, but strove himself to live entirely in accordance with the ethical precepts of the new religion, practising the virtues of general benevolence and kindness to all men. He abolished capital punishment throughout his extensive dominions, erected everywhere hospitals for the sick, and made roads, shaded by trees, and provided with wells at certain intervals. He not only established and extended Buddhism in India, but even sent missionaries into foreign countries. The progress of the new religion was thus immense, but very little is known about the struggles it had to maintain in India with its great and powerful rival. All we know is that the Brahmins continued to exert themselves in maintaining their own religion, and the old state of things ; and that after a few centuries a mighty reaction took place, in which the exasperated Brahmins succeeded in rousing their followers to a desperate and bloody contest with their opponents. These struggles, which appear to have lasted from the third to the seventh century of our era, terminated in the defeat of Buddhism, which was almost exterminated in the western peninsula. After the expulsion of the Buddhists, however, a sect of them, called Yainas, still maintained itself, rejecting the authority of the Vedas, and worshipping deified men. But Buddhism had long before spread beyond the borders of western India, and had been adopted by numerous other Asiatic nations. In the third century B.C., it was introduced into Ceylon, whence it spread over nearly all the Indian islands, and over a great part of further India, Thibet and China, in the last of which countries it took root as early as the first century of the Christian era, under the name of the religion of Fo, or

Foë, which is the Chinese name for Buddha. It was especially the lower classes among the Chinese that eagerly took up the new religion, and to this day Buddhism is the religion professed by a majority of the Chinese people. Altogether this religion is the most widely-spread in the world, extending from the Indus to Japan, and numbering over two hundred millions of adherents.

Buddhism has undergone various changes in the countries into which it has been introduced, but its most essential points everywhere are traceable to its Indian origin. It had at first combatted the existence of a privileged class of priests; but in its turn, probably for the purpose of self-preservation, or to be more effectual in the promulgation of its doctrines, it instituted an order of priesthood itself. Sakyamuni himself is said to have raised those of his followers who chose an ascetic life, by a kind of consecration, to the rank of Sramanas, which we may interpret by the term "mendicant friars;" for they were obliged to vow to spend their lives in celibacy, and to support themselves solely by alms. These Sramanas formed the retinue of Sakyamuni as long as he lived, and even those who lived in the wilds and solitudes sometimes gathered round him to listen to his discourses. These monks in the course of time began to congregate in separate buildings, and thus formed convents, which, by the liberality of their adherents, acquired great wealth, and were placed under strict regulations regarding dress, food, the mode of admission, and the like; in all of which respects they were types of the convents and monasteries afterwards and so long established in Christendom. These priests differed essentially from the Brahmins by their ascetic mode of life in convents, and by their celibacy. The worship of this new religion was at first very simple. Bloody sacrifices were unknown, because it was unlawful to kill any living being and because the religion recognized no God to which sacrifice might be offered. Buddha alone was worshipped, and that in two ways; divine honors being paid to his image and to the remains of his body, the latter of which were preserved in eight metal boxes deposited in as many sacred buildings or temples. Buildings containing the remains of Buddha himself, or of distinguished persons who had supported his doctrines, were afterwards greatly multiplied. The Brahmins in a similar manner raised vast mounds over the remains of illustrious men, but never paid them any divine honors. Such Buddhist mausoleums are found in great numbers in those countries where his religion is, or was once, established, especially in Ceylon, where they are called Dagops. In Afghanistan, on the north-west of the Indus, many such monuments of great interest have been discovered in modern times, and are popularly known under the name of Topes.

They are all built in the form of cupolas, with a few small chambers in the interior. Many of them have been opened, and a great number of objects of value, offered by pilgrims, have been found in them.

Buddhism, though originating in an opposition to the abuses of Brahminism, degenerated in the course of time into something which is probably worse than Brahminism. Its dogmas have become wild and fantastic; its form of worship is an empty system of pomps and ceremonies; and its ascetic priests are described as forming a most domineering hierarchy, so that in all Buddhist countries there exists a very marked distinction between the clergy and laity. The priests still live in convents, which are at the same time the schools for the young; and the greatest veneration is paid to them by the people; but they are in turn bound to strict obedience to their ecclesiastical superiors. Nowhere is the Buddhist hierarchy so fully and so perfectly organized as in Thibet, where nearly half of the population consists of priests, who together with all the rest of the people, recognize a sort of pope, styled Dalai Lama, as their head. He is regarded as the living embodiment of a Bodhisattva, whose soul at the death of the individual in whom it has existed is believed always to migrate into the body of his successor. Many of the institutions and ceremonies of Buddhism have so striking a resemblance to those of the Roman Catholic religion that it was once believed that Christianity had exercised great influence upon Buddhism; but subsequent investigations have proved that the eastern institutions are more ancient than Christianity, and that in all probability Buddhism and Roman Catholicism have arrived at the same results independently of each other. Under such circumstances the expulsion of Buddhism from India has not been a misfortune, for at an early period its *pure ethics* gave way to the worship of its founder, and to a pompous and wearisome ceremonial; and its influence tended to retard rather than promote intellectual and literary culture. In India intellectual pursuits have always been mainly connected with Brahminism, as is clear from the development of its literature. The Buddhists have indeed a literature, but it was subservient only to a transmission of their doctrines; whereas the national, or Brahminical literature, embraces all the relations and manifestations of human life, and is worthy of careful study. The Vedas, as was remarked before, are the most ancient monuments of the Sanscrit, or Brahminical literature, and were, according to tradition, communicated to men by Brahma himself. They were then handed down by oral tradition, until a wise man, by the name of Vyasa (the collector) put them together in their present order, and divided them into four great parts, each of which is subdivided into two sections, of

which the first contains prayers, hymns, and invocations, and the second rules about religious duties ; and theologico-philosophical doctrines. Some few of the pieces constituting the Vedas are evidently later interpolations, but the genuine parts cannot belong to a later date than the tenth century B. C., but as much before that period as may be. In Sakyamuni's time they were revered as very ancient works. The book next in importance consists of the laws of Manu, which was likewise believed to be divinely inspired, for Brahma was said to have communicated them to his grandson Manu, the first mortal. The laws contained in this book are intended as a basis for all the religious, political, and social relations of life. It begins with the creation of the world, in this respect like our Bible, and treats of education, marriage, domestic and religious duties ; of government, the civil and penal law, of castes, repentance, the migration of souls, and the blessings of the future life. The age of this work is probably more recent than that of the Vedas, notwithstanding the tradition ; and much also is traceable to subsequent compilers ; but although despotism and priestly rule, as well as a great number of petty and childish ceremonies, form the main substance of the work, yet the whole is pervaded by a spirit of profound piety and benevolence toward men and all living creatures.

THE IRANIANS (BACTRIANS, MEDES, AND PERSIANS).

Ormuzd and Ahriman ; Zoroaster in the Zendavesta.

It is one of the fundamental doctrines with all the Iranians that originally all things, both moral and physical, were divided into good and evil. Each of these two divisions was presided over by a divine being, the good by Ormuzd, and the evil by Ahriman. Neither of these beings was regarded as eternal, but as produced by Zervane Akrene, that is, uncreated Time, who after the creation of Ormuzd and Ahriman, entirely disappears, leaving the creation and government of the world, and all that is contained in it, to those two mighty and divine beings. Ormuzd was from the beginning in a region of light, the symbol of all that is good ; while Ahriman dwelt in darkness, the symbol of all that is evil ; and the two were perpetually at war with each other. Ormuzd began and completed the creation which was a creation of light, and Ahriman, though conceived as the destroyer, was nevertheless regarded as a creator ; but this creation was the empire of death, and darkness, and evil, which he constituted in such a manner as to oppose to every creature of Ormuzd one created by himself, with similar qualities, but perverted into evil ; thus he created the wolf as the counterpart to the useful dog ; and in general all beasts of prey which shun the light and crawl on the

earth, and all troublesome and destructive insects were regarded as creatures of Ahriman. In this manner the whole of the physical world was divided between light and darkness, and all the moral world between good and evil, and the two worlds were conceived as engaged in perpetual contest with one another, the evil trying to destroy the good, while the good in its turn is bent upon overpowering the evil. It was believed, however, that in the end the principle of good would prevail, which belief would probably correspond with the Christian expectation of the Millennial era; and, according to some, even Ahriman and his followers were then to be purified and admitted among the blessed. In both these empires, of light and of darkness, there existed intermediate beings between the supreme rulers and the race of mortals; these consisted of spirits of different grades and ranks. The throne of Ormuzd was surrounded by six arch-spirits, called Amshaspands. Next to them in rank were the Izeds, who stood to the Amshaspands in the same relation as the latter did to Ormuzd. The hosts of other inferior spirits, called Fervers, were innumerable, and pervaded all nature; for every living creature had its Ferver dwelling in it, imparting to it light and motion, and conferring physical and spiritual blessings on those who addressed it in pious and humble prayer. The spirits in the empire of Ahriman were called Devs, six of which answered to the Amshaspands, and they were the authors of every misfortune and of all sins. This religious system, notwithstanding its singular dualism, is yet far more spiritual than any of the other polytheistic religions of Asia. It seems to have originated in the worship of the heavenly bodies which shed their light upon the earth, for this worship prevailed in a very large part of Asia, where the cloudless sky, with its cerulean blue, clothes all nature with a peculiar brilliancy. Light, there, naturally appeared as the vivifying principle, diffusing joy and happiness over all creation, while darkness seemed to remove and destroy all that owed its origin and life to light. Hence fire also was worshipped as the element containing and diffusing light; and in special places a perpetual fire was kept up with certain purifications and ceremonies. This material worship of light and fire was raised, in the religion of Ormuzd, to a spiritual character, for in it light is no longer a mere physical but a moral good, and the symbol of higher spiritual purity. For a long time worship was paid simply to the light and fire as they appeared in nature; the imaginations of the Iranians do not appear to have conceived the objects of their worship in definite forms, nor did they invent any mythological stories about them. Sacrifices were offered in the open *āir*, and on hills; and Herodotus expressly states that the Persians in his time had neither statues,

nor temples, nor altars. But religion did not remain in this condition ; for idolatry was introduced as early as the age of the Persian empire. At a still later period idolatry again disappeared, and its place was supplied by the material worship of fire ; and at this stage the religion of Ormuzd has continued to the present day ; for a few surviving remnants of the ancient Iranians, called Parsi, still cling to the worship of their ancestors, notwithstanding the furious persecution of the Mohammedans. They are found in some of the eastern parts of Iran, especially in Surate in western India, and their religion has become a coarse, mechanical, and superstitious fire-worship, deserted and abhorred by the Mohammedan population.

The sacred writings in the Zend (ancient Iranian) language called Zend-Avesta, were unknown in Europe until, about the middle of the last century, a Frenchman named Anquetil du Perron brought them to France and published a translation of them. These books excited great interest at the time, because they revealed one of the most remarkable of religious systems, which till then had been imperfectly known in Europe. The authenticity of the works, which was at first questioned, has since been established beyond all doubt by Oriental scholars. The legends and religious views which the books, especially the most ancient of them, contain, appear, if not in their original freshness and purity, yet free from foreign admixture.

According to the ancient and genuine doctrine of the Zend-Avesta man became mortal through the sin of his first parents, and for the same reason he was placed in the middle between the world of Ormuzd and that of Ahriman. Being free in his choice, but weak, he would sink under the dominion of Ahriman and his agents, who watch him night and day, and endeavor to draw him into the regions of darkness, were it not that Ormuzd had revealed to him the law of light. Under the guidance of this law man is able to escape the pursuit of Ahriman and his Devs, and to arrive at a state of bliss, which was the object of Ormuzd in revealing his law. The sum and substance of this law is that in order to be happy man must be pure in his thoughts, words and actions ; and the pure man must shun the contact of everything proceeding from Ahriman, the source of all that is impure. If he has been unable to avoid coming into contact with the impure he is obliged to undergo a process of purification, consisting of a variety of ceremonies. The worship of the sacred fire, sacrifices, prayers, and the reading of the sacred books, constitute the chief religious observances ; contact with dead bodies of animals or men was regarded as particularly polluting ; whence the people were allowed neither to bury nor to burn the dead ; by

the former the earth would have become polluted, and by the latter the fire. Accordingly there remained no way of disposing of the dead bodies but to expose them in a place where they did not come in contact with the earth until the birds of prey and the wild beasts had consumed the flesh, after which the bones were collected and preserved. In all this moral and physical purity are blended and confounded. But one part of the law tells men what to do to induce the earth to yield her blessings ; they are enjoined to build towers, where priests, herds, flocks, women and children might congregate in purity ; to cultivate waste lands and improve them by irrigation ; and, lastly, to take care of the cattle and all domestic animals. The following is a maxim which we quote from the Zend-Avesta : “ He who sows the ground with care and diligence acquires a greater stock of religious merit than he could gain by the repetition of ten thousand prayers.” The prayers here referred to are most probably after the manner of those formal prayers which some people even now-a-days are wont to spend their time in repeating, to the neglect of their proper and pressing duties. There is no reason why one, while being diligent and industrious in the pursuit of an honest business, may not cultivate a prayerful spirit ; why one may not at the same time be fervent in spirit, serving the Lord. That part of the law to which we have referred, as well as the maxims, of which there are many good ones, is evidently intended to preserve and promote civilization and the popular welfare ; and while Ormuzd thus presides over civilized life, Ahriman rejoices in wildness and savageness, and everything that is opposed to a well organized moral system. Hence the Iranians, considering their own country to be under the special protection of Ormuzd, believed that the land to the north-east, beyond the Oxus and Jaxartes was under the direct influence of Ahriman, because it was inhabited by rude nomadic tribes, which were hostile to them ; and they distinguished that country from their own by giving it the name Turan. Their aversion to the Turanians, however, did not arise merely from the fact of the latter being nomads, for some of the Iranian tribes themselves led a nomadic life, but because they were hostile to them, and all their social and religious institutions.

The religion of Ormuzd, by impressing upon its adherents the necessity of subduing nature, and of combating with all their might the influence of the Empire of Ahriman, could not fail to rouse them to a life full of vigorous activity ; and it must have exercised a very considerable influence upon the social and political condition of the people ; but we possess but very little historical information about the earliest times. The most ancient, and at the same time the only

native records of the history of Iran are contained in the Zend-Avesta; but they are so entirely mythical that it would be useless to attempt to deduce any real history from them. Also, the traditions embodied in the great epic poem by Firdusi, a Persian poet of the middle ages, are so thoroughly legendary and so much embellished in the oriental fashion, that they cannot be regarded as a real basis of history. Hence the age of Zerdusht, commonly called Zoroaster, the famous religious lawgiver of the Persians, is buried in utter obscurity. Some Greek authors state that he flourished about five thousand years before the Trojan war, or over six thousand years before Christ, according to which he might be set down as a purely mythical personage. Firdusi relates that he lived in the time of king Gushtasb, who adopted his doctrines, ordered his subjects to establish the worship of fire, and diffused the Zend-Avesta throughout his dominions. The Zend-Avesta does not describe Zoroaster as the original author of fire-worship, but only as a prophet who developed and completed the whole system. Hence he cannot be regarded as a purely mythical personage, nor be assigned to as late a date as some critics would assign, that of Darius, the son of Hystaspes, in the 6th century B. C.

THE BABYLONIANS OR CHALDEANS.

The Babylonians, or Chaldæans, were especially celebrated as diviners; it was especially by means of astrology that they pretended to obtain a knowledge of the future; and as this knowledge was believed to be hereditary in the caste of the Chaldæans their predictions were thought to be infallible, and were consequently looked upon with great respect. This art of foretelling the future by observation of the stars was reduced by the Chaldæans to a regular system, which was called by both Greeks and Romans a Chaldæan science; and ultimately astrologers in general came to be called Chaldæans in the southern countries of Europe. The belief in the possibility of such astrological prophecies arose among the Chaldæans from their notion of the divine powers possessed by the stars, a notion of which indications occur even in the religion of Ormuzd. The sun and the moon being the most prominent among the heavenly bodies were regarded by the Babylonians as the principal divinities, next to which came the planets or the twelve signs of the Zodiac. But these divinities were conceived in human form, and in this anthropomorphism Baal or Belus, the sun-god, was the supreme divinity, whence Western nations identified him with the Greek Zeus, and the Roman Jupiter or Saturn. Belus was further regarded as the

founder of the state and city of Babylon, and as the progenitor of the Babylonian kings. As Belus was the supreme male divinity, so Mylitta, or the moon-goddess, was the highest female divinity; being also the symbol of productive nature, she is often mentioned by Greek and Roman writers under the name of Aphrodite, or Venus. Her worship was connected with the most revolting obscenity; and seems to have contributed not a little to the demoralization of the Babylonian people.

The five planets were the heavenly bodies, from which in particular the Chaldæans pretended to obtain their knowledge of the future; with them as with all subsequent astrologers, Jupiter and Venus were beneficent powers, Mars and Saturn hostile, while Mercury was either the one or the other, according to its position. As the priests by their astrological observations were led to observe the stars and their revolutions, which in the plains of Babylon, with their clear unclouded sky, was easier than elsewhere, they gradually acquired real astronomical knowledge, which enabled them to calculate with astonishing accuracy the returns of eclipses of the sun and moon. In their chronological calculations, they had lunar cycles as their basis; but they devised means for bringing the lunar and the solar year into harmony. They knew and employed the division of the day into twelve hours; to determine which, they used a sort of a water-clock or clepsydra, which was afterwards adopted by Greek astronomers. This occupation, with mathematical calculations also, led them to other branches of Natural Philosophy, such as mechanics; and in Western Asia the Babylonians were the first people that had a regular system of weights and measures, which was afterwards adopted by the Syrians and Greeks. Their system of religion, though faulty, operated well upon their character, and would have produced far more extensively beneficial effects, had they as a nation practised purity of life, and abstained from that licentiousness and gross immorality to which it is well known the Babylonians were addicted.

The ancient Chaldeans had of their own also an account of the creation of the world, which is thought to bear some similarity to the general account of that in Genesis; but is dressed more in the garb of natural, or, rather, mythical philosophy, being, as Dr. Bunsen says, "a spiritual symbolism in a historical shape." In their "beginning" all was darkness and water, out of which were generated all things by strange metamorphoses; but who originated the darkness and water is not intimated. They had also a narrative not only about the flood and the ark, but about the epochs of the antediluvian world. This bears that their first dynasty was preceded by a time which was divided into ten great epochs from Alorus to Xisuthrus, the patriarch or dynasty in whose time oc-

curred the flood. These have been compared to the ten generations from Adam to Noah inclusive, but there is no comparison, for as to these ten generations the oldest Hebrew traditions are silent. Berosus stated in his first book that he, “a contemporary of Alexander, the son Philip (of Macedon), composed these histories from the registers, astronomical and chronological, which were preserved at Babylon, and which comprises a period of 200,000 years.” In his second book he makes the period of the ten antediluvian epochs to be, in round numbers, 432,000 lunar years. It is clear that none of these epochs or their subdivisions contain any historic dates, and they bear as much the appearance of great astronomical epochs as of ages of human history. As to their postdiluvian epochs, the following entries are found:—

1.	A Dynasty of 86 Chaldean kings	34,080 lunar years.
2.	“ 8 Medic “	224 solar “
3.	“ 11 Chaldean “	258 “ “
4.	“ 49 Chaldean “	458 “ “
5.	“ 9 Arab “	245 “ “
6.	“ 45 Assyrian “	526 “ “
7.	“ 8 Assyrian “	122 “ “
8.	“ 6 Chaldean “	87 “ “
		36,000

That is, according to this reckoning of some learned chronologers,—such as Nieburh and others,—who, having found it in the ancient records, gave it without guaranteeing anything farther concerning it, the first postdiluvian Chaldean dynasty of 86 kings began to reign exactly 36,000 years before the capture of Babylon by Cyrus, who, as according to this list, introduced in his person a second Median dynasty. But whatever any one may think about this showing of figures, they still find it to be as nothing when compared with the periods of time indicated in the ancient Aryan records, I do not necessarily say historic records of the ancient Aryan race. Let one look, for example, at their accounts of the four so-called “Cosmic Ages” with the mythical periods of 1,000 years (how long these mythical “thousands” were no one seems to know) of Megasthenes intervening occasionally in historical ages. According to Manu, the world had passed through three ages (Yuga): consequently, as according to the orthodox Biblical chronology, our race has for nearly 6,000 years been living in the fourth age; or if, as is generally supposed, Manu lived only a little before the Christian Era, then for the last 434,000 years our race has been living in the fourth age. The synopsis is as follows:—

Satya (Krita)	4800	years of Gods, each reckoned at 360 human years	=	1,728,000	yrs.
Treta,	3600	" " " " " " "	=	1,296,000	"
Dvâpara,	2400	" " " " " " "	=	864,000	"
Kali	1200	" " " " " " "	=	432,000	"

It is seen that the numbers in the first column are all multiples of 12, and they appear to me as unhistorical as the 12,000 years which, according to the modern Parsee books, is to be the term of the human race, after the fourth and last period of which the redemption from the power of evil is to be effected. But there can be no reasonable doubt that the periods set down to the rule of Gods, Demigods and the like in the records of some ancient nations simply indicate in a philosophical manner vast astronomical epochs and ages of human history, *i.e.*, history in some sort.

THE PHœNICIANS.

The basis of the religion of the Phœnicians was also the worship of the heavenly bodies ; but this worship became coarse, and degenerated, in consequence of the notion which was gradually formed that the stars were persons with all the passions of human beings. The great god of the Shemitic race, Baal, is understood to have been the same with the Phœnician Moloch ; he was the demon of fire, to whom, for the purpose of appeasing his wrath, men, and especially children, were sacrificed in a most cruel and revolting manner. The statue of the god was made of brass, and when sacrifices were to be offered, the idol was made red-hot, and the wretched victims were placed in the arms to be slowly roasted to death. Their mothers, who were compelled to be present, did not venture, through fear, to give utterance to their feelings. Such sacrifices of children were offered every year on a certain day at the commencement of great undertakings, and during any misfortune with which the country was visited. But the progress of civilization and the government of Persia, to which Phœnicia ultimately became subject, forbade the perpetration of such horrors. During the siege of Tyre by Alexander the Great, some persons in despair proposed to return to the practice, which had long been discontinued ; but the magistrates prohibited it. It is certain that Melkarth may be regarded as identical with Baal and Moloch. His chief temple was at Tyre, but he was worshipped also in the Phœnician colonies. The Greeks partially identified him with their own Heracles, from whom, however, they sometimes distinguished him by the attribute of the "Tyrian." Among the female divinities Astarte occupied the first rank ; she was the tutelary goddess of the Sidonians, and was identified by the Greeks and Romans, sometimes with Aphrodite or Venus, and sometimes with Hera or Juno.

The Phœnician cosmogony is a quite complex one, made up, as it evidently is, of several somewhat different cosmologies. The work of Sanchoniatho, their priest-historian, who by some is supposed to have lived about the time Gideon judged Israel, and by others about the time of Semiramis, or, say 1250 B. C., has been translated and commented upon by Philo, of Biblos (the Greek name of the Phœnician city of Gebal) who lived in the early part of the Christian era.

To exhibit their cosmogonies and cosmotheologies in full here would, I think, in the present day, be not very useful, as it might, if I may so speak, tend to confuse what is already obscure. Suffice it to say that in the order of the Phœnician gods El, plural Elohim or Elim, the same word used for God in the first chapter of Genesis, was their highest God, "for him alone," says their historian, "they honored as the only God, and called him Belsamin, which means Lord of Heaven, as the Greeks call Zeus." This shows that El was understood as the same with Bel or Baal, and although some class Hercules as the same, still he was father of Bel, or the same with Saturn. As we descend in their cosmogonic order, Saminrum, otherwise called Hypsuranios or the Highest Celestial, and his brother Usoos appear to have been fifth in succession from Wind and Light, the parents of Aeon and Protogonos, *i.e.*, the Age and the Firstborn. Now, it is known that in the Bible the two brothers, Jacob and Esau, are also called Israel and Edom, and the history informs us that the Phœnician Hercules wrestled with Seth-Typhon (*i.e.*, the sun at the meridian) in the sand as Jacob-Israel did with El in the dust. Hercules, like Jacob-MacIsaac, was, in this encounter, wounded in the thigh, or had his hip sprained, and, like him, also received the appellation of "Palaimon," the wrestler. Moreover, the historian informs us that Hercules was called by the Phœnicians Israel, or, dialectically, Yisrael, *i.e.*, the struggler with God or God's soldier, while we know that Usoos would be in the Phœnician Usav or Esav, the rough, hairy, or Sehir, as Esau is also called. Esau is likewise called Edom, a variation of Adam, signifying red, or a red man, the name Phœnician indicating red men from Phœnix, purple color, etc. The foundation of Tyre, and the discovery of the art of navigation are expressly attributed by the classic historians to "Hercules," (*i.e.*, Hercules-Hypsuranios and Hercules Usov), who was worshiped in the Island of Tyre in the two pillars called after the brothers Hypsuranios-Hercules (Israel) and Usov (Esau). These Phœnician pillars of Hercules were called Hamunim, plural of the Hebrew or Phœnician Hamun or Amun, a pillar or builder. Now,

among the well-known mythologies the Phœnician God, El, is undoubtedly identifiable with the Greek Kronos, the Roman Saturn ; but we know from the Greek and Roman mythologies that Jupiter or Jove was the son of Saturn, and many writers have alleged the sacrifice by his father of Jeud, his “beloved son,” by El as the cause and precedent of the Phœnicians offering up their children or sons to Moloch, another name for this god. For Philo of Biblos, in his treatise on the Jews, says, concerning El and his son, thus: “It was the custom of the ancients, when threatened with great misfortunes, for the leader of the city or people to offer up their favorite child by way of appeasing the anger of the gods in order that the whole might not perish. These victims were put to death by secret ceremonies. Now, Kronos, whose Phœnician epithet was El, a ruler of the land, and subsequently after his death deified in the constellation of Kronos (Saturn) had an only son by a nymph of the country named Anobret, who was on that account called Jeud,” (Jedud, Jadid, etc., spelled somewhat variously in the ancient language, but meaning the same, namely, Judah, of which, doubtless, Jove and Zeus are variations), the beloved (son), and such is the Phœnician name of an only son at the present day. When the country was placed in great peril during a dangerous war, he decked his son in royal apparel, erected an altar and sacrificed him thereon.” It is a fact as certain as it is deplorable that the Phœnicians, Carthaginians, Arameans, Syrians, Babylonians and even Israelites and their neighbors on both sides of the Jordan did endeavor to avert any impending misfortune by the sacrifice of their children down to comparatively recent times, although reason and conscience tell men at all times that the only sacrifice God requires of man is the sacrifice of self, *i.e.*, of his self-seeking, self-aggrandizing will. The same monitors, doubtless, caused Abraham to desist from his sacrifice, and save his race, and through them mankind. This is the doctrine taught by Christ, and which speaks with no uncertain sound to the conscience and reason of mankind, especially to men under the influence of the Gospel. The primeval God was viewed by the Phœnicians in two opposite characters, Saminrum as the preserver and Usov as the destroyer, as Hercules and Ares. The destroyer is the vanquished, banished brother. This contrast pervades the whole Phœnician mythology. Eusebius mentions Usoos together with Melikarthos, the patron of Carthage, as instances of the deification of men deserving of little respect. The name Melikarth means king of the city, fortress, or country, and Sanchuniathos calls Melikarth Hercules. The same character or variations of the same was represented by different forms of name.

The Syrian Hercules was the same as Moloch, the king, Baal-Moloch, Malakh-Bel, as he is called on the coins. The contest between the brothers Saminrum and Usov, as wind and fire, is comparable to that of Seth-Typhon, parching heat, and Osiris, invigorating sunshine. The pillars dedicated to Hercules Israel and Hercules Usov were called after their own names respectively, and the principal sacrifices were human beings. Although dates and length of time epochs are usually not mentioned, so far as I find, in the mythologic history of the Phœnicians it is evident that history must embrace a prodigious scope. Dr. Bunsen would give to the reign of Uranos alone, the father of Kronos-El, a period of 32 myriads of years, or at least 32,000. It appears plain that the Jewish genealogical system of Genesis might be somehow included within the Phœnician system, though mainly imperceptible to the unscholarly critic consequent upon the systems being clothed in such different philological garmental expressions. Referring to Philo's Sanchoiathon's account, Dr. Bunsen says: "If we sum up all of these particulars we shall find that Philo's account, which seems so ludicrous, not only becomes intelligible, but we can also understand how an isolated trait in the fable of the two brothers, (*i.e.*, Saminrum-Yisrael and Usav), which is so full of meaning, may have been mixed up with the history of the Jewish patriarchs. The simple, original import was this: that Jacob, the pious, quiet, God-trusting, and God-serving grandson of Abraham, is spiritually the true wrestler with God (Yisrael). The epithet of Edom, as the wild, indomitable Usov, explains itself. Lastly, we can understand how Set, Seth, the oldest mythological type of western Asia, should be met with in Egyyt, and, indeed, precisely in the same form; and that traces of its former divine signification are still extant in the name of the father of Enosh."

THE EGYPTIANS.

The Egyptians, though a people inclined to enjoy life, were nevertheless a serious and meditative people, and in one way or another religion, or rather superstition, was connected with all their thoughts and actions. Their religion seems originally to have been a kind of pantheistic idolatry, or a worship of deity in all the manifestations of nature. This view appears to account more satisfactorily for their worship of animals than the explanations of the Greeks, according to whom it arose out of gratitude towards certain animals on account of their usefulness; for it was useful animals alone that they worshipped. In Osiris and Isis, they worshipped the fertilizing powers of nature under the names of a male and female divinity. Kneph, or Neph, was conceived as the spirit of God pervading the universe at the creation, while Pthah was regarded as the real creator, and Ammon, or Amon, as the king of the gods.

The power of evil seems to have been personified in Typhon, who in many respects resembles the Persian Ahriman.

Among the animals receiving divine honors in Egypt, we may mention the ox, the dog, the cat, the ibis, the hawk, and some fishes, all of which were worshipped in all parts of Egypt; others enjoyed only a local veneration, while in some localities they were regarded as unclean, or were even objects of persecution. Thus, the sheep was worshipped only in the district of Thebes and Sais; the goat at Mendes; the wolf at Lycopolis; the lion at Leontopolis; the eagle at Thebes; the shrew-mouse at Athribis; and others elsewhere. Whoever killed a sacred animal intentionally was punished with death; if unintentionally, he might escape by paying a fine. Sometimes even bloody wars were, it is said, carried on between neighboring districts because an animal had been killed in the one which was worshipped in the other. This strange superstition and fanaticism maintained themselves among the natives even during the time the country was governed by the Greeks, the successors of Alexander the Great, and by the Romans. We naturally conclude that such a system of animal worship must have been worthy not only of denunciation but ridicule, when we are told that when a cat died a natural death, all the inmates of the house shaved their eyebrows, and when a dog died they cut away the hair from all parts of their bodies! These sacred animals after their death, were embalmed, and deposited as mummies in the sepulchres of men. In some instances the worship did not extend to whole classes or species of animals, but to one particular animal of the species, distinguished from the rest by certain marks. An animal of this kind was attended to with the greatest care, and the priests charged with it were held in the highest respect. The most celebrated among such animals was the bull Apis, which was kept at Memphis. The animal was always black, with a triangular white spot on his forehead, and the figure of an eagle on its neck. It was believed to confer upon boys attending upon it the power of prophecy. If it reached the age of twenty-five years, it was killed, but otherwise it was allowed to die a natural death. Such an event produced general mourning and lamentation, and its burial was accompanied with all imaginable pomp and ceremony. But the general grief gave way to the most unbounded joy as soon as the priest had discovered or prepared a calf with the requisite marks, and produced the new god. The ancients expressly state that Apis was only the symbol of Osiris, whose soul was believed to be in the bull, and to migrate after his death into the body of his successor. This last notion is connected with the belief which the Egyptians shared with the Indians and

other nations that the soul, after the death of the body migrated into another. The doctrine itself was, however, differently developed by the Hindoos than by the Egyptians; for according to Herodotus, the Egyptians believed that the soul of man after his death had to pass through the bodies of all the animals of the land and of the sea, and even through those of the birds of the air; and that then, after the lapse of three thousand years, it returned into the body of the human being. When, notwithstanding this theory of the migration of souls, we hear of the belief of the Egyptians in the existence of a kingdom of the dead, called Amenthes or Amenti, the sojourn of the souls in it could not have been conceived as permanent, and it was probably regarded as only a transition state, in which the mode of migration was determined by Osiris, the judge in the kingdom of the dead. His judgment is often represented in Egyptian paintings, and we there see the actions of the departed regularly weighed in a pair of scales. A similar judgment is said to have taken place in Egypt, whenever a person had died. On such an occasion any one might come forward with accusations against the deceased; and when the charges were proved, the burial of the body was forbidden. Even deceased kings had to undergo such an ordeal. The priests, it is said, eulogized him, but the assembled people either agreed, or expressed their dissent by a tumultuous noise; and if the latter prevailed, the king was deprived of the customary magnificent burial. This regulation was probably the reason why few of the Egyptian kings made any gross abuse of their power. Such extraordinary care as the Egyptians bestowed upon the preservation of dead bodies seems to be irreconcilable with the doctrine of the migration of souls, as well as with that of a kingdom of the dead, unless we assume that the preservation of the body was believed to be indispensable to the immortality of the soul, and that the soul would return to it after its three thousand years of transmigration. There can be no doubt that the religion of the priests differed in many essential points from that of the great mass of the people. This has been so, and is so still, to a considerable extent, in all religions. From the earliest times of which there are records the Egyptians recognized seven principal divinities, some of which, as the Sun, went under different names. Before the 30 historic dynasties of their kings begin there are reckoned fifteen dynasties of gods, eight dynasties of demigods (would these have been men of the priestly caste?), and fifteen more dynasties of the Sethians. When we consider this, we have to conclude that their scope of historic time, *i.e.*, historic in some sort, must have been prodigious.

THE PELASGIANS AND THE GREEKS OF HEROIC AND HISTORIC TIMES.

The religion of the ancient Pelasgians appears to have consisted mainly in the worship of the powers of nature, many traces of which are visible in the religion of the Hellenes, though they are more numerous in the purer religion of the Italian Pelasgians. Their principal god was Zeus, whose most ancient seat of worship was at Dodona, in Epirus. He there also had an oracle, which retained its celebrity for a very long period, until in the end it was eclipsed by that of Apollo, at Delphi. This male divinity Zeus had his counterpart in the female Dione, who was his wife, and the mother of Aphrodite, the goddess representing love and fertility. In some parts of Greece, such as the islands of Samothrace, Imbros, and Lemnos, in the north of the Egean, a certain mysterious Pelasgic worship continued to exist down to a late period. The most important branch of the Pelasgians were the Pierian Thracians, who inhabited the coast district of Macedonia, north of mount Olympus; for mythology tells us that there the first poets flourished, such as Orpheus, Musæus, Thamyras, Eumolpus, and Linus, all mythical personages who probably never existed, only as the creations of the imagination; but the legends about them show that according to the notions of the Greeks, poetry had been widely and enthusiastically cultivated by the Pelasgian Pierians, and had been employed by them for the exaltation and embellishment of religious worship.

The religion of the Greeks in the heroic age was only a further development of that of the Pelasgians, and not essentially different from that which we find established during the historical ages. The Greek sympathized strongly with the outer world, and in all the objects around him he found life, or imparted it to them from the fulness of his own imagination. Every part of nature roused in him a distinct sentiment of religious awe, and everywhere his imagination conceived divine forms to worship. The complicated system of mythology which arose out of this simple worship of the powers of nature was formed partly by a process of personification, partly by raising the local deities of certain tribes to the rank of national gods, and by connecting and uniting them into one great hierarchy. These processes were the work of the national mind of the Greeks, strengthened and guided by the poets. Each tribe or city, however, continued to worship one or more deities as its special patrons or protectors. All the gods were conceived as beings in human forms, and as subject to the same passions and frailties as mortals; but they

were nevertheless believed to punish men for their offences both in this world and in the future state. Prayers and sacrifices were employed to propitiate them, and the more precious the offering was the more pleasing it was thought to be to the deity. Hence the sacrifice of human beings was the highest oblation. The gods were represented in statues or symbols, but we need not believe that the statues or symbols themselves were worshipped as the divine beings; such gross idolatry seems to have arisen only in later times, when the symbol was confounded with the power symbolized.* The functions of the priests, male and female, who were generally connected with the worship of some particular divinity, consisted mainly in offering sacrifices, though the king, and the fathers of families might do the same on behalf of those whom they represented. The most important branch, however, of a priest's duties consisted in his ascertaining the will of the gods, and those occurrences of the future which the faculties of men were unable to divine. The belief in the possibility of acquiring such knowledge gave rise to oracular places, the most renowned of which was Dodona and Delphi; but many other methods also were resorted to to discover the will of the gods or the decrees of destiny. The reverence and veneration for departed great men gradually led to hero worship, which, common as it was in more recent times, is never hinted at in the Homeric poems. The whole earth was conceived by the Greeks as a plane surface surrounded by the river Oceanus; the Mediterranean was only a depression of the earth's surface, the central point of which was Delphi; a vast pit in the earth called Hades was the receptacle of the departed spirits; and far below the earth lay the still more dismal pit of Tartarus. Mount Olympus, in Thessaly, was regarded as the highest mountain on earth; here was the habitation of Zeus, the supreme monarch of gods and men, and his attendant deities; and the canopy of heaven was considered to be a solid vault of metal, supported by Atlas, who kept asunder heaven and earth.

One remarkable way in which the Greeks were accustomed to honor the gods was by the celebration of certain national games periodically in different parts of Greece. The most important of these festivals was that celebrated every four years at Olympia in Elis. The foundation of these Olympic games belongs to a period

* We may remark, however, that if a being in human form, or indeed in any form, is conceived as the object of worship, it is as reasonable to pray to a statue or symbol as to that creature of the imagination; the one is just as absurd and as inadmissible as the other. The Deity being everywhere present is not to be represented by any creature, either substantial, tangible, and visible, or only imaginary; it is dishonorable to the Deity to so represent him; and still we cannot be too earnest and enthusiastic in our prayers to him and our worship of him

buried in obscurity ; but after they had been discontinued for a long period, during the disturbances created by the conquest of Peloponnesus by the Dorians, they were revived by Iphitus and Lycurgus ; but they were not finally and permanently established till 776, B. C., whence that year was employed by the Greeks as a chronological era. During the celebration of these games at Olympia, there was a general suspension of hostilities, to enable the Greeks from all parts to attend them without hindrance or danger. The contests at this festival in honor of the Olympian Zeus consisted of exhibitions displaying almost every mode of bodily activity ; they included races on foot, and with horses and chariots ; contests in leaping, throwing, wrestling and boxing ; and some in which several of these exercises were combined ; but no combats with any kind of weapon. Towns and families regarded it as the highest honor for one of their members to gain a victory in any of the contests at Olympia. The prize consisted of a simple garland of the leaves of the wild olive. Athens and Sparta showered honors upon any of their fellow-citizens who had gained a prize. The celebrity of these Olympic games led to the institution of several others of a similar character, such as the Pythian, which were celebrated in the neighborhood of Delphi, in honor of Apollo, in the third year of every Olympiad ; the Nemean, which were celebrated in Nemea in Argolis, and the Isthmian, at the Isthmus of Corinth twice in every Olympiad.

The religious notions of the Greeks underwent a considerable change in the interval between the heroic age and the conquest of Greece by the Romans. The undoubting and childlike faith of the early times, when the gods were considered as beings that took an interest in the joys and sorrows of mortals, had long since vanished among the higher and educated classes, and was despised as superstitious. The philosophical enquiries from the time of Socrates downwards had shaken polytheism to its very foundations. Governments attempted to interfere, declaring themselves the defenders and upholders of the ancient national religion, and some philosophers were even punished or banished, ostensibly, for atheism. But it was of no avail : ancient polytheism could not maintain its ground, and was ultimately supplanted by a purer and holier religion, which was intended as a blessing for all mankind, but which at length itself became polytheistic, and no less absurd and wicked than the old religion which gave it place.

THE ROMANS.

The religion of the early Romans was in all essential points like that of the early Greeks, a worship of nature, and her various powers

personified; but with this difference, that the Greeks, being a more imaginative and poetical people, clothed their conceptions and ideas in the form of numberless stories, of which the Roman religion, in its ancient and pure state, is perfectly free. Jupiter was their supreme male divinity, the monarch of gods and men; and the corresponding female divinity was Juno, his sister and wife. This religious system of the Romans is described as a device of Numa Pompilius, the second king of Rome (who, we may remark, is supposed by modern historians and critics to have been most probably a mythical personage, as was his immediate predecessor Romulus, the reputed founder of the state and city of Rome). Numa's long reign of forty-three years, from 715 to 672, B. C., is represented as a period of uninterrupted peace, during which the king was chiefly occupied in establishing the priesthood, and the ceremonies connected with the worship of the gods. He first regulated the calendar by the institution of a lunar year of twelve months, or 355 days, of which some were set apart for religious purposes; and then instituted the various orders of priests, as the flamens, or priests of Mars, of Jupiter, and of Quirinus; the vestal virgins; the salii of Mars; the pontiffs, who possessed the most extensive powers in all the matters connected with religion; and lastly, the college of augurs, whose business it was to ascertain the will of the gods by observing the flight of birds in the air and their manner of feeding. Numerous temples and altars were also erected to the gods; and in all these proceedings Numa is said to have been guided by the counsels of a divine being, the nymph Egeria, who favored him with her presence in a sacred grove. There can be no doubt that many of the institutions ascribed in the legend to Numa had existed from time immemorial among the Latins and Sabines. But in the reign of Tarquinius Priscus, the fifth king of Rome, the religion, which had before been of a simple and rustic character, is said through his influence, to have become more pompous and showy; the gods are then said to have been first represented in human form. Moreover, as soon as the Romans had become connected with the Greeks in southern Italy, Greek local deities and forms of worship were adopted, and threw many of the other parts of the ancient national religion into the shade to such a degree that they became mere matters of antiquarian curiosity, whose meaning and import were forgotten.

In the beginning of the empire a regular custom was introduced that on the decease of every emperor who had neither lived nor died a tyrant, the senate by a solemn decree should place him in the number of the gods; and the ceremonies of his apotheosis were blended with those of his funeral. This legal, and, as it appears,

injudicious profanation, so abhorrent to our sense of right, and so blasphemous withal was then received with a very faint murmur by the easy nature of polytheism ; but it was received, so the event proved, as an institution, not of religion, but of policy ; for though the worship of certain dead emperors was established by law, their worship was never universally practised in the Roman empire, but in general only by those who were connected with the court and government. This worship of the deceased emperors was to some extent continued in the case of the Christian emperors.

In all ages, more especially among the eastern nations, there has been a certain kind of worship, which in our language is called *homage*, paid to ruling sovereigns. The pagan Roman emperors, and even the governors of provinces, who, indeed, according to their own Roman customs and usages, were rather democratic, that is, of the people, and accustomed to mingle with the people in all the affairs of life, social as well as civil, had this worship paid them in various ways, principally through the flattery of the conquered nations. This worship was also continued to the Christian emperors, and to the present day is given to ruling sovereigns of Europe, all calling themselves Christian.

THE ANCIENT GERMANS.

The religious system of the ancient Germans was not very unlike some of the systems we have reviewed. They adored the great visible objects and agents of nature : the sun, the moon, fire, and the earth, together with the imaginary deities were supposed to preside over the most important occupations of human life. They practised arts of divination to discover the will of the superior beings ; and human sacrifices they supposed were the most acceptable oblations at their altars. The Germans neither represented the deity by any human figure, nor confined him within the walls of a temple ; their only temples were dark and ancient groves, consecrated by the reverence of succeeding generations. Their secret gloom, the imagined residence of an invisible power, by presenting no distinct object of worship, impressed the mind with a deep sense of religious awe ; and the priests, rude and illiterate as they were, had been taught by experience the use of every artifice that could preserve and fortify impressions so well suited to their own interests.

The defects of civil policy among the ancient and uncivilized Germans were sometimes supplied by the interposition of ecclesiastical authority. The latter was constantly exerted to maintain silence and decency in the popular assemblies ; and was sometimes

extended to a more enlarged concern for the national welfare. A solemn procession was occasionally celebrated in the territories which are at present called Mecklenburgh and Pomerania. The unknown symbol of the earth, covered with a thick veil, was placed on a carriage drawn by cows; and in this manner the goddess, whose common residence was in the isle of Rugen, visited several adjacent tribes of her worshippers. During her progress, the sound of war was hushed, quarrels were suspended, arms laid aside, and the restless Germans had an opportunity of tasting the blessing of peace and harmony. The *Truce of God*, so often and so ineffectually proclaimed by the clergy of the eleventh century, was obviously an imitation of this ancient custom. A brave man among the Germans was the worthy favorite of their martial Deities; the wretch who lost his shield was alike banished from the civil and religious assemblies of his countrymen. Some of the German tribes appear to have embraced the doctrine of transmigration; others imagined a gross paradise of immortal drunkenness. All agreed that a life spent in arms and a glorious death in battle, were the best preparations for a happy futurity, either in this or in another world. The immortality so confidently promised by the German priests, was in some degree conferred by the bards. The genius and character of that singular order of men have most deservedly attracted the attention of all who have attempted to investigate the antiquities of the Germans, the Scandinavians, and the Celts. How faint and cold the sensation a peaceful man can only receive in the solitary study of the works of these bards! It was in the hour of battle, or in the feast of victory that the bards celebrated the prowess, and the glories of the heroes of ancient days, the ancestors of these warriors or chieftains who listened with transport to their artless but animated strains. The view of arms and of danger heightened the effect of the military song; and the passions which it tended to excite, the desire of fame and contempt of death, were habitual sentiments of a German mind.

THE GAULS AND BRITONS OR ANCIENT CELTS.

The religion of these ancient peoples was Druidical, but about this system of religion or of superstition little is known. The Druids (wise men, magicians), practised their rites in dark groves, or other secret recesses; and in order to throw greater mystery over their religion, they communicated their doctrines only to the initiated, and strictly prohibited the committing of them to writing, lest they should at any time be exposed to the scrutiny of the profane vulgar. Human sacrifices were offered among them; the spoils of war were often de-

voted to their divinities, and they punished with the severest tortures whoever dared to secrete any part of the consecrated offering. These treasures they kept in woods and forests, secured by no other guard than the terrors of their superstition ; and their steady conquest over human avidity may be regarded as more signal than their availing to prompt men to the most extraordinary and the most violent efforts. They inculcated the eternal transmigration of souls, and thereby extended their authority as far as the fears of their votaries. The people, fierce and violent, urged on to war by their priests and bards, rushed into battle with the greatest vehemence. Such an ascendant had this idolatrous superstition over the minds of the ancient Gauls and Britons, that the Romans, after their conquest, finding it impossible to reconcile these nations to the laws and institutions which they imposed, were at last obliged to abolish it by penal statutes : a violence which had never, in any other instance, been practised by those tolerating conquerors.

THE ASSYRIANS.

As among the Babylonians the sun, moon and stars were among the Assyrians' chief objects of worship, but their ideas of one first cause seem more obscure than those of the Chinese and Egyptians. While in Chaldea Il or Ra, the Sun-god whom they considered as the father of the deities, was so vaguely thought of that he had no temple dedicated to his honor, yet in Assyria this same Il or Ra was known as Asshur and was the supreme object of worship. He was the guardian deity of the king and country, and, in the original language, the name of the country, the first capital, and an Assyrian was the same with the name of the god, Asshur.

Next in order were two triads: First Ana, the lord of spirits and demons, who represented original chaos: Bel or Bel-Nimrod, the organizer and lord of the world: And Hoa, the regulator of the universe.

In the second triad were Sin, the moon god: San (called, in Assyrian, Shamas), the sun-god: And Vul, the air-god. Sin and Shamas were highly honored in Assyria and their emblems were worn by the king around his neck. Upon the cylinders they are conjoined, the sun resting in the crescent of the moon.

After these came the five planetary deities: Nin, or Saturn, sometimes called the fish-god: his emblem in Assyria being the Minotaur, or Man-Bull; Bel-Merodach or Jupiter: Nergal or Mars, the Man-lion of Assyria: Ishtar or Venus, and Nebo or Mercury.

As it was common for both Assyrian and Babylonian kings to signify their favorite god by associating his name with their own we find Bel was a favorite god with the Assyrians; but Nin and Nergal, the winged bull and lion, who presided over war and hunting, were most devotedly worshipped. The race of kings was

traditionally derived from Nin, and his name was given to the capital city Nineveh. The names of gods most frequently joined to royal names in Assyria were Asshur, Bel and Nebo; in Babylon, Nebo and Merodach.

Below the great gods there were inferior gods innumerable, each community having its own local deities, which elsewhere received little notice. As in the Persian system, good and evil spirits were represented as perpetually warring with each other. All the ills of life were personified; and man was represented as continually exposed to a host of unseen foes, whom he could only subdue by charms and exorcisms. They also worshiped the images of the gods as if they were the real, present gods themselves. What a great relief must be true Christianity or even simple monotheism instead of such an oppressive system!

THE MOHAMMEDANS.

The religion of Mohammed, which now overspreads a wide extent of the fairest portions of the earth, was begun to be introduced by its founder in the first quarter of the seventh century of our era. It is now, and for many centuries has been, the prevailing religion in those countries once constituting the Eastern Roman Empire, and including the cities of Jerusalem, Constantinople, Alexandria, and Antioch. The conquest of the Eastern countries by the Mohammedan arms, and the consequent establishment of the Mohammedan religion on the ruins of Paganism and perverted Christianity, appears very like a divine judgment upon both Pagan and Christian idolatry. As has been shown before, and may be seen more fully hereafter, the idolatry which from the days of Constantine came to be practised by the Christians in those countries was even more absurd and abominable than that which had been destroyed with Paganism to give place to Christianity. And as people of our language in general know but little about Mohammed or Mohammedanism, we think it necessary here to give a somewhat more detailed account of both, than we have given of any of the ancient religions of which we have spoken.

Seven hundred years before the age of Mohammed the Jews were settled in Arabia; and a far greater number were exiled from the holy land in the wars of Titus and Hadrian. The industrious exiles aspired to liberty and power; they erected synagogues in the cities, and castles in the wilderness, and their Gentile converts were confounded with the children of Israel, whom they resembled in the natural mark of circumcision.* The Christian missionaries were still more active and successful in proselytizing; the Catholic missionaries asserted the universal reign of the Church; the Marcionites, and Manicheans, being oppressed by the Catholics, successively retired beyond the limits of the Roman empire, and dispersed their

* The Arabians practised circumcision as well as the Jews.

fantastic opinions and apochryphal gospels; the churches of Yemen and the princes of Hira and Sassan, were interested in the creed of the Jacobites and Nestorians. The liberty of choice was presented to the Arabian tribes by the variety of Christian sects; each Arab was free to choose or to compose his private religion; and the rude superstition of his house was mingled with the sublime theology of Christian saints and martyrs. A fundamental article of faith was inculcated by the consent of the learned strangers; the existence of one supreme god, who is exalted above the powers of heaven and earth, but who had often revealed himself to mankind by the ministry of his angels and prophets, and whose wisdom and power had interrupted by seasonable miracles the order of nature. The most rational of the Arabs acknowledged his power, though they might neglect his worship; and it seemed to be habit rather than conviction that still attached them to the relics of idolatry. The Jews and Christians were called the people of the Book; the Bible was already translated into the Arabic language, and the volume of the Old Testament was accepted with accord by the hostile Arabian tribes. In the story of the Hebrew patriarchs the Arabs were delighted to discover the fathers of their nation. They applauded the birth and promises of Ishmael, revered the faith and virtues of Abraham; traced his pedigree and their own to the creation of the first man, and imbibed with equal credulity the prodigies of the sacred text, and the dreams and traditions of the Jewish rabbis.

The Christians have unskilfully calumniated Mohammed in describing him to be of a base and plebeian origin, for by this they exalt rather than degrade the merit of their adversary. His descent from Ishmael was a national privilege or fable; but although the first steps of the pedigree could not be traced, he could produce many generations of pure and genuine nobility. He sprang from the tribe of Koreish and the family of Hashem, the most illustrious of the Arabs, the Princes of Mecca and the hereditary guardians of the Caaba, or the temple of Mecca. Thus, Mohammed was of a priestly family, the sacerdotal office having devolved through four lineal descents to the grandfather of the prophet; and the family of the Hashemites, from whence he sprung, was the most venerable and sacred in the eyes of their nation. Abdallah, the son of Abdol Motalleb, was the most beautiful and modest of the Arabian youth; and in the first night when he consummated his marriage with Amina (a Jewish maiden) of the noble race of the Zahrites, two hundred maidens are said to have expired through jealousy and despair. Mohammed, the only son of Abdallah and Amina, was born at Mecca about four years after the death of the Emperor Justinian, or about the year 570 A. D. In his infancy

he was deprived of his father, his mother, and his grandfather ; his uncles were strong and numerous ; in the division of the inheritance the orphan's share was reduced to five camels and an Ethiopian maid-servant. At home and abroad, in peace and in war, Abu Taleb, the most respectable of his uncles, was the guide and guardian of his youth ; and in his twenty-fifth year Mohammed entered into the service of Cadijah, a rich and noble widow of Mecca, who soon rewarded his fidelity with the gift of her hand and fortune. The marriage contract, in the simple style of antiquity, recites the mutual love of Mohammed and Cadijah ; describes him as the most accomplished of the Koreish, and stipulates a dowry of twelve ounces of gold, and twenty camels, which was supplied by his uncle's liberality. By this alliance the son of Abdallah was restored to the station of his ancestors ; and the judicious matron was content with his domestic virtues, till, in the fortieth year of his age, he assumed the title of a prophet, and proclaimed the religion of the Koran. Being persecuted at Mecca he fled to Medina, whence he afterwards returned as a conqueror to Mecca ; and the date of his flight from Mecca is called the Hegira, whence dates the Mohammedan era. Mohammed's youth was spent in the bosom of the noblest race, and in the use of the purest dialect of Arabia, and the fluency of his speech was moderated and enhanced by the practice of discreet and seasonable silence. With these powers of eloquence Mohammed was an illiterate barbarian ; he had never in his youth been instructed in the arts of reading and writing, though doubtless he saw the necessity of them and acquired these arts to some extent afterwards. The common ignorance that surrounded him exempted him from reproach, but he was reduced to a narrow circle of existence, and deprived of those faithful mirrors which reflect to our minds the minds of sages and nations. Yet the book of nature and of man was open to him ; in two journeys which he made in his youth, in company with the caravan, to the fairs of Bostra and Damascus in Syria, his eye of genius might discover some objects imperceptible to his grosser companions ; some seeds of knowledge might be cast upon a fruitful soil ; but his ignorance of the Syriac language must have checked his curiosity ; and in the life and writings of Mohammed one cannot perceive that his prospect was far extended beyond the limits of the Arabian world. From every region of that solitary empire the pilgrims were annually assembled at Mecca by the calls of devotion and commerce ; in the free concourse of multitudes a simple citizen in his native tongue might study the political state and character of the tribes, the creeds and practice of the Jews and Christians. Some learned strangers might possibly be obliged to seek the rights of hospitality ; and the enemies of Mohammed have

named the Jew, the Persian, and the Syrian monk, whom they claim lent their secret aid to the composition of the Koran. If it requires uniformity in a work to denote its being the production of a single artist it will be plainly discernible by any one who takes the pains to examine it that neither Mohammed nor any other one man was the author of the Koran, though it may be he compiled it into some such form as we have it now from his own composition and from pre-existing materials.*

From his earliest youth Mohammed was accustomed to religious contemplations. Each year during the month Ramadan † he withdrew from the public and from his wife, Cadijah, into the cave of Hera, three miles from Mecca, where it is probable he spent his time in religious contemplations, in composing and arranging the Koran, and in devising schemes for his future conquests. The faith which, under the name of *Islam*, he preached to his family and nation was this: THAT THERE IS ONLY ONE GOD, AND THAT MOHAMMED IS THE APOSTLE OF GOD.

Mohammed rejected the worship of idols and men, of stars and planets. In the Deity he confessed and adored an infinite and eternal being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths, thus announced in the language of the prophet, are firmly held by his followers, and defined with metaphysical precision by the interpreters of the Koran. The professors of the religion of Mohammed are universally distinguished by the name *Unitarians*; and the danger of their becoming idolaters has been prevented by the interdiction of images. The doctrine of eternal decrees and of absolute predestination is strictly held by the Mohammedans; and they too struggle with the common difficulties, how to reconcile the prescience and predetermination of God with the freedom and responsibility of man; how to explain the permission of evil under the reign of infinite power and infinite goodness.

Mohammed liberally allowed to his predecessors, the prophets of the Old Testament, the same credit which he claimed for himself; and the chain of inspiration was thus continued from the fall of Adam to the promulgation of the Koran. During that period some rays of prophetic light had been imparted to one hundred and twenty-four thousand of the elect, discriminated by their respective degrees of virtue and grace; three hundred and thirteen apostles were sent with a special commission to recall mankind from idolatry and vice;

* See Koran, translated by George Sale.

† The ninth month of the Mohammedan year.

one hundred and four volumes had been dictated by the holy spirit, and six legislators of transcendent brightness had announced to mankind the six successive revelations of various rites, but of one immutable religion. The station and authority of Adam, Noah, Abraham, Moses, Christ, and Mohammed rise in just gradations above each other; but whoever hates or rejects any one of the prophets is numbered with the infidels. Of the myriads of prophets Moses and Christ alone lived and reigned; and the remnant of the inspired writings are composed in the books of the Old and New Testament. For the author of Christianity the Mohammedans are taught by the prophet to entertain a high and mysterious reverence. "Verily Christ Jesus, the son of Mary, is the apostle of God; and his word, which he conveyed unto Mary, and a spirit proceeding from him, honorable in this world and in the world to come; and one of those that approach near to the presence of God." The wonders of the genuine and apocryphal gospels are profusely attributed to him; and the Church of Rome has not disdained to borrow from the Koran the immaculate conception of his virgin mother. Yet Jesus was a mere mortal, and at the day of judgment his testimony will serve to condemn both the Jews that reject him as a prophet, and the Christians who adore him as the Son of God. The malice of his enemies aspersed his reputation and conspired against his life; but their intention only was guilty; a phantom or a criminal was substituted on the cross; and the innocent saint was translated to the seventh heaven. During some hundreds of years, the gospel was the way of truth and salvation; but the Christians insensibly forgot both the laws and the example of the founder of their faith; and Mohammed was instructed by the Gnostics* to accuse the church as well as the synagogue of corrupting the integrity of the sacred text. Moses and Christ rejoiced in the assurance of a future prophet, more illustrious than themselves; the evangelical promise of the Paraclete, or holy spirit, was prefigured in the name† and accomplished in the person of Mohammed, the greatest and the last of the apostles of God. The inspirations of the Hebrew prophets might not be incompatible with the exercise of their reason and memory; and the diversity of their genius is strongly marked in the style and composition of the prophetic books of the Bible. But Mohammed was content with a character more humble, yet more sublime, of a simple editor. The substance of the Koran, according to himself or his disciples, is uncreated and eternal, subsisting in the essence of the Deity, and inscribed

* One of the most influential and learned of the primitive Christian sects.

† This arises merely from a play upon words, their making the word *παρακλήτος* afford the etymology of the name Mohammed or Mahomet.

with a pen of light on the table of his everlasting decrees. A paper copy in a volume of silk and gems was brought down to the lowest heaven by the angel Gabriel, who, under the Jewish economy, had been despatched on the most important errands: and this trusty messenger successively revealed the chapters and verses to the Arabian prophet. Instead of a perpetual and perfect measure of the divine will, the fragments of the Koran were produced at the discretion of Mohammed; each revelation is suited to the exigencies of his policy or passion; and all contradiction is removed, by the saving maxim that any text of scripture is abrogated or modified by any subsequent passage. The word of God and his apostle was diligently recorded by his disciples on palm leaves, and the shoulder-bones of mutton; and the pages, without order or connection, were cast into a domestic chest in the custody of one of his wives. Two years after the death of Mohammed, the sacred volume was collected and published by his friend and successor, Abubeker. The work was revised by the caliph Othman, in the thirtieth year of the Hegira; and the various editions of the Koran assert the same miraculous privilege of a uniform and incorruptible text. In the spirit of enthusiasm or of vanity, the prophet rests the authority of his mission on the merits of his book; boldly challenges men and angels to imitate the beauties of a single page; and presumes to assert that God alone could dictate this incomparable performance. This argument, doubtless, is most powerfully addressed to a devout Arabian, whose mind is enthusiastic with faith and rapture; whose ear is delighted with the music of sounds; and who by his ignorance is incapable of comparing the productions of human genius. The harmony and copiousness of the Koran will not reach, in a translation, the English scholar; he will peruse with impatience the endless incoherent rhapsody of fable and precept and declamation, which seldom excites a sentiment or an idea, which sometimes crawls along the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of the Arabian prophet; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed at an early age in the same country, and probably in a dialect of the same language; and, indeed, it might well be asked, if the composition of the Koran exceed the faculties of man, to what superior intelligence should we ascribe the Iliad of Homer, or the discourses of Cicero.

The sayings of Mohammed were regarded as so many lessons of truth; his actions as so many examples of virtue; and the public and private memorials were preserved by his wives and companions. At the end of two hundred years the *Sonna*, or oral law, was determined and consecrated by the labors of Al Bochari, who discriminated

7,275 genuine traditions from a mass of 300,000 reports of a more doubtful or a spurious character. Each day the pious collector prayed in the temple of Mecca and performed his ablutions with the holy waters of Zemzem (the holy well in the Caaba), the pages were successively deposited upon the pulpit and the sepulchre of the apostle; and the work has been approved by the four orthodox sects of the Sonnites.

The mission of the ancient prophets, of Moses and Jesus, had been confirmed by many splendid prodigies; and Mohammed was repeatedly urged by the inhabitants of Mecca and Medina to produce a similar evidence of his divine mission; to call down from heaven the angel or the volume of his revelation, to create a garden in the desert or to kindle a conflagration in the unbelieving city. As often as he is pressed by the Koreish he involves himself in the obscure boast of vision and prophecy, appeals to the internal proof of his doctrine, and shields himself behind the providence of God, who refuses those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity. But the modest or angry tone of his apologies betrays his weakness and vexation; and these passages of scandal go to establish the integrity of the Koran.

The followers of Mohammed are more assured than he was himself of his miraculous gifts, and their confidence and credulity increase as they are farther removed from the time and place of his spiritual exploits. They believe or affirm that trees went forth to meet him; that he was saluted by stones, that water gushed from his fingers; that he fed the hungry, cured the sick, and raised the dead; that a beam groaned to him; that a camel complained to him; that a shoulder of mutton informed him of its being poisoned; and that both animate and inanimate nature were equally subject to the apostle of God.

His *dream* of a nocturnal journey is seriously described as a real and corporeal transaction. A mysterious animal, the Borak, conveyed him from the temple of Mecca to that of Jerusalem; with his companion Gabriel he successively ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven Mohammed alone was permitted to proceed; he passed the veil of unity, approached within two bow-shots of the throne, and felt a cold that pierced him to the heart when his shoulder was touched by the hand of God. After this familiar though important conversation he again descended to Jerusalem, remounted the Borak, returned to Mecca, and performed in the tenth part of a night the journey of (according to the common opinion) perhaps thousands of years.

According to another legend the prophet confounded in a national assembly the malicious charge of the Koreish. His resistless word split asunder the orb of the moon; the planet, obedient, stooped from her station in the sky, accomplished the seven revolutions round the Caaba, saluted Mohammed in the Arabian tongue, and suddenly contracting her dimensions, entered at the collar and issued forth through the sleeve of his shirt. The vulgar are interested in these marvellous tales, but the gravest of the Mussulman doctors imitate the modesty of their master and indulge a latitude of faith or allegorical interpretation.

In the times of idolatry the precincts of Mecca enjoyed the rights of sanctuary; and in the last month of each year the city and the Caaba were crowded with a long train of pilgrims, who presented their vows and offerings in the temple. Mohammed, through prejudice, or policy, or fanaticism, sanctified those ancient rites of the Arabians, so that the same rites which are now practised by the faithful Mussulman were invented and practised in the times of superstition and idolatry. At an awful distance they cast away their garments; seven times with hasty steps they encircled the Caaba, and kissed the black stone; seven times they visited and adored the adjacent mountains; seven times they threw stones into the valley of Mina; and the pilgrimage was accomplished, as at the present, by a sacrifice of sheep and camels, and the burial of their hair and nails in the consecrated ground. But the precepts of Mohammed himself inculcate a more simple and rational piety; prayer, fasting, and alms are the religious duties of a Mussulman; and he is encouraged to hope that prayer will carry him half way to God, fasting will bring him to the door of his palace, and alms will give him admittance. According to the tradition of the nocturnal journey the apostle in his personal conference with deity was commanded to impose on his disciples the daily obligation of fifty prayers. By the advice of Moses he applied for an alleviation of this intolerable burden; the number was gradually reduced to five, without any dispensation of business, or pleasure, or time, or place. The devotion of the faithful is repeated at daybreak, at noon, in the afternoon, in the evening and at the first watch of the night; and in the present diminution of religious fervor our travellers are sometimes edified by the profound humility and attention of the Turks and Persians. Cleanliness is the key of prayer; the frequent washing of the hands, the face and the body which was practised of old by the Arabs, is solemnly enjoined by the Koran; and a permission is formally granted to supply with sand the want of water in the Arabian deserts or elsewhere. The words and attitudes of supplication, as it is performed either sitting, or stand-

ing, or prostrate on the ground, are prescribed by custom or authority; but the prayer is poured forth in short and fervent ejaculations; the measure of zeal is not exhausted by a tedious liturgy; and each Mussulman for his own person is invested with the character of a priest. Among the theists who reject the use of images it has been found necessary to restrain the wanderings of the mind by directing the eye and the thought to a *Kebla*, or visible point of the horizon. The prophet was at first inclined to gratify the Jews with the choice of Jerusalem; but he soon displayed a more natural partiality, and five times every day the eyes of the nations at Astracan, at Delhi, and at Fez are devoutly turned towards the holy temple of Mecca. Yet every spot for the service of God is equally pure; the Mohammedans indifferently pray in their chambers or on the street. As a distinction from the Jews and Christians the Friday of each week is set apart for the useful institution of public worship; the people are assembled in the church; and the *Imam*, some respectable elder, ascends the pulpit to begin the prayer and pronounce the sermon. But the Mohammedan religion is without priesthood or sacrifice;* and the independent spirit of fanaticism or pure religion looks down with contempt on the ministers and the slaves of superstition. The voluntary penance of the ascetic Christians, the torment and glory of their lives, was odious to a prophet who censured in his companions a rash vow of abstaining from flesh, and women, and sleep, and firmly declared that he would suffer no monks in his religion. Notwithstanding he instituted in each year a fast of thirty days, and strenuously recommended the observance as a discipline which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and his apostle. During the month of Ramadan, from the rising to the setting of the sun, the Mussulman abstains from eating and drinking, and women, and baths and perfumes, from all nourishment that can restore his strength, from all pleasure that can gratify his senses. In the revolution of the lunar year, the Ramadan coincides alternately with the winter cold and the summer heat; and the patient martyr, without assuaging his thirst with a drop of water, must await the close of a tedious and sultry day.

The interdiction of wine, peculiar to some orders of priests and hermits, is converted by Mohammed alone into a positive and general law; and a very considerable portion of the inhabitants of the globe have abjured at his command the use of that salutary though dangerous liquor. These painful restraints are doubtless violated by the

* Although sacrifice forms no part of the ordinary Mohammedan ritual yet, as mentioned above, Mohammed retained, and the Koran sanctions, the sacrifice of sheep and camels at Mecca, with which the pilgrims who assemble there achieve their ceremonial.

libertine, and eluded by the hypocrite; but the legislator by whom they were enacted cannot, indeed, be accused of alluring his proselytes by the indulgence of their sensual appetites.

The charity of the Mohammedans extends to the inferior animals, and the Koran repeatedly inculcates, not as a merit, but as an indispensable duty, the relief of the indigent and unfortunate.

Mohammed is perhaps the only lawgiver who has defined the precise measure of charity; the standard may vary with the degree and nature of property, as it consists either in money, in corn, or cattle, in fruits or merchandise. But the Mussulman does not accomplish the law unless he bestows a tenth of his revenue for the needy; and if his conscience accuses him of fraud or extortion, the tenth, under the idea of restitution, is enlarged to a fifth. Such a benevolent law must be productive of excellent effects, since men are forbidden to injure or oppress those whom they are bound to assist.

The two articles of belief, and the four practical duties of Islam, are guarded by rewards and punishments; and the faith of the Mussulman is devoutly fixed upon the event of the judgment and the last day. The prophet has not determined the moment of that awful catastrophe, though he darkly announces the signs both in heaven and earth which will precede the universal dissolution, when life shall be destroyed, and the order of creation confounded in the primitive chaos. At the blast of the trumpet new worlds shall start into being; angels, genii, and men shall arise from the dead; and the human soul shall again be united to the body. The doctrine of the resurrection, as we have seen, seems to have been entertained by the ancient Egyptians; and in accordance with this belief their dead were embalmed, and their pyramids constructed to preserve the ancient mansion of the soul during a period of three thousand years. But the attempt is evidently partial and unavailing, and it is with a more philosophical spirit that Mohammed relies on the omnipotence of the Creator, whose word can reanimate the breathless clay, and collect the innumerable atoms which no longer retain their form or substance. The reunion of the soul and body will be followed by the final judgment of mankind; and in his representation of what will take place on that momentous occasion the prophet has faithfully copied the magian picture of the slow and successive operations of an earthly tribunal. Mohammed held out the hope of salvation, and of a favorable sentence in the last day, to all who would believe in God, and accomplish good works. In the idiom of the Koran the belief of God is inseparable from that of Mohammed; the good works are those which he has enjoined, and the two qualifications imply the profession of Islam, to which all nations and all sects are equally

invited. The spiritually blind, though excused by ignorance, and distinguished by virtue, will be scourged with everlasting torments; and Mohammed shed tears over the tomb of his mother, for whom he was forbidden to pray, displaying thereby a striking contrast of humanity and enthusiasm. The doom of the infidels is common, the measure of their guilt and punishment is determined by the degree of evidence which they have neglected, and by the magnitude of the errors which they have entertained; the lowest hell is reserved for the heartless hypocrites, who have assumed the mask of religion. After the greater part of mankind have been condemned for their opinions the true believers will be judged by their actions. The good and evil of each Mussulman will be accurately weighed in a real or allegorical balance; and a singular mode of compensation will be allowed for the payment of injuries; the aggressor will restore an equivalent of his own good actions for the benefit of the person whom he has wronged; and if he should be destitute of any good moral property the weight of his sins will be loaded with an adequate share of the demerits of the sufferer. According as the shares of guilt or virtue shall preponderate the sentence shall be pronounced, and all without distinction will pass over the sharp and perilous bridge of the abyss; but the innocent, treading in the footsteps of Mohammed, shall gloriously enter the gates of paradise, while the guilty shall fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised that all his disciples, whatever may be their sins, shall be saved by their own faith, and his intercession, from eternal condemnation. It is not surprising that superstition shall act most powerfully on the fears of her votaries, since the human imagination can paint with more energy and vividness the misery than the bliss of a future life. With the two simple elements of darkness and fire a sensation of pain is created, which may be aggregated to an infinite degree by the idea of endless duration. But our idea of the continuity of pleasure operates with an opposite effect, and many of our present enjoyments are obtained from a relief or comparison of evil. It is natural enough that an Arabian prophet should expatiate with rapture on the groves, the fountains, and the rivers of Paradise; but instead of inspiring the blissful inhabitants with a liberal taste for harmony and science, conversation and friendship, he idly celebrates the pearls and diamonds, the robes of silk, marble palaces, dishes of gold, rich wines, artificial dainties, numerous attendants, and the whole train of sensual and costly luxury which becomes insipid to the possessor even in the short period of this mortal life. Seventy-two *Houris*, or black-eyed maidens of resplend-

ent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased a hundred-fold to render him worthy and capable of his felicity. Notwithstanding a vulgar prejudice the gates of heaven will be open to both sexes; but Mohammed has not specified the male companions of the female elect, lest he should either alarm the jealousy of their former husbands, or disturb their felicity by the suspicion of an everlasting marriage. This representation of a carnal paradise has provoked the indignation, perhaps the envy, of the Christian monks; they declaim against the impure religion of Mohammed; but the modest expounders of the Mohammedan faith have recourse to the excuse of figures and allegories. A large party, however, adhere without shame to the literal interpretation of the Koran; useless, say they, would be the resurrection of the body unless it were restored to the possession and exercise of its noblest faculties; and the union of intellectual and sensual enjoyments is necessary to complete the happiness of the double animal, the perfect man. Yet the joys of the Mohammedan paradise are not to be confined to the indulgence of luxury and appetite, and the prophet has expressly declared that all meaner happiness will be forgotten and despised by the saints and martyrs who shall be admitted to the beatitude of the divine vision.

They who refer to vision or allegory the pictures of the future state, as of paradise and hell, the nocturnal journey to heaven by the way of the temple at Jerusalem, the revelation of the Koran in chapters and verses by Gabriel to Mohammed, &c., are doubtless the more correct; but there are some representations, which may seem irreconcilable either with allegory or reality. Some of these representations were doubtless filled out and enlarged from the mythologies of other eastern nations; but would not the conquest of the eastern nations, including Jerusalem and its temple—(that temple which above all others in ancient times was distinguished for the worship of the one supreme God)—by the Mohammedan arms be a fulfilment of the prophetic vision of a nocturnal visit to Jerusalem, and through the temple, to the seventh heaven, by Mohammed?

The key to the success of Mohammed's movement, and ultimately to the success of the Mohammedan arms, was the doctrine of one infinite and invisible God which the prophet preached, a doctrine which commends itself to, and is at once approved by the human understanding. The prophet being transported in visions, or having transported himself, as it were, in allegory, from Mecca, the very seat and centre of idol worship, to Jerusalem and its temple, where the one invisible God was alone wont to be worshipped, would at once

symbolize the character of his mission as against idolatry, and his being taken up to the seventh heaven would indicate the complete success of his mission and movement. His feeling the cold hand of God pressing upon him, and having to retire when within two bow-shots of the throne, appears to indicate that he himself would die, and that the cold earth would receive him before his Mohammedans should succeed in taking Jerusalem and the temple; but he being taken up to the seventh heaven, and admitted to the presence and converse of Deity, would still indicate complete success for his mission. And it is a fact that Jerusalem was taken in the reign of the *third* caliph, Omar,* the *second* successor of Mohammed, so that the latter was within two prophetic bow-shots of the throne, and Omar himself worshipped in the temple, though not after the manner of the Jews or Christians. And would not the vision of paradise and of the dark-eyed maidens, the pearls and diamonds, the robes of silk, marble palaces, rich wines, artificial dainties, numerous attendants, and the like, be amply fulfilled in the spoils not only of inanimate things, but of human beings, comprising myriads of the most beautiful and delicate females, which fell into the hands of the Mohammedans, Arabians and Turks, on their conquest of the nations and the great cities of the East, especially of the Eastern Roman Empire and Persia? These conquests were continued from the rise of Mohammed, in the beginning of the seventh century, for a period of nearly nine hundred years, to the capture of Constantinople by the Turks in 1453, and for some time after they were pushed forward in the Roman Empire in Europe. And would not his idea of hell be amply realized in the captivity, the enslavement, the despair, and the destruction of those who opposed the Mohammedan arms during that long period and in that long series of conquests? The history of the Mohammedan conquests doubtless will tell. It seems very plain that the prophet or some one else connected with his movement, but most probably himself, had a series of visions, indicating the conquest of the Eastern Roman Empire, and the other eastern countries, by his followers, in which the main idea would be the subversion of idolatry and the establishment of the worship of the true God in its stead; although he, or whoever experienced them, may not have fully understood at the time their import. Yet we must distinguish between these visions and some that seem clearly enough to have been falsely attributed to Mohammed.

It is peculiar to Mohammedanism, among all religions, always to have enforced its tenets with the sword. The Mussulmans came

* Mahomet died in 632; Jerusalem was taken in 637.

with the sword in one hand, the Koran in the other, and left no alternative between the acceptance of the faith of God and His apostle, and submission and tribute, or extermination. Mohammedanism swept like a destructive wave over the eastern, and to a great extent over the western nations, trailing the idols in the dust and grinding them to powder ; yea, and where it did not destroy idolatry it rebuked it, and it remains a standing rebuke to it to-day. In the Caaba, or ancient temple of Mecca alone 360 idols were destroyed by Mohammed ; figures of men, eagles, lions, and antelopes, etc., which were consecrated from time immemorial by different Arabian tribes, and those that were destroyed by the Mohammedans in both Pagan and Christian temples over the wide extent of the globe where their arms have prevailed could, perhaps, hardly be numbered.

After the apostle had undertaken to propagate his religion by the sword, he carried out his project with the greatest zeal and effect, though this was often attended, as seems inevitable in the case of an antagonist fighting for the success of his cause, if not for his life, with great cruelty. The prophet is represented to say, at the outstart of his mission : “ The sword is the key of heaven and of hell ; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months spent in fasting and prayer ; whosoever falls in battle, his sins are forgiven ; at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk ; and the loss of his limbs shall be supplied by the wings of angels and cherubim.” Thus, the intrepid souls of the Arabs were fired with enthusiasm ; the picture of the invisible world was painted vividly upon their imagination ; and the death which they had been wont to despise became an object of hope and desire. Before the battle of Yermuk, which took place a few years after Mohammed’s death, where they defeated the Roman army with prodigious slaughter, the exhortation of the general was brief and forcible : “ Paradise is before you, the devil and hell fire in your rear.” Also, the doctrine of fate and predestination, inculcated so strongly in the Koran, left the followers of Mohammed to advance fearlessly to battle ; for their idea was that there is no danger where there is no chance ; they were ordained to perish in their beds, or they were safe and invulnerable amid the darts of the enemy.

The following is the most glaring specimen of the cruelties of Mohammed himself. There are said to have been seven hundred Jews who had joined with Koreish in resisting the prophet ; after a siege of twenty-five days they surrendered. On their surrender a venerable elder, whom they supposed an old acquaintance and friend, and to whom they had appealed, pronounced the sentence of

their death. The seven hundred were dragged in chains to the market-place of the city, and the prophet "beheld with an inflexible eye the destruction of his captive enemies." There may possibly be another version of this story, which would reflect more favorably upon the character of Mohammed; and if this version be true, how do we know but that the conduct of these Jews had entitled them to harsh treatment at his hands, in retaliation for the injury they might or meant to have done his cause, although he might have been well satisfied with a milder proceeding towards them? If the story be true that these Jews were put to death with such aggravated cruelty as they are represented to have been, and that act had been authorized and justified by the laws of war, while we do not attempt to justify it, it will not still appear so bad as the slaughter of the four thousand five hundred Saxon captives by Charlemagne, whom that cruel tyrant had beheaded on the same spot. And if Mohammed is recognized by his followers as the apostle of God, Charlemagne is recognized as a Saint of the Roman Calendar; and this saint with a rare felicity is crowned with the praises of some of the historians and philosophers of an enlightened age.*

But we are to bear in mind that Mohammed in his extirpation of idolatry, claims to follow the example of the Israelites in their extirpation of it from the land of Canaan; and the same bloody precepts so repeatedly inculcated in the Koran are ascribed by the author to the books of Moses and even the Gospels. The mild tenor of the Gospels, should, however, have explained to him the text that Jesus did not bring peace on earth, but a sword. But the military laws of the Hebrews are even more rigid than those of the Arabian legislator. The Lord of hosts marched in person before the Israelites; if a city resisted their summons the males without distinction were put to the sword; the seven nations of Canaan were devoted to destruction; and neither repentance nor conversion could shield them from their inevitable doom that no creature within their confines should be left alive. The fair option of friendship, or submission, or battle, was proposed to the enemies of Mohammed. If they professed the creed of Islam they were admitted to all the temporal and spiritual benefits of his primitive disciples, and marched under the same banner to extend the religion which they had embraced. The clemency of the prophet was decided by his interest, yet he rarely insulted a prostrate enemy; and he appears to promise that on the payment of a tribute the least guilty of his unbelieving subjects

* Mabley, "Observations on the History of France;" Voltaire, "General History;" Robertson, "History of Charles V.;" Montesquieu, "Spirit of the Laws;" etc.

might be indulged in their worship, or at least in their imperfect faith. The choice of Jerusalem for the first Kebla of prayer discovers the early propensity of Mohammed in favor of the Jews. Their rejection of him converted his friendship into opposition and resentment, which he caused that unhappy people to experience to the last days of his life ; and in the double character of an apostle and a conqueror his persecution was extended to both worlds. This resentment to the Jews is, however, thought to have been partly caused by his serious belief that he had been poisoned at Chaibar by a Jewish female.

If we inquire into the causes which operated on Mohammed and led him to adopt and to follow the course which he did in the propagation of his faith, and the extension of his empire, we shall find them to be mainly two. First, he felt fully impressed from his early life with a divine mission for the extirpation of idolatry, and the promulgation of the faith of one God. This sprung from the principle of truth within him, which is also in every human being, by his holy and devotional manner of life gradually ripening to perfection, and which was the great cause. We cannot say that from his early youth he was instructed in the faith of the divine unity, for his mother Amina, who was a Jewess, and who would have been likely to have so instructed him, died while he was an infant, as did also his father and his grandfather. But he was in his youth of a pious contemplative disposition, of a mind susceptible of the impressions of truth, if perchance he could only come by them in any way. During the first twenty-five years of his life or before he entered with Cadijah, whom he afterwards married, he may have been to a great extent surrounded with Jewish and Christian influences, for these two sects were abundantly represented in Mecca, his native city, at that time. The unity of God is an idea most congenial to nature and reason ; and intercourse and conversation with the Jews and Christians would teach him to despise and detest the idolatry of Mecca. He would feel it his duty as a man and a citizen to rescue and save his country from the dominion of sin and error. The teachings, therefore, which he would receive from the Jews and Christians, and from the Jewish and Christian Scriptures, especially from the former—for the Scriptures of the Old Testament more particularly were those which he took for the rule and guide of his life—would be the second cause which might be assigned for Mohammed taking the course which he did, and which, speaking correctly, would be only an accidental cause ; but though accidental, none the less effectual ; for if Mohammed had been born and raised in other circumstances than those in which he was, that is, if he had

been born and brought up in a place where he would not be surrounded or influenced by Jews or Christians, but only by Arabian idolaters, although he might be genuinely good, morally, in his youth and live righteously during his life, yet as to his religion he would be likely to live and die not remarkably different from his idolatrous neighbors. To his ignorance and prejudice is to be attributed the peculiar interpretation which he gave to the Hebrew Scriptures. It is well known that Mohammed was not well learned; it is even thought by some from certain passages that occur in the Koran that he could not read nor write; but there seems to us to be good evidence of his being able to do both, though probably not very perfectly. The extent of his learning then did not permit him to comprehend those Scriptures, and so, as an ignorant, illiterate man naturally would, he interpreted literally both the Old and the New Testament. This literal interpretation of the Old Testament satisfied the prejudice of the Arabs, which they had in common with the Jews, of tracing back their pedigree to the first man, the Arabs through Ishmael, the Jews through Isaac. And not only so, but Mohammed gave his own peculiar interpretation to the apocryphal books of the Jews and Christians; and the result of all these peculiar and various interpretations we find in the life and religious system of Mohammed in the Koran. It is not at all surprising, therefore, that Mohammed, taking the books of Moses for his guide in the extirpation of idolatry and the promulgation of his faith, should take the very course he did and propagate it by the sword. The wonder is, if any, that he proceeded so gently as he did against the idolators; but it is probable that his conduct was moderated by the mild and gentle teachings of the Christian gospels. Ignorance is the mother of all false systems of religion, and Mohammed, in so far as he has given a *false meaning* to the Scriptures, and has put them before the world in the Koran, with a mixture of Arabic and other Eastern fables, in this false light, is not improperly styled a false prophet; in other respects he was worthy of the name of a true prophet and a true man. As for his system of religion, in so far as it is good, and there are many good points in it, it speaks for itself; and in so far as it is not good, and there are some things practised in it which are unnecessary and wrong, it also is judged by the common sense of an enlightened mankind.

There are many things in the life of the Arabian prophet which are indeed worthy of example. When Mohammed might have been a king he despised the pomp of royalty; the apostle submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hand his shoes and his

woollen garment. Disdaining the life of a monk or the penance of a hermit, he observed without effort or vanity the abstemious diet of an Arab and a soldier. On certain occasions he feasted his companions with rustic and hospitable plenty, but in his domestic life many weeks would elapse without a fire being kindled on his hearth. The interdiction of wine was confirmed by his example; he used a sparing allowance of barley bread to satisfy his hunger; he delighted in the taste of milk and honey; but his ordinary food consisted of dates and water. Perfumes and women were the two sensual enjoyments which he took pleasure in, and which his religion did not forbid. The social life of the Mohammedans is regulated by the civil and religious law of the Koran; the boundless license of polygamy is reduced to four legitimate wives or concubines; but Mohammed dispensed himself from the laws which he had imposed upon his followers, and still, while not disposed to favor polygamy in any way, if we remember the seven hundred wives and three hundred concubines of the wise Solomon, we shall be inclined to applaud the moderation of the Arabian prophet who espoused no more than fifteen or seventeen wives.

The Mohammedan Creed and the history of its propagation and practice constitutes a very interesting and useful portion of human knowledge, in that it enables us to compare with Revelation a system of such extensive influence, prevalence and duration.

Its claims to our consideration are obvious: The obscurity of its origin considered in connection with the rapidity of its progress makes it, in the retrospective vision, uniquely phenomenal. With apparently disproportioned means it obtained the most brilliant triumphs; and its converts being necessarily made by tribes and nations, may have suggested the cause which induced the Christian emperors of the west, after the year 800, to effect by force the conversion of the tribes and nations of the northern parts of Europe to their state system of Christianity. It is surprising how imitative are nations as well as individuals, as seen in history.

It may be said that Mohammedism was an improvement upon the Paganism of Arabia and the Magianism of Persia; nay more, that it was superior to some perverted and corrupted forms of Judaism and Christianity, which existed in the east at the time of its promulgation; but it will have to be confessed that it contained not within itself the germs of future improvement; its character once impressed upon a country it remained unchanged and unprogressive. With armies for its missionaries and parks of artillery for its apostles a creed may

impose itself upon Persia or Saxony ; but there is not so visible and tangible a means of accounting for the success of a religion whose propagators were humble, and unarmed preachers and whose only weapon was argument and persuasion, the sword of the spirit in the promulgation of the word of God.

It is with some qualification that the permanence of the Moham-medan creed during twelve centuries and a half may be fairly acknowledged. In the middle ages there was a tale current of a knight shot by an arrow, but his horse still carrying the body over the field infused terror into the opposite host, they fearing the destruction likely to be wrought to them by a warrior who, in reality, was already dead !

And such, we fear, has long been the state not only of historic Mohammedism but of that stereotyped and legalized State and church Christianity, which propagated its creed in a like way and manner, by the sword. True religion is fairly represented in primitive or evangelistic Christianity, which is found to be, when properly understood, not of the letter but of the spirit. Such is always a heaven-sent spiritual religion. It never dies, is always a life giver, a heaven imparter.

The Mussulmans themselves have long confessed that their religion is in a rapid process of decline, and that although the external ordinances are still complied with the internal efficacy does not show exponentially.

What sort of a vineyard would Christendom now be were it not for the missionary enterprise displayed by Protestantism and within Protestantism, more especially by the non-conforming sects, that is, by those bodies of Protestants, who do not conform to any legalized system of church and state. Would it not be, comparatively speaking, a vineyard of dead trees, or of trees bearing leaves but not fruit ?

We will, of course, be reminded of the great missionary enterprise of the Jesuits since the opening of the Protestant Reformation ! They did some good, but not an unmixed good. Why did they not propagate a pure and living religion, a faith untrammelled by rules, accumulated and legalized in the ages of gross ignorance ? Such a religion would be the pure gospel of Jesus Christ, properly interpreted and without the intermediary of king, pope, or prelate. The gospel tells the true believer that God is his father and authorizes him to go direct to God with his petition without any necessary intermediary. It surely does not authorize the filling of

the porch of the temple of heaven with a vast crowd of mediators through whom the petition is to be sent in.

But in Christianity properly understood and propagated there is nothing more remarkable than its recuperative energies. There were ages when it was corrupt and dead spiritually, though at the same time most brutally alive; yet it contained within itself the principle of renovation, and it came forth from the long struggle for reformation with renewed energy.

That Mohammedism was an imitation of Christianity its founder confessed. He declared that he preached to his countrymen no new doctrine, that the tenets of Islam were the same as those originally revealed to Adam, Noah, Abraham, Moses and Jesus. Nor do the modern moslems assert the originality of their creed; on the contrary, they declare that nothing but willful perversity could prevent both Jews and Christians from finding the doctrines of Islam in the Old and New Testament. Their account of the origin of their faith begins not with Mohammed but with Adam or with the angelic beings that existed before the creation of the world. Many of their traditions differ from the Scriptural narratives, but few contradict them; a great portion of them are derived from the Talmud and some are clearly of an Arabian origin.

Besides showing the derivative character of the religion taught by Mohammed these legends tend to show that the characters mentioned in the Old Testament were the heroes of popular tradition in all the countries of Western Asia. They show that the Jews were a people whose literature was generally diffused over the East and whose history was particularly known to the neighboring tribes, especially the Arabians. The Arabian traditions generally agreeing with those mentioned in the history of the patriarchs, those records might be thought mutually confirmatory of each other.

Though Mohammedism is but a spurious imitation of true Christianity yet there are parts of its creed from which many Christian sects might have learned useful lessons. It strenuously condemns idolatry and the worship of any human being however distinguished; but it has taught to the Christians themselves the doctrine of the miraculous conception, by which, perhaps, it might be thought to properly come under the denomination of an imposture. It may, however, open to us more cheering views of the future prospects of humanity to reflect that we find in such an influ-

ential creed even so much as there is that is common with true Christianity, and that the exertions of the Christian missionary societies to effect the moral and spiritual regeneration of the Eastern world may be (the Mohanmedans co-operating to the same Gospel end) ere long crowned with success! God grant such a result!

THE ANCIENT AMERICANS.

The accounts of the different beliefs of the ancient American tribes, as related by many different writers, are full of a varied and thrilling interest. It will be sufficient for me in this general account to quote only a few of the most experienced and trustworthy authors in these matters.

Mr. James Adair, in his history of the American Indians from the Atlantic coast and Hudson's Bay to the Mississippi river, and who was stationed among various tribes of the Indians for many years in the employ of the British government, writing his history in the interval say 1730-1750, says in regard to the religious belief of those peoples:—

“They pay no religious worship to stocks or stones, neither do they worship any kind of images whatsoever. None of all the various nations from the Hudson's Bay to the Mississippi has ever been known by our trading people to attempt to make any image of the great divine Being, whom they worship.” *Hist. Am. Ind.*, p. 22.

“Agreeable to the theocracy or divine government of Israel the Indians think the deity to be the immediate head of their state.” *Id.*, p. 32.

“Macrobius tells us that the Assyrians worshipped Adad or Achad, the sun; and Strabo acquaints us the Arabians paid divine homage to the sun, etc. But the Indian Americans pay only a civil regard to the sun and the more intelligent sort of them believe that all the luminaries of the heavens are moved by the strong fixed laws of the great author of nature.” *Id.*, p. 20. It will be remembered that Mr. Adair is not speaking here about the Peruvians or even the Mexicans, but only in general about the inhabitants of the eastern half of the continent of North America.

Mr. Catlin, speaking in general about the tribes of the interior, more especially those bordering upon the Missouri river, in Vol. 1, p. 156, of his *Letters and Notes*, says: “The tribes, so far as I have visited them, all distinctly believe in the existence of a great or

good Spirit ; an Evil or bad Spirit and also in a future existence and future accountability, according to their virtues or vices in this world." He says the creed is everywhere essentially the same and if it be not altogether correct has this much to command the admiration of the enlightened world, ' they worship with great sincerity.' "

The Mandans believed the Evil Spirit existed long before the Good Spirit and was superior in power. They all believe, too, in a future state of existence and a future administration of rewards and punishments, those punishments being, in their estimation, not eternal, but commensurate with the sins of commission or omission.

" Those people," says Catlin, " living in a climate where they suffer from cold, in the severity of the winters, have very naturally reversed our ideas of heaven and hell. The latter they describe to be a country to be very far to the north, of barren and hideous aspect, and covered with eternal snows and ice. The torments of this freezing place they describe as most excruciating ; whilst heaven they suppose to be in a temperate and delightful latitude, where nothing is experienced but the keenest enjoyment, and where the country abounds with buffaloes and many of the luxuries of life. The great or good Spirit they believe dwells in the former place for the purpose of there meeting those who have offended him, increasing the agony of their sufferings by being himself present to administer the penalties. The bad or evil Spirit they, at the same time, suppose to reside in Paradise, still tempting the happy ; and those who have gone to the region of punishment they believe to be tortured for a time proportionate to the amount of their evil-doings, and that they are then to be transferred to the land of the happy, where they are again liable to the temptations of the evil Spirit, and answerable again at a future period for their new offenses." Would not this representation indicate their belief in the doctrine of transmigration?

Again on page 177 he says : " That these people should have a tradition of the Flood is by no means surprising ; as I have learned from every tribe I have visited that they all have some high mountain in their vicinity, where they insist upon it the big canoe landed ; but that those people should hold an annual celebration of the event, and the season of that suggested by such circumstances as the full leaf of the willow, and the Medicine lodge opened by such a man as Nu-mohk-muck-a-nah (who is painted white and makes his appearance on the day of the celebration from the high mountains on the West) and some other circumstances is surely a

very remarkable thing and requires extraordinary attention. This Nu-mohk-muck-a-nah once told them that he was at one time the first or only man; that all things on the earth's surface had been destroyed by water; that he stopped in his big canoe upon a high mountain in the West, where he landed and was saved."

In connection with his description of this Mandan' religious ceremony Catlin writes as follows:—

"In the center of the Mandan village is an open circular area of one hundred and fifty feet diameter, kept always clear as a public ground for the display of all their public feasts, parades, etc., and around it are their wigwams, placed as near to each other as they can well stand, their doors facing the center of this public area.

"In the middle of this ground, which is trodden like a hard pavement, is a curb (somewhat like a large hogshead standing on its end) made of planks and bound with hoops, some eight or nine feet high, which they religiously preserve and protect from year to year, free from mark or scratch, and which they call the big canoe; it is, undoubtedly, a symbolic representation of a part of their traditional history of the Flood, which, it is very evident from this and other features of the grand ceremony, they have in some way or other received and are here endeavoring to perpetuate by vividly impressing it on the minds of the whole nation. To it their devotions are paid on various occasions of feasts and religious exercises during the year; and in this extraordinary scene it was often the nucleus of their mysteries and cruelties, and becomes an object worth bearing in mind and worthy of being understood.

"This exciting and appalling scene, then, which is familiarly known as 'the Mandan religious ceremony,' commences not on a particular day of the year (for those people keep no record of days or years), but at a particular season, which is designated by the full expansion of the willow leaves under the bank of the river; for according to their traditions 'the twig that the bird brought home was a willow bough and had full grown leaves upon it,' and the bird to which they allude is the mourning or turtle-dove, which they took great pains to point out to me, and it is often to be seen feeding on the sides of their earth-covered lodges, and which being, as they call it, a Medicine bird, is not to be destroyed or harmed of any one." This strange and unaccountable custom was undoubtedly peculiar to the Mandans, although amongst the Muratarees and some others of the neighboring tribes they had seasons of

abstinence and self-torture somewhat similar but bearing no other resemblance to this than a mere feeble effort or form of imitation.

From their tradition of the willow leaf and of the dove some have thought that those people may at some time have lived in the proximity of civilization, or that missionaries or others had been formerly amongst them inculcating the Christian religion and the Mosaic account of the deluge; which, however, is found to be in this and other respects decidedly different from the theory which most people have naturally and distinctly embraced of that event.

Further proofs of the foregoing positions are drawn from the color of the hair and the complexion in this tribe, as well as of the tradition just referred to, of the first or only man, whose body was white and who came from the West, telling them of the destruction of the earth by water and instructing them in the forms of those mysteries.

The following story which he had from one of their most venerable chiefs and which he regarded as one of their most accredited traditions Catlin gives:

“The Mandans (people of the pheasants) were the first people created in the world, and they originally lived inside of the earth; they raised many vines and many of them had grown up through a hole in the earth overhead, and one of their young men climbed up it until he came out on the top of the ground, on the bank of the river (Missouri), where the Mandan village stands. He looked round and admired the beautiful country and prairies about him, saw many buffaloes, killed one with his bow and arrows and found that its flesh was good to eat. He returned and related what he had seen, when a number of others went up the vine with him and witnessed the same things. Among those who went up were two very pretty young women, who were favorites of the chiefs because they were virgins; and amongst those who were trying to get up was a very large and fat woman, who was ordered by the chiefs not to go up, but whose curiosity led her to try so soon as she got an opportunity, when there was no one present. When she got part of the way up the vine broke under her great weight and let her down. She was very much hurt by the fall, but did not die. The Mandans were very angry about this and she was disgraced for being the cause of a very great calamity, which she had brought upon them, and which could never be averted; for no more could ever ascend, nor could those descend who had got up; but they built the Mandan village where it formerly stood, a great distance

below on the (Missouri) river; and the remainder of the people live under ground to this day."

By the chiefs and instructors the above story was wont to be told with great gravity and their mystery men professed to hear their friends talk through the earth at certain times and places and even consult them for their advice on important occasions.

The writer remarks in this connection that when an Indian story is told it is, like all other gifts, to be taken for what it is worth; and for any seeming inconsistency in their traditions there is no remedy; for that as far as he tried to reconcile them by reasoning with or questioning them he had been entirely unsuccessful and more than that had generally incurred their distrust and ill will.

"One of the Mandan doctors," said he, "told me very gravely a few days ago that the earth is a large tortoise, that it carried the dirt on its back, that a tribe of people who are now dead and whose faces were white used to dig down very deep in this ground to catch badgers, and that one day they stuck a knife through the tortoise shell, and it sunk down so that the water ran over its back and drowned all but one man.

"And the next day when I was painting his portrait he told me there were four tortoises, one in the north, one in the south, one in the east and one in the west; that each one of those rained ten days and the water covered over the earth."

The Mandan chiefs and doctors in their feasts when the pipe is lit and about to be passed round deliberately propitiate the good will and favor of the great Spirit, by extending the stem of the pipe upwards before they smoke it themselves; and then they deliberately and strictly point the stem to the four cardinal points in succession, and then, drawing in a whiff through it, pass it round amongst the group.

The annual ceremony of the Mandans lasted four days, and the following circumstances, alluding doubtless to the four tortoises and the four cardinal points, are thought worthy of notice:—

Four men were selected by Nu-Mohk-muck-a-nah (the first or only man) to clean out and prepare the Medicine Lodge for the occasion,—one he calls from the north part of the village—one from the east,—one from the south, and one from the west. Four sacks of water, in the form of tortoises, resting on the floor, doubtless typified the same thing; and also the four buffalo and the four human skulls, resting on the floor of the lodge; the four

couples of dancers in the bull-dance, and the four intervening dancers in the same dance.

The bull-dance in front of the Medicine Lodge, repeated on the four days, is performed four times on the first day, eight times on the second, twelve times on the third, and sixteen times on the fourth, which added together make forty, the number of days that it rained upon the earth according to the Mosaic account of the deluge.

Considering all their peculiarities Mr. Catlin was led to inquire whether the tribe of the Mandans (which by the way he afterwards represents as being exterminated by war and pestilence in his own day but of which I learn many yet survive) he was led to inquire, I say, whether the tribe of the Mandans might not have been the remains of the Welsh colony, the followers of prince Madoc, who in the early part of the fourteenth century had sailed westward in ten ships, to colonize a country that prince had learned of in the western ocean, and had never returned or were never heard of afterwards. This expedition is, however, thought to have been traced to the coast of west Florida or the mouths of the Mississippi.

Most of the writers on the subject of the history of the ancient Americans were of the opinion that they were of the stock of the Hebrews, that is, they were descended from the Hebrews, or were of the same stock as were the Hebrews.

The first and most important argument which they advance in favor of this their theory is the theistic religion of the Americans as in contradistinction to the polytheistic everywhere. They everywhere worshiped the great Spirit, as the Hebrews did Jehovah, and they were not idolaters, as shown above from Adair. "The North American Indians," says Catlin, "are nowhere idolaters; they appeal at once to the great Spirit and know no mediator either personal or symbolical." "I believe," says he again, "with many others, that they are a mixed race; that they have Jewish blood in their veins, though I would not assert, as some have undertaken to prove, that they are Jews or that they are the ten lost tribes of Israel."

And from the conformation of the head and from the many customs which seemed to him peculiarly Jewish, Catlin was led to the supposition that portions of the Jewish people who had been dispersed by Christians and others at so many times and in so many ways had found their way to this continent, where they amalgamated with the native stock until their identity was lost, save in the

bold and determinate character which they bequeathed to the aboriginals and the many customs which they have preserved to the present day. That such was the fortune of some Jews in North America he supposed, as well as some Scandinavians, Welsh and others, who at different times may have entered this country and come amongst the savages. Here he supposed many of them would be destroyed by war and otherwise, while some portions would survive and many of their customs would survive practiced by themselves and adopted by some savages, while the latter would discard others of their customs as well as their language.*

Among the ESQUIMAUX, who in their unconverted state do not seem to recognize any supreme deity, but only an indefinite number of supernatural beings, varying in name, character and power, most of the business pertaining to religion is carried on through the media of Shamans, functionaries corresponding to the Medicine men of other tribes and of whom there were both male and female, each practicing for their sexes respectively. Their religious rites differ from those of their neighbors, the TINNEH, a widely extended people, stretching northwards of the 55th parallel to the Arctic and Pacific oceans, and who do not seem in their language or practices to recognize a Supreme Being. That branch of them, however, called the Loncheux, recognize a certain person, resident in the moon, whom they supplicate for success in their hunting expeditions. Hearne relates that the Tinneh believe in a kind of fairies, called mantena, which people the earth, water and air and are of a good and bad nature. Some of them believe in a good spirit, called Tilmgun, which they suppose to reside in the sun and moon; and also in a bad spirit, Chutsain, which apparently is only a personification of death. A regular order of Shamans they have not; any one, when the spirit

* Catlin, who gave much attention to the subject of the ancient American languages, did by no means agree with those philologists who would trace all those languages to three or four root languages. He found in numbers of instances tribes who had long lived neighbors to each other and who from continued mutual intercourse had learned many words of each other's languages and adopted them for common use or mottoes, much as we introduce the French or Latin phrases into our conversation. From this the casual visitors to one of those tribes might naturally suppose there was a similarity in their languages, when a closer examination would show the idioms and structures of the several languages to be entirely distinct. In the case of the forty-eight tribes which he visited he considered that thirty were distinct and radically different from each other in their languages and eighteen were dialects of some three or four. The North American Indians, even where he found them in their wildest state, he supposed to be several degrees removed from their original character; and one of their principal alloys he supposed to be portions of those dispersed peoples who had become mingled with them in blood and customs. Many of the customs, ceremonies and symbols of the tribes, he enumerated as distinctly Jewish.

moves him, may take upon him those duties; though it is found that some are much more highly esteemed in this function than are others and are supported by voluntary contributions. Over the sick and on other emergencies the Shamans perform some disgusting rites. They blow upon the invalid and leap about him, shrieking, groaning, gesticulating and foaming at the mouth, with other details of operation, varying with tribe and locality. They deny the existence of the soul and say that the spirits with which they have communications are not such as were ever in men; neither are those spirits regarded by men with any sentiments of love or respect, fear and self-interest being the bonds, where any bonds exist, which connect the Tinneh with the powers supernal and infernal.

THE KONUGAS, somewhat in the manner of the ancient Greeks, believe the air, earth and waters are haunted with multitudes of spirits, whose wrath is only to be appeased by offerings to the Shamans; and sometimes, though very seldom, with human sacrifices of slaves. Their chief deity they call Schljam Schoa and their devil Eyau.

THE ALEUTS recognize a creator-God, but do not worship him; he made the world but does not govern it; with him men have no longer anything to do, but only with the lessor kugans or spirits, to whom the direction and care of earthly affairs have been committed. They worship the sun, moon and stars, believing that those celestial bodies or their spirits avenge themselves upon those who will not adore them. Among the Aleuts the Shamans do not enjoy that distinction which they do among the neighboring nations. They are said to be generally poor, living in want and dying in misery. The nation has no idols nor any place of worship built with hands; near every village is a consecrated place or rock, which women or youth cannot with impunity approach. Only the older men visit those places, leaving their offerings of skins or feathers with mysterious ceremonies. The use of amulets is universal, a belt of sea-weed woven into magic knots being especially prized by the warrior going to battle.

THE THLINKETS do not profess belief in a Supreme Being, nor have they idols, unless the little images sometimes carried by the Shamans for charming with may be so designated. Their Shamans or sorcerers seem to be much respected, though the death of a patient or a supposed victim is sometimes revenged upon them by the relatives of the deceased. The greatest feat of the Shaman is to inject one of his spirits into the body of one who refuses to

believe in his power, in which case the possessed is expected to be seized with fits and swooning.

THE NOOTKAS, when a storm begins to rage violently, climb to the top of their houses and looking upward to the habitation of their great God, Quahootze, whom they suppose to reside in the sky, they beat their drums and chant and call upon his name, imploring him to still the tempest. To propitiate the favor of that deity they fast before setting out upon a hunt, and on their return hold a feast in his honor if they have been successful. Like some other ancient American peoples, as well as the Babylonians in Asia, the Nootkas have a tradition of a supernatural teacher who came to them up the sound long ago. He instructed their people in many things, telling them that he came from the sky, that they should all eventually die, but after death rise and live with him above. Then all the people arose in anger and slew him and took his canoe, a crime from which they have derived much benefit, for copper, from which the canoe was made, has in various uses remained with them ever since. Wooden images still stand in their houses, representatives and remembrances of that old man from the sea, which some historians suppose to signify an avatar or incarnation of the chief deity, the great Spirit worshiped by some of the Californian tribes, under the name of the old man above.

THE OKANAGANS believe in the existence of a good and of a bad spirit, both moving constantly through the air; so that nothing can be done without their knowledge. They have also their great mythic ruler or heroine, Scomalt, whose story is evidently connected with a sort of a Paradise Lost, or account of the descent of the red race, which I deem not of sufficient importance to give here.

THE CLALLAMS, who are situated upon the coast of the mainland opposite the south end of Vancouver's Island, have a principal good deity called by various names, and an evil spirit called Skoocoom. With these deities, and with all the demon race their Medicine men are supposed to have much influence for good and evil. Their Shamans or conjurors are united in a secret society the initiation into which is attended with much ceremony.

Among the CHINOOKS Ikanam, the creator of the world, is esteemed a powerful deity, and they have named a mountain after him from the belief that he there turned himself into stone. After him, or, as some say, before him, comes Italapas, the Cayote, who created man after an imperfect fashion, taught men how to make nets and catch salmon;

and how to make a fire and cook food. They have in their pantheon a fire spirit and a number of evil spirits called tamanowas. Each person has its particular spirit selected for him at an early age. The belief in these spirits has a great effect upon the life and conversation of the Chinooks, and their supposed directions are followed under fear of mysterious and awful punishments. The name of one's familiar spirit or guardian is never mentioned even to one's nearest friend; and notwithstanding all this secrecy, some say that when a man dies his tamanowa passes to his son. A similar custom forbids the mention of a dead man's name, at least for many years after his demise.

While among some of the tribes, as the CAYUSES and WALLA-WALLAS, any one may become a Medicine man, yet among others as the NEZ-PERCES, the office is hereditary in one order. Although women are sometimes trained to the profession yet they are not supposed to exercise such power as the males, nor are they wont to be murdered on their supposed exercise of some fatal influence. As among the Chinooks so here the reputation of sorcerer is at once the most terrible to others and the most dangerous to one's self, which one can have. His is a power of happiness or misery, of life or death; to happiness and health his good-will may tend while his evil eye may blight an otherwise happy life. He is, however mortal, and while he may slay your friend or yourself he yet in his turn may be slain. Hence it is that the conjurors while exercising a great influence are constrained to be very cautious in the exercise of their nefarious powers.

Certain parts of the mountains of Montana are peopled by the SHOSHONES with little imps or demons, called ninumbees, who are about two feet long, all naked and provided each with a long tail. These imps they say are accustomed to eat up any infant they may find, leaving in its stead one of their own accursed race. When then the mother comes to suckle what she supposes to be her child the fiendish changeling seizes her breast and begins to devour it; and although her screams and the alarm thereby given causes the fiend to escape, yet there is no further hope for her; she dies in twenty-four hours, and if not well watched meantime the little demon will return and begin again his interrupted meal.

Another variety of those hobgoblins is called *pahonahs* or "water infants," who devour women and children as do their brother fiends of the mountains and thus complete the formidable array of imaginable dwarfs which so terrorize the Shoshones mothers.

The TRIBES OF CALIFORNIA in general and almost without exception seem to have had a belief in a being almost omnipotent which they referred to as a great Man, the Old Man above, etc., and yet they attributed to him as is usual in such cases only vague and indefinite functions and qualities.

Since there has been various assertions to the effect that no such character as a devil proper has ever been found in savage mythology it is well to call attention to an extract from the Pomo MS. of Mr. Powers, an investigator who has gone deeply and carefully into the beliefs of the native Californians, and whose intercourse has been mostly with tribes, who have never had any friendly intercourse with the whites.

“Of course,” says he, “the thin and meager imagination of the American savages was not equal to the creation of Milton’s magnificent imperial Satan or of Goethe’s Mephistopheles, with his subtle intellect, his vast powers, his malignant mirth; but in so far as the Indian fiends have the ability they are wholly as wicked as these. They are totally bad; they have no good thing in them; they think only evil, but they are weak and undignified and absurd; they are as much beneath Satan as the “big Indians” who invent them are inferior in imagination to John Milton.”

The tribes of NEVADA had an ideal of a great and good spirit and also a myth concerning an evil one, although no special class set apart as Medicine men existed among them. The belief of the UTAH tribes was about the same as that of those of Nevada.

THE COMANCHES profess belief more or less vaguely in a Supreme Spirit, the sun and the earth being in their idea mediators with him and in some sense embodiments of him. They have a recognised body of sorcerers called *Puyacantes* and various religious ceremonies and songs, mostly of a simple kind and addressed to the sun as the great source of life, and to the earth as the reservoir and producer of all that sustains life. Every Comanche, according to the Abbe Domenech, wears a little figure of the sun suspended from his neck or its picture painted on his shield; from their ears also hang two crescents which are thought to represent the moon.

The APACHES recognize a Supreme Ruler in heaven, the creator of all things, but they render him no service or worship. They are accustomed to credit intercourse with a preternatural power of some kind to any cunning, taciturn man and to look to him as a kind of oracle in their emergencies. Such is in fact their Medicine

man and in case of illness he undertakes to effect cures by the aid of herbs and ceremonies of various kinds.

THE NAVAJOS call their good deity Whaillahay and their evil one Chinday, the principal use they have for the former being, apparently, to protect them from the latter. They have the usual class of sorcerers. In order to bring rain they puff their tobacco smoke toward heaven with great formality, and to the same end they perform certain ceremonies in connection with some long, round stones, said to have been cast down from heaven in a thunder-storm. Connected with rain and fine weather, the sun, moon and stars are thought to be powers ; but, although neighbors to the Pueblos, the god Montezuma of the latter seems to have been unknown among them.

Of the great leader, teacher and god, MONTEZUMA, many places in NEW MEXICO claim the honor of having been the birthplace. However this may be, he is traditionally supposed to have come among the Pueblos before they had arrived at or built their present towns. Most of the traditions regard him as a semi or wholly divine priest, prophet, chief and legislator, while some represent him as being either the creator or the ancestor of the same people. All the Pueblos though speaking different languages, held substantially the same faith. They acknowledged the existence of a great and good spirit, whose name they thought too sacred to be mentioned ; but most say that Montezuma was his equal ; and some again that the sun is the same as or equal to Montezuma. Besides, they have the lesser divinities of the water, Montezuma being regarded from one point of view, as the great rain god, and as such is sometimes mentioned as aided by or in connection with a serpent. Moreover, they take for granted the existence of a class of evil spirits. Bancroft, in his *Native Races of the Pacific States* (Vol. III., p. 172), considers this god Montezuma, "as at once the Melchizedec, the Moses, and the Messiah of those Pueblo desert wanderers from an Egypt which history is ignorant of, and whose name even tradition whispers not." He it was who taught his people to build cities with tall houses and to kindle and guard the sacred fires.

It is said by some that at Acoma was built the first Pueblo and thence the people marched southward building others as they proceeded.

The chiefs of the Pueblos are also priests ; they perform the same simple rites to the sun and to Montezuma, and, according to some accounts, to the great snake, to which, by order of Montezuma,

they are to look for life ; they also superintend certain ceremonies in which prayers are offered for rain. That the Pueblos worshiped fire and water has been asserted, but, as some say, with little probability of truth.

The MOQUIS believe in a great Father, who has his dwelling where the sun rises, and in a great Mother whose home is always where the sun sets, but of Montezuma they appear to know nothing. This Father is the originator of evil, war, pestilence and famine ; but the Mother is the source of all their joy, peace, prosperity and health.

The MOJAVES tell of a certain Malevil, creator of heaven and earth, who in time past was accustomed to dwell among them in a grand casa or castle. His habitation having been by some untoward event leveled with the earth Malevil departed eastward, whence in the latter day he will return to live with his people forever in a state of peace and prosperity. This Malevil or Mathowelia has a son called Mastambo, who made the water and planted trees. These people have also an evil spirit which they call Newathie.

The tribes in the neighborhood of Trinity river, in the north-western portion of California, besides a great and good spirit, have also a belief in certain evil spirits.

Of these last the first is Omahá, who is invisible though possessing the shape of a grizzly bear, and going about everywhere bringing sickness and misfortune on mankind. The second is Makalay, a fiend with a horn like a unicorn, which is swift as the wind and moves in great leaps like a kangaroo. For mortals to see him is to die. The third of these is a dreadful being called kalicknateck, which seems a repetition or reproduction of the great thunderbird of the north ; thus kalicknateck is a huge bird that sits on the mountain peak and broods in silence over his thoughts until hungry, when he will sweep down over the ocean, snatch up a huge whale, and carrying it to his mountain home devour it at a single meal. Those Trinity district people have also legends connected with other personages of a like nature and of different names.

In regard to a future state, it may be said that the bulk of the Californians had pretty well defined ideas, most of them placing heaven in the west where the sun sets.

The Northern Californians regard heaven as a great camping ground under the charge of the good spirit, where all meet after death to enjoy a life free from want. But the road which led to

this blissful state was beset with dangers, for Omahá, the evil spirit, hovered near the dying man, ready to snatch and carry off the soul as soon as it should leave its earthly house. To prevent such a calamity the friends who attended the burning of the body shouted with wild gesticulations to frighten off the evil one, and enable the heart in which the soul resided to leap out of the flame and escape to heaven. If the body were interred they thought the devil would have more chance of capturing the heart, which would then be sent back to earth to be among the living. Some, however, who adhered to interment sought to complete the ceremony before night, when the coyote (in which form the evil spirit to some appeared), begins to howl, and for three days they kept fires at the graves accompanied by noisy demonstrations; after this the fate of the soul was no longer doubtful. It was the belief in some districts that the deceased remained in the grave during the three days and then proceeded to heaven, where earth and sky meet, to become stars, the chiefs assuming the most brilliant forms in the galaxy.

In one of the songs of a Southern Californian tribe ideas of metempsychosis appear. It is as follows: "As the moon dies to be reborn so the soul of man will be renewed." They are doubtless the same people living near Monterey of whom Marmier relates: They supposed that the dead retired to certain verdant isles in the sea, while awaiting the birth of the infants whose souls they were to be. By others who placed hell in a mountain chasm these islands were regarded as Paradise.

Leaving the Pueblos and going into the provinces of MEXICO we find the Chihuahuans worshiped a great god called by them the "Captain of heaven," and recognized a lesser divinity as abiding in and inspiring their priests and medicine men. To the sun they rendered worship, and when a comet or any other extraordinary celestial phenomenon appeared they offered sacrifice thereto. Las Casas says the natives of Sonora bring many deer, wolves, hares and birds before a large idol with music of many flutes and other instruments of theirs; then cutting open the animals through the middle they take out their hearts and hang them round the neck of the image, wetting it with the flowing blood. It is asserted that the only offering made in all this province of Sonora were the hearts of brutes. These offerings were made especially at two seasons of the year, namely, at seed time and at harvest.

The tribes of Durango called their great god Meyancame, which is to say, Maker of all things; the name Cachiripa is all we know

of their other god. Besides, they had private or household gods of all imaginable figures, some being of stone in its natural shape. They had gods of sunshine and gods of storm, gods of the water, and gods of everything above, below and in the earth.

Much of the foregoing theology belongs also to the Sinaloa, who worshiped also Cocohuame, that is, Death; Ouraba, that is, Valor, offering to him bows, arrows and instruments of war generally; Sehuatoba, that is, Pleasure, offering to him feathers, garments, beads of glass and women's ornaments. There was also recognized in some places a divine element in common herbs and in birds. Bamusehua was the god of water. The Shamans or Medicine men had a deity whom they especially venerated. No one pretended to know the powers of this deity, but every one recognized with respectful awe their effects; effects brought about by the use of rattles, bags, magic stones, blowings, suckings, and all that regime of savage sorcery which is tolerably well known. The name of this deity was Grandfather or Ancestor. The Tabus, a subtribe of the Sinaloas in the neighborhood of Culiacan, venerated a huge kind of serpents. They appear also to have had a class of women, who were prostitutes to the national religion, but who the Abbe Domenech supposed were devoted to a life of charity. There were two schools of religious philosophy in Mexico, the one that of the more enlightened and reflective, the other that of the ignorant and vulgar; and from this it has resulted that writers have differed somewhat in regard to the precise nature of the Mexican religion. Neither has the dull and arrogant nescience of the chronicles of the Spanish clergy tended to elucidate the subject much. This whole matter will be best and most exactly illustrated by quoting here a number of opinions or statements of writers concerning it. Tylor speaks as follows: *Turning from the simple faiths of the savage tribes of America to the complex religion of the half civilized Mexicans, we find what we might naturally expect, a cumbrous polytheism, complicated by mixture with several national pantheisms, and besides and beyond this certain appearances of a doctrine of divine supremacy. But these doctrines seem to have been spoken of more definitely than the evidence warrants. A remarkable native development of Mexican theism must be admitted in so far as we may receive the native historian Ixtlililxochitl's account of the worship paid by Nezahualcoyotl, the poet king of Tezcuco, to the invisible and supreme Floque-Nahuaque, he who has all in him, the cause of*

causes in whose star-roofed pyramid stood an idol, and who there received no bloody sacrifice but only flowers and incense. Although the stories told by this Aztec panegyrist of his royal ancestors are unconfirmed by other records yet I may say that traces of divine supremacy in Mexican religions are especially associated with Tezcatlipoca, Shining-Mirror, a deity who seems in his original nature the sun-god, and thence by expansion to have become the soul of the world, creator of heaven and earth, lord of all things. Such conceptions may in more or less measure have arisen in native thought, but it should be pointed out that the remarkable Aztec religious formulas, collected by Sahagun, in which the deity, Tezcatlipoca, is so prominent a figure, show traces of Christian admixture in their material, as well as of Christian influence in their style.

In distinct and absolute personality the divine sun in Aztec theology was Tonatiuh, whose huge pyramid-mound stands on the plain of Teotihuacan, a witness of his worship to future ages. Beyond this the religion of Mexico, in its complete system or congeries of great gods, such as results from the mixture and alliance of the deities of several nations, shows the solar element rooted deeply and widely in other personages of its divine mythology, and attributes, especially to the sun, the title of Teotl, God.* Prescott as follows: "The Aztecs recognized the existence of a Supreme Creator and Lord of the Universe. But the idea of unity — of a being with whom volition is action, who has no need of inferior ministers to execute his purposes — was too simple or too vast for their understandings; and they sought relief as usual in a plurality of deities, who presided over the elements, the changes of the seasons, and the various occupations of man. Of these there were thirteen principal deities and more than two hundred inferior, to each of whom some special day or appropriate festival was consecrated."† The Abbe Brasseur de Bourbourg says: "In the traditions that have reached us the name of the legislator is often confounded with that of the divinity, and behind the symbolic veil that covers primitive history he who civilized and brought to light in the Americans a new life is designedly identified with the Father of the universal creation. The writers who treat of the history of the ancient American nations avow, at the time of the landing of the Spaniards on the soil of the western continent there was not one that did not recognize

* Tylor's *Prim. Cult.*, Vol. II, p. 311.

† *Cong. of Mex.*, Vol. I, p. 57.

the existence of a supreme deity and arbiter of the universe. In that confusion of religious ideas, which is the inevitable result of ignorance and superstition, the notion of a unique, immaterial being, of an invisible power had survived the shipwreck of pure primitive creeds. Under the name Floque-Nahuaque the Mexicans adored him who is the first cause of all things, who preserves and sustains all by his providence; calling him again for the same reason Ipalnemoaloni, He in whom and by whom we are and live. This god was the same as that Kunab-Ku, the one Holy, who was adored in Yucatan; the same again as that Hurakan, the voice that cries, the Heart of Heaven, found with the Guatemalan nations of Central America; and the same lastly as that Teotl, God, whom we find named in the Tzendal and Mexican books. This God of all purity, as he was styled in a Mexican prayer, was, however, too elevated for the thoughts of the vulgar. His existence was recognized and sages invoked him; but he had neither temples nor altars, — perhaps because no one knew how he should be represented, — and it was only in the last times of the Aztec monarchy that Nezahualcoyotl, king of Tezcuco, dedicated to him a teocalli of nine terraces without statues under the title of the unknown god.”*

Squier as follows: “When the Mexicans engaged in a war in defense of the liberty or sovereignty of their country they invoked the war god, under the aspect and name Huitzilipochtli. When suddenly attacked by enemies they called upon the same god under his aspect and name Paynatton, which implied god of emergencies. In fact, as already elsewhere observed, all the divinities of the Mexican as of every other mythology resolve themselves into the primeval god and goddess.”†

Of the Mexicans Gallatin says: “Their mythology, as far as we know it, presents a great number of unconnected gods, without apparent system or unity of design. It exhibits no evidence of metaphysical research or imaginative powers. Viewed only as a development of the intellectual faculties of man it is in every respect vastly inferior to the religious systems of Egypt, India, Greece or Scandinavia. If imported it must have been from some barbarous country and brought directly from such country to Mexico, since no traces of a similar worship are found in the more northern parts of America.”‡

* Hist. des. Nat. Civ. tom. 1, pp. 45-6.

† Serpent Symbol, p. 47.

‡ Amer. Antiq. Soc. Trans., Vol. 1, p. 352.

Prof. J. G. Muller as follows: "It is remarkable that the well instructed Acosta should have known nothing about the adoration of a highest invisible God under the name of Teotl. And yet this adoration has been reported in the most certain manner by others and made evident by more exact statements concerning the nature of this deity. He has been surnamed 'Ipalnemoan, that is, he through whom we live, and Floquenahuaque, that is, he who is all things through himself. He has been looked upon as the originator and essence of all things and as especially throned upon the high cloud-surrounded mountains. Rightly does Wuttke contend against any conception of this deity as a monotheistic one, the polytheism of the people being considered, — for polytheism and monotheism will not be yoked together; even if a logical concordance were found, the inner spirits of the principles of the two would still be opposed to each other. Another argument stands clearly out also in the total absence of any prayers, offerings, feasts or temples to or in the honor of this god. From this it is evident that Teotl was not a god of the common people. Yet this, on the other hand, cannot justify us, — the so frequently occurring statements of well-informed authorities being taken into account, — in denying in toto all traces of a pantheistic monotheism, as this latter may easily spring up among cultivated polytheists as a logical result and outcome of their natural religion. Nezahualcoyotl, the enlightened king of Tezcuco, adored as the cause of causes a god without an image. This abstract idea has also here as in other parts of America intertwined itself with the conception of a sun-god. Hence the Mexicans named the sun-god pre-eminently Teotl; and that enlightened king of Tezcuco, who built a temple of nine stories, — symbolizing the nine heavens — in honor of the stars, called the sun-god his father.'"*

In the Anglicised language of Senor Pimental: "The Mexicans and the Tezucans recognized the existence of a Supreme Being, of a First Cause, and gave him that general title Teotl, God. The idea of God is one of those that appear to have its root in our very existence. With the Mexicans and Tezucans this idea was darkened by the adoration of a thousand gods invoked in all emergencies. Of these gods there were thirteen principal, the most notable being that of providence, that of war, and that of the wind and waters. The god of providence had his seat in the sky and

* Amerikanische, Urreligionem, pp. 473-4.

had in his care all human affairs. The god of the waters was considered as the fertilizer of earth, and his dwelling was in the highest of the mountains where he arranged the clouds. The god of war was the principal protector of the Mexicans, their guide in their wanderings from the mysterious country of Aztlan, the god to whose favor they owed those great victories that elevated them from the lowly estate of lake fishermen up to the lordship of Anahuac. The god of the winds had an aspect more benign. The Mexicans also worshiped the sun and the moon, and even, it would appear, certain animals considered as sacred. There figured also in the Aztec theology an evil genius called the Owlman, since in some manner the good and the bad, mixed up here on earth, have to be explained. So the Persians had their Oramasdes and their Arimanes, the first the genius of good, the second of evil, and so later Mamcheism presents us with analogous explanations."

While Herrera asserts the Mexicans to have acknowledged one as Creator of heaven and earth he yet says in another place: "Such was the blindness of the Mexicans even to the natural light that they did not think like men of good judgment that all created things were the work and effect of some immense and infinite cause, the which only the first cause and true God is." "And," again, "in Mexico alone according to the common opinion, they had and adored two thousand gods, of whom the principal were Viziliputzli and Tezcatlipucatl, who as supreme were set up in the height of the great temple over two altars. Tezcatlipucatl was the god of providence and Viziliputzli the god of war."

Torquemada, speaking of perhaps a large part of Mexico, says: "Those idolaters did not deny that they had a god Ypalmemoaloni, that is to say, Lord by whom we live, and his nature is that he exists in himself; the which is most proper to God who is in his essence life. But that in which this people erred was in distributing this divinity and attributing it to many gods. Yet in reality and verily they recognized a superior God, to whom all the others were inferior. But because of the greatness of their sins they lacked faith and ran into this error like the other nations that have done so."

Tezcatlipoca, under his various names of Titlacoan, Yault, Tepuchtli, Tlamatzincatl, Moiocoiatzin, Iatzin, Necociautl, etc., seems to have been considered as the most important of all Mexican gods.

As to Quetzalcoatl all accounts agree in making him the god of the air and wind. At the time of the conquest all the Mexican tribes worshiped him as god of the air. Besides the symbols which are attached to his image three attributes are noticed which represent as many visible forms of the god, in which he is represented and worshiped, namely, the sparrow, the flint and the snake. This god was worshiped principally in Cholula, where as well as in Tlaxcala, and Huejotzingo there were many temples dedicated to him. He is said to have come originally from the parts of Yucatan or as some said from Tulla to Cholula. Mendieta reports that Quetzalcoatl assisted in drawing up and arranging the Mexican calendar, a sacred book of thirteen tables, in which the religious rites and ceremonies proper to each day were set forth in connection with the appropriate signs.

Quetzalcoatl having been vanquished by Tezcatlipoca, he and his Toltecs are dispersed into other lands. Quetzalcoatl is the helper of travelers, the source of astrology, the beginner of history, the bringer of wealth and happiness, as well as being in part the former of the calendar. That this account is mythical is reasonably inferred by Dr. Brinton, who finds "that there were in truth many Quetzalcoats, for his high priest always bore his name, but he himself is a pure creation of the fancy and all his alleged history is nothing but a myth." Others of his titles were Ehecatl, the air; Yolcuat, the rattlesnake; Tohil, the rumbler; Huemac, the strong hand; Nanihehecatl, the lord of the four winds. Prof. Muller regards Quetzalcoatl as the representative national god of the Toltecs, surviving under many misconceptions and amid many incongruities, bequeathed to or adopted into the later Mexican religion.

The war god of the Mexicans was named variously Heutzilopochtli and Vitziliputzli. While some say that he was a purely spiritual being, others represent him as born of a woman after a miraculous conception. On this last hypothesis his names are also Tezahuatl and Tetzauhteotl, the terrible god. Such is the ascribed origin of the Mexican Mars, of him whom they acknowledged as their protector, who had conducted them so many years in their pilgrimage and settled them finally on the site of Mexico. In this city they dedicated to him that magnificent temple, so much celebrated by the Spaniards, in which were held annually their solemn festivals, in the fifth, ninth and fifteenth months; besides those kept every fourth year, every

thirteenth year, and at the beginning of every century. His statue of gigantic size was in the position of a man seated on a blue colored bench, from the four corners of which projected four large snakes. Upon his head he carried a beautiful crest shaped like a bird's beak; upon his neck a collar adorned with ten figures of the human heart; in his right hand a large twisted club of blue color; in his left a shield on which appeared five collections of feathers disposed in the form of a cross; and on the upper part of the shield appeared a golden flag with four arrows, which the Mexican legend represented as being sent to them from heaven, as an assurance of the performance of the glorious actions, which afterwards appear in their history. The face and back of the head of the image, the forehead being blue, were covered with golden masks. Its body was girt with a golden serpent and decorated with various lesser figures of animals, made of gold and precious stones, these ornaments having each its appropriate meaning. When about to make war they implored the help of this god, a greater number of human sacrifices being offered to him than to any other of their deities. Of the origin of this deity Boturini gives an account different from the foregoing, showing him to have been a brave Mexican chief, who, deceased, was apotheosized.

Speaking of this war god Acosta says: "Joining to the chamber or chapel of this idol there was a piece of less work and not so well beautified, where there was another idol they called Tlaloc. These two idols were always together, for that they held them as companions and of equal power.

"There was in Mexico this cu, the famous temple of Vitziliputzli; it had a very great circuit and within a fair court. It was built of great stones in fashion of snakes, tied one to another, and this circuit was called Coatepantli, which is a circuit of snakes; upon the top of every chamber and oratory where the idols were was a fine pillar wrought with small stones, black as icate, set in goodly order, the ground raised up with white and red, which below gave a great light. Upon the top of the pillar were battlements artistically made, wrought like snails, supported by two Indians of stone, sitting, holding candlesticks in their hands, the which were like croisants garnished and enriched at the ends with yellow and green feathers and long fringes of the same. Within the circuit of this court there were many chambers of religious men and others that were appointed for the service of the priests and popes, for so they called the sovereign priests that served the idol.

“There were four gates or entries at the east, west, north and south; at every one of these gates began a fair causeway of three leagues long. There was in the midst of the lake where the city of Mexico is built four large causeways, in cross, which did much beautify it; upon every portal or entrance was a god or idol, having the face turned toward the causeway, right against the temple gate of Vitziliputzli. There were thirty steps of thirty fathoms long, and they divided from the circuit of the court by a street that went between them; upon the top of those streets there was a walk thirty feet broad, all plastered with chalk, in the midst of which was a palisade, artificially made of very high trees, planted in order at intervals of a fathom. These trees were very large and all pierced with small holes from bottom to top, and there were rods connecting one tree with another, to which were tied many dead men’s heads. Upon every rod were twenty skulls and those rows of skulls continued from the foot to the top of the tree. This palisade was full of dead men’s skulls from one end to the other, which was a wonderfully horrible and lamentable sight. These were the heads of such as had been sacrificed; for after they were dead and their flesh had been eaten their heads were delivered to the ministers of the temple, who tied them in this way until they crumbled away; and then they took care and set others in their places. Upon the top of the temple were two stones or chapels, and in them were the two idols which I have spoken of, Vitziliputzli and his companion, Tlaloc. These chapels were graven and carved with great artificiality, and so high that the stone stairway which led to the top consisted of 120 steps. Before those chambers or chapels there was a court of 40 feet square, in the midst of which was a high stone of five handbreadth, pointed in fashion of a pyramid, which was the altar or block whereon men were sacrificed; for they being laid on their backs thereon their bodies were made to bend and so they opened them and pulled out their hearts.” *

How closely all this corresponds with the representation given in the Phœnician Mythology of the brother gods, namely, Samin-rum or Ishrael, and Usoos or Esau, whose pillars were in the great temple at Tyre! Witness also the two great pillars set up by Solomon in the porch of the temple which he built, the one of which pillars was called Iachin, and the other Boaz, 1st Kings, VII, 21.

In regard to the name of the humming-bird huitzilin being in-

* Hist. Nat. Ind., pp. 352-3, 361-3.

volved, as according to most authorities in the name of the Mexican war-god, I may remark that the English traveler Bullock tells how this bird distinguishes itself for its extraordinary courage, attacking others ten times its size, flying into their eyes and using its sharp bill as a very effective weapon. Not even the outset of gamecocks is more daring than its attack upon other birds of its own species, on its fearing disturbance during the breeding season. The effects of jealousy transforms those birds into perfect furies, the throat swells, the crest on their head, the tail and the wings are expanded; they fight whistling in the air until one of them falls exhausted to the ground. Among the Romans the small but warlike woodpecker stood in a similar relation to Mars and is accordingly called *picus martius*.

On the journey of the Aztecs from their ancient home their priests by fours in turn carried the image of their war god. The *teoicpalli* upon which the image was transported was called "the chair of God," and was a holy ark such as was used among the Egyptians and Pelasgians and Trojans as well as the Mongols and Japanese. Some, perhaps many, if not all, of the Eastern American tribes, as according to Mr. Adair, are accustomed to have an ark but of a simple construction. In page 161 of his History of the American Indians he says: "The Indian ark is of a very simple construction and it is only the intention and application of it that makes it worthy of notice; for it is made of pieces of wood, securely fastened together in the form of a square. The middle of three of the sides extends a little out, but one side is flat for the conveniency of the person's back who carries it. Their ark has a cover and the whole is made impenetrably close with hickory splinters; it is about half the dimensions of the divine Jewish ark and may very properly be called the red Hebrew ark.—The leader and beloved waiter carry it by turns. It contains several consecrated vessels made by beloved superannuated women and of such various antiquated forms as would have puzzled Adam to have given significant names to each. The leader and his attendant are purified longer than the rest of the company, that the first may be fit to act in the religious office of a priest of war and the other to carry the awful, sacred ark. All the while they are at war the Hettissa, or beloved waiter, feeds each of the warriors, by an exact, stated rule, giving them even the water they drink out of his own hands, lest by intemperance they should spoil the supposed communicative power of the holy things and occasion fatal disasters to the war camp."

Again on page 162: "The Indian ark is not to be meddled with by any except the war chieftain and his waiter under the penalty of incurring great evil. Nor would the most inveterate enemy touch it in the woods for the very same reason; which is agreeable to the religious opinions and customs of the Hebrews, respecting the sacredness of their ark; witness what befell Uzzah for touching it, though with a religious view, and the Philistines for carrying it away, so that they soon thought proper to return it with presents." 2 Sam. Ch. VI.

Whenever the Aztecs halted on their journey they erected a sacrificial altar to their god upon which they placed the ark, which ancient practice they continued in later times in their temples. In connection with the ark they had a movable tent or tabernacle in the open country as is customary with nomads such as the Mongols. To the god that gave them the laws and usages of a cultured people they gave offerings of prisoners, hawks and quails.

While most authors give the word for humming bird mentioned above as a component of the name Huitzilopochtli or Vitziloputzli, Veytea and others give Huitzitoc as the name of the chief, who led the Aztec armies during their last wanderings from Chicomoztoc, or the seven caves, into Anahuac. Under his leadership the Aztecs prospered and conquered and for this reason his statue was, after his death, placed on the left side of the god Tezcatlipoca, since which time he has been called Huitzilopochtli, one of the component words of this name meaning "the left."

We have already seen that the ancient American systems of religion corresponded in many significant respects with the Mosaic, independent of the theistic idea in which they so remarkably agree, but it may be connected in common with that idea. We shall have more of this to remark upon as we pass along not only as connected with the Northern and Central American systems but with the remarkable system of Peru, south of the equator. In this connection, however, I have to remark that the Mexicans had a ceremony somewhat corresponding to baptism with us, which was administered by the midwife immediately upon the birth of the infant. They had also a ceremony of passing their children through the fire, which was not connected with baptism but took place on the last night of every fourth year. On this night parents chose god-parents for their children born during the three preceding years and these god-parents passed the children over near the flames of a fire prepared for the occasion.

The festival of Toxilmolpilia or Xuihmolpilli, that is, the binding up of the years, was regarded by the Mexicans as of great solemnity. Every fifty-two years was called a sheaf of years; and it was a tenet that at the end of some such sheaf of years the motion of the heavenly bodies should cease and the world come to its end. You can see therefore that the time of the binding up of the years was looked forward to by the Mexicans with great anxiety. As it approached the people threw their penates of wood and stone into the water as also the stone used on the hearth for cooking and crushing pepper. They set their houses in order and last of all put on their fires. Of the mode of the production of the new fire by the priests there are long stories told by the Spanish authorities, which on account of my belief that they are largely fictions I do not here reproduce.

There has been discovered in the city of Mexico a huge statue representing various deities, the most prominent being a goddess Teoyaomiques, whose business Boturini says was to collect the souls of those who died in war and of those who were sacrificed afterwards as captives. Torquemada relates also that in the great feast of the month Hucimicaihuitl divine names were given to dead kings and to all famous persons who had died heroically in war and in the hands of the enemy; furthermore images were made of those persons and they were placed among those of the deities; for it was said that they had gone to the place of pleasures and delights there to be with the gods. Now the Mexicans not only revered in the temple this image of many gods but their astrologers represented a constellation as answering thereto and as influencing those born under it. It was said that all born under this sign, which the god and goddess of war ruled, were to become heroic at an early age; but their career was to be as short as it was brilliant, for they would fall in battle while young. Such souls would ascend to heaven to dwell in the house of the sun, where were woods and groves. Having existed there four years they were to be converted into birds of rich and varied plumage and to go about sucking flowers both in heaven and earth.

Such was the veneration with which the Mexicans regarded all things relating to the departed that not only did they invent for those tutelary gods which they honored much by way of feasts and sacrifices, but they even dedicated to Death itself a day of the calendar, joining it to the number of the celestial signs, and erecting

to it a temple called Tolmahuac within the circuit of the great temple of Mexico, wherein it was adored under the title of Ce Miquiztli.

To the hunting god Mixcoatl, as well as to other deities, there were offered human sacrifices. The *Calpixquis* offered two slaves in honor of Mixcoatl and of Cohuatlicue, his wife. The pulque manufacturers offered two slaves in honor of Flamatzincatl and Yzquitecatl; there were also sacrificed two women supposed to represent the wives of those two deities. On the morning of the day before the last of the month all the doomed were brought out and led round the cu where they had to die; after mid-day they were led up the cu, round the sacrificial block, down again, then back to the *Calpulco*, to be at once guarded and forced to keep awake for the night. At midnight their heads were shaven before the fire, and every one of them burned what goods he had, little paper flags, cane, tobacco-pipes, and drinking vessels; the women threw into the flame their raiment, their ornaments, little baskets, etc., saying that all these things would be given to them in the other world after their death. At daybreak these captives were carried or assisted up, each having a paper flag borne before him to the cues of the gods respectively, in whose honor they were to die. The four that had to die before Mixcoatl were each carried up by four bearers to his temple, bound hands and foot to represent dead deer; while others were merely assisted up the steps by a youth at each arm, two other youths letting their bodies down the steps after they were dead. The women were slain before the men in a separate cu called the *Coatlan*, and, it is said that as they were forced up the steps some wept and others screamed. It is also especially stated that in letting the dead bodies of those women down the steps again they were rather rolled down gradually and by little and little than hurled down roughly. Two old women, called *teixamique*, were in waiting where the skulls of the dead were exposed, and having by them saltwater and bread and a mess of some kind of gruel. Into the mouth of each of the dead victims they put four morsels of bread, moistened with the gruel, and their faces they sprinkled with the salt-water by means of cane leaves. The heads being then cut off and placed on poles the ceremony ended.

Xipetotec, the deity of the goldsmiths, was much venerated by the Mexicans, the general supposition being that they who neglected his worship would be smitten with diseases. At his festive time,

which occurred ordinarily in the second month, they exceeded in cruelty. On the last day of the second month there was celebrated a feast in honor at once of Xipetotec and Huitzilopochtli. This was preceded by a very solemn dance at noon of the day before. On the eve of the vigil the captives were shut up and guarded; at midnight the hair of the middle of the head of each was shaven away before a fire. At dawn they were led by their owners to the foot of the stairs of the temple and if they were unwilling to ascend the priest dragged them up. One by one the priest threw them down on their backs on a stone of three-fourths of a yard high and about a foot square on top. By the feet two assistants held down the victim; by the hands two more, while one held him down by the head, this last man, according to many accounts, putting a yoke over the neck of the man and so pressing it down. Then the officiating priest holding in both hands a flint instrument, opened the breast therewith and tore out the heart; which, having held it up to the sun and other gods, presenting it to the four quarters of the heavens, he threw into a wooden vessel. The blood being collected in a vessel was given to the owner of the captive, while the body, thrown down the temple steps, was taken to the calpule by certain old men, called *quaquacuiltin*, flayed, cut in pieces and divided among them. From all this it appears the ancient Mexicans regarded human beings, whom they owned as slaves or captives, much as the Hebrews did those animals they sacrificed to Jehovah, or as the Christians do those animals which they own and use to the extent of clothing themselves with their skins and eating their flesh. Is it not evident that the dark places of the earth have always been the habitations of cruelty and that not only Christianity but even Judaism has done much good for the human race?

The Mexican god of wine has given to him in the records a great profusion of names and it is said that in his temple in the city of Mexico there served four hundred consecrated priests. There was among the Mexicans also a class of household gods, called Tepictoton or the little ones, small statues of which kings kept six in their houses, nobles four and common people two; but whether those were a particular class of deities or only miniature images of the greater gods it is now hard to say. Small idols are said to have been met with at the corners of streets, at fountains and at places generally of public resort.

It is here expedient to give a resumé of all the principal festivals of the Aztec calendar with its eighteen months of twenty days each,

and its five supplementary days at the end of the year. The first month commencing, according to Sahagun, on the 2d of February, on the 18th according to Gama, and on the 26th according to Clavigero, was consecrated to Tlaloc and the other gods of the waters and in it great numbers of children were sacrificed. The second month called Tlacaxiphualiztli, that is, "the flaying of men," was especially famous for its gladiatorial sacrifices, performed in honor of Xipetotec. The third month Tozozontli, which means the least of penance, was inaugurated by the sacrifice on the mountain of children to Tlaloc. Those who traded in flowers, and were called Xochimanqui, made a festival to their goddess, Coatlysue or Coatlantona, offering to her the first-fruits of the flowers, of those flowers especially which had grown in the precincts of the *cu* consecrated to Tlaloc. There was also now what we would call a disagreeable proceeding with respect to the disposal of the skins of the victims which were sacrificed and flayed in the preceding month and worn by persons till this time. Singing exercises in honor of the god were carried on during the twenty days of this month, the performers not dancing but remaining seated.

In contradistinction to the third the fourth month was called Veitozoztli or Hueytozoztli, which means "the greater penance or letting of blood," because in it not only the priests but the nobility and people did penance, drawing blood from their ears, legs and other parts of their body and exposing at their doors leaves of sword-grass stained therewith. Then they performed certain ceremonies with ears of maize and made out of the dough, known as *tzoalli*, an image of the goddess Chicomecoatl, in the court yard of her temple, offering before it all kinds of maize, beans and chian, because she was recognized as the giver of these things which sustained the people. In this month, as well as in the three months preceding, little children were sacrificed to the water gods, and this was kept till the rains began to fall abundantly.

The fifth month called Toxcatl and sometimes Tepopochuiliztli, was begun by the most celebrated feast of the year in honor of the principal Mexican god, who was known generally by the names of Tezcatlipoca, Titlacaoan, Yautl, Telpuchtli and Tlamatzincatl. A year before this feast one of the most distinguished of the captives, reserved for sacrifice, was selected on account of his superior grace and personal appearance from among all his fellows and given in charge to the Calpixques, priestly functionaries, who had the business in hand. These instructed him in all the arts and

accomplishments of good breeding according to the Mexican ideal, such as playing on the flute, walking, speaking, saluting those he met, how he should carry about and use cane, tobacco, pipes and flowers. Night and day he was at liberty to go where he pleased and was attended by eight pages clad in the livery of the palace; his food was also so rich that as a preventive to his growing too fat it was at times thought necessary to administer a dose of salt and water. Adored and honored everywhere now as the living image and representative of Tezcatlipoca he went about playing upon a small clay flute and adorned with rich and curious raiment furnished by the king. His body and face were painted, supposed black, — his long hair flowed down in ringlets; his head was covered with white hen's feathers, stuck on with resin and covered with a garland of the flowers, called Yzquisuchitl; while two strings of the same flowers crossed his body in the fashion of cross-belts. Ear-rings of gold, a necklace of precious gems, with a great dependent gem hanging to the breast; a lip ornament of sea shell, bracelets of gold above the elbow on each arm and strings of gems called macuextli, winding from wrist almost to elbow, all glittered in the sunshine from the person of the doomed man. With a beautiful, rich mantle, tasseled and fringed, and with ornaments on his shoulders and a rich scarf about his loins was this representative of the god adorned; while tiny bells of gold kept time with the motions of his feet, which were shod with painted sandals called ocelimacace. Such from the beginning of his year of preparation was the attire he wore, but twenty days before the commencement of the festival they changed his raiment, washed away the paint or dye from his skin, and cut down his long hair to the length and arranged it after the fashion of the hair of the captains, tying it up on the crown of the head with feathers and fringe and two gold buttoned tassels. He was at the same time also joined in marriage to four damsels, who had been pampered and educated for this purpose, and who were surnamed respectively after the four goddesses, Xochiquetzal, Xilonen, Atlatonen and Vixtocioatl. Five days before the great day of the feast all the people, the king apparently being alone excepted, went out to celebrate with the man-god a solemn banquet and dance in the ward called Tecanman; the fourth day before the feast the same was done in the ward in which was guarded the statue of Tezcatlipoca. Tepetzinco, that little island arising out of the waters of the lake of Mexico, was the scene of the next day's solemnities, which were renewed on the

day following, or that immediately preceding the great day, on another island called Tepepulco. There with his four wives the honored victim was put into a covered canoe, usually reserved for the sole use of the king and was conveyed across the lake to a place called Tlapitzasayan, near the road that leads from Yztapalapan to Chalco at a place where was a little hill. Here the four beautiful girls, whose society for the last twenty days he had enjoyed, left him, they returning to the capital with all the people; and there remained accompanying him only the eight attendants who had been with him since the beginning of the year. Now done with the joys of this world, almost alone and bearing a bundle of his flutes, he walked to a little roughly constructed cu, at some distance from the above mentioned road, and at three miles from the city. Up the temple steps he marched not bound, not dragged, not carried like a captive or common slave; and as he ascended he broke and cast down on every step one of the flutes he had been accustomed to play in his by-gone days. Having reached the top we have by much and sickening repetition learned to know what happened him; his body was not however hurled rudely from the sacrificial stone down the steps of the cu, but was carried by four men down to the Trompantli, the place of the spitting of heads. The chroniclers, doubtless, in order not to allow this representation (which on the whole appears to me at least partially fictitious) to go forth without a moral, say that all this signified that those who have enjoyed riches and delights during their life are most likely to come to a bad end.

A feast which followed what has been here related was closed by the death of a youth called Yxteucalli or Tlacabepan or Teicauhtzin, who was dedicated to the god Huitzilopochtli and was held to be the image and representative of the god. On the morning of the day of his death the priests adorned him with paper painted over with black circles and put a mitre of eagle's feathers on his head, in the midst of which was stuck a flint knife, stained half way with blood and decorated with red feathers. There were two things connected with the death of this youth which were peculiar; first he had liberty to choose the hour he was to die; and, second, he was not extended upon any block or altar, but when he wished he threw himself into the arms of the priest and so had his heart cut out. His head was then cut off and spitted alongside of the man of Tezcatlipoca, about whom we have just learned. On this same day the priests made marks on children, cutting them with flint

knives in the breast, stomach, wrists and fleshy parts of the arms; marks by which the Spanish priests thought the devil might know his own sheep.

For the ceremonies of the ensuing monthly festivals I refer the reader to Vols. II. and III. of Bancroft's "Native Races of the Pacific States;" but there were besides all these a number of movable feasts in honor of the greater gods, the celestial bodies and the patron deities of the various trades and professions. An account of sixteen movable feasts, many of which, however, contained no religious element, is given by Sahagun. In the first, which was dedicated to the Sun, eighteen souls were sent to make known the wants of the people and to implore future favors. Arranged in order at the place of sacrifice the selected victims were addressed by the priests who exhorted them to bear in mind the sacred nature of their mission, and the glory they would earn by its proper fulfillment. Music now fills the air; the victims, one after another are stretched upon the altar; so many flashes of the *iztli* or flint knife in the hand of the practiced slayer and the delegation has set out for the presence of the sun.

The *Atamalqualiztli* or "fast of bread and water" seems to have been one of the most important of those movable feasts. It took place every eighth year and the people prepared for its celebration by a rigid fast broken only by a mid-day meal of bread and water. Neglect to observe this fast was thought to subject the delinquent to the plague of leprosy. During the holiday succeeding the feast the people indulged in all sorts of amusements. The most interesting of those amusements was a masked ball in which all the gods were supposed to be represented. To the *Tlalocs*, however, the chief honors of the day were given and around their effigy, which was placed in the midst of a pond, alive with frogs and snakes, the dance whirled continually. A part of the ceremony consisted in a number of men called *maxatecax* devouring the reptiles in the pond; this was done by each seizing a frog in his teeth and swallowing it gradually as the dance whirled along.

Every fourth year called *Teoxihuitl*, that is, "divine year," and at the beginning of every period of thirteen years the festivals were more numerous, the fasts more severe and the sacrifices greater in number than on former occasions. The entire series of festivals seems to have closed with the *Toxilmolpilia*, or "binding up of the years," which took place every fifty-two years and must have implied to the Mexicans to some degree at least the same idea as the year of jubilee did to the Hebrews.

The number of religious edifices in ancient Mexico, was very great; Torquemada estimates it at eighty thousand, those in the city, Mexico, alone, being reckoned at two thousand. The large revenues necessary for the support of this religion was derived from different sources. The greatest part was derived from the produce of large tracts of land set apart for that purpose and worked by renters or by slaves; and a considerable part from religious or voluntary contributions. The surplus remaining in the collection annually after all expenses were defrayed is said to have been directed to the support of charitable institutions and to the relief of the poor.

There was necessarily a vast army of priests in attendance upon the national religion; each temple had its complement to conduct its service daily, and also of servants to attend to the cleansing, firing and other menial offices. As in the great temple of Mexico alone there are said to have been four thousand priests and attendants the aggregate of these in the nation at large must have been immense. It must, however, be taken into account in this case that the sacerdotal body was not composed entirely of permanent members, as some were engaged for only a certain number of years in fulfillment of a vow made by themselves or their parents; others were obliged to attend only on certain occasions, as at festivals, the most of their time being passed in other professions, usually that of arms.

For various reasons the sacerdotal class was extremely influential and powerful. On certain occasions, the king performed the functions of high priest and frequently had held some sacred office before succeeding to the throne. The monarchy was one composed of Church and State power and its heads seem to have co-operated amicably in the government and to have generally succeeded in keeping the masses completely in subjection. Without first consulting with the high priest the king was wont to take no step of importance. In the same way the people were guided by the inferior ministers and this influence was more likely to increase than decrease; for the priests as the possessors of all learning, the historians and poets of the nation, were intrusted with the education of the youth, whom they took care, by their nurture and admonition, to mould to their purpose.

At the head of the priesthood were two ministers, first the Teotecuhtli, "divine lord," who seems to have attended more particularly to secular matters, and the Hueiteopixqui, who chiefly superintended

religious affairs. These ministers were elected from among the priests, ostensibly the most distinguished by birth, piety and learning; but as the king and the principal nobles were the electors the preference was doubtless generally given to their friends, those most devoted to their interests or those of the royal family. In Tezcuco and Telapan the pontifical dignity was always conferred upon the second son of the king if such there were; while the Totomacs elected their pontiff from the ranks of the centeotl monks; the ointment used at his consecration was composed partly of children's blood. High as was his rank the high priest was not exempt from punishment; in Ichatlan, for example, where he was elected by his fellow-priests, if he violated his vow of celibacy he was cut in pieces, his bloody limbs being given as a warning to his successors.

Next in rank to the two high priests was the Mexicatlteohuatzin, who was appointed by them and seems to have been a kind of vicar-general. His office was to see that the religious duties were properly observed throughout the kingdom and to supervise the monasteries and schools. Conquered provinces retained control of their own religious affairs.

Sacred offices were not occupied exclusively by men; females held positions in the temples though being excluded from the sacrificial and higher offices. Their chief duty seems to have been to attend to the sacred fires, in this respect like the Roman vestals; and they were also required to put the meat offerings upon the altar and to make the sacerdotal vestments. The punishment visited upon those who violated their vow of celibacy or chastity was death. During the performance of their duties they were required to keep at a proper distance from their mail assistants, at whom they did not even dare to look.

The fact of the application of water religiously to infants immediately after their birth would indicate that the Mexicans believed with the Jews and Christians that sin is inherited. These people saw that human life was affected with misery as well as happiness; they were apt to regard every misfortune as a visitation from the offended gods, whose anger they deprecated by prayer and sacrifice; is it not evident, therefore, that they believed in the inherency of sin, in the visiting of the sins of the fathers upon the children, since they noticed it in the nature and sufferings of irresponsible infants?

One of the main stays of the numerous theorists who have maintained that the ancient Americans were descended from the He-

brews has been the commonality of the rite of circumcision; but on the same ground they might think them descended from the Chinese, the Caffirs, the Ethiopians, the Egyptians, from the South Sea islanders, or from the Mohammedans, who all have practiced or do now practice the rite of circumcision. Theology indicates that circumcision is symbolical of the renunciation of the lusts of the flesh; and the burial in water by baptism of the death or entire denial of those sinful propensities; while the raising out of the water is symbolic of a resurrection to a new nature, to a new manner of life and conversation.

While not attempting to deny that all those peoples spoken of may have had a common origin, as well as a common origin for those religious rites spoken of, yet it may be asked why those rites may not have originated among those peoples separately and independently of each other, since they all inherit a common nature, common propensities and aspirations, and common wants? It is most likely that both circumcision and baptism have always had the religious idea connected with them, that is, the idea of the renunciation of inborn sin, as distinguished from the idea of physical cleanliness; and, on the whole, it must be confessed that those rites as we consider them point more strongly to a commonality of origin than to separate and independent origins in the nations in which they are practiced.

The Mexicans also had a religious rite analogous in some respects to the Christian sacrament of the Lord's supper. Thus, in the fifteenth month a dough statue of Huitzilopochtli was broken up and distributed among the men; this ceremony was called *teoqualo*, that is, "the god is eaten." On other occasions sacred cakes made of amaranth seeds and honey were stuck up on maguey thorns and distributed. The Totomacs made a dough of first-fruits from the temple garden, ulli, and the blood of three infants sacrificed at a certain festival; of this the men over twenty-five years of age, and the women who were over sixteen, partook every six months. As the dough became stale it was moistened with the heart's blood of ordinary victims.

It is certain also that in the Mexican religion auricular confession was practiced; and the sins being confessed, penance was imposed upon them by the priest. This is, of course, much as it is now among the Roman Catholics, a practice which is evidently in the case of many a cause of restraint against the commission of sins and an incentive to the performance of active duties.

The Mexicans practiced fasting as an attonement for sin and as preparation for solemn festivals. In an ordinary fast they abstained from meat, for a period of from one to ten days, eating but one meal a day, and at no other time but at noon must a drop of water be touched. A feast of eighty days was kept in the "divine year." The long fasts of the priests which continued in some cases for one hundred and sixty days, mutilations being practiced and very little food received, not unfrequently resulted fatally to the devotees. To his subordinates the high priest sometimes set an example by his occasionally passing several months in the mountains, in solitude and in prayer, burning incense, bleeding himself, and supporting himself upon uncooked maize.

The modes of expiating sin and of showing devotion were various. To the Nahua divinities the offering most acceptable was human life. As connected with sun worship, at least, the origin of human sacrifices dates back to very early times. They relate in the story of the first appearance of the sun to the Mexicans how that luminary refused to proceed upon his daily circuit until appeased by the sacrifice of certain great men who had offended it. Some say that human sacrifice was first introduced by Tezcatlipoca and it appears certain that it was a custom before Quetzalcoatl's time, if it be true as related that the latter preached against it as an abomination, and even shut his ears with both hands when it was mentioned. Their records, painted or written, show its existence in A. D. 1091, at least. The nations bordering upon the Aztecs ascribe its introduction to the latter people; and this statement is received by most of the early historians, who relate that the first human victims were four Xochimilcos, whose blood was shed at the newly erected altar of Huitzilopochtli.

As to the number of human victims sacrificed annually in Mexico, Las Casas, the champion of the natives, placed it at an incredibly low figure, while Zumarraga states that twenty thousand were sacrificed in the capital alone every year. Several well accredited historians say that from seventy to eighty thousand human beings were sacrificed at the dedication of the temple of Huitzilopochtli, and a proportionally large number at other celebrations of the kind.

As the victims were mostly prisoners of war, for the purpose of obtaining a supply of such victims war was sometimes made; a large proportion of the sacrificed, however, were either slaves or children, either bought or presented for the purpose, and also con-

demned criminals. There are, moreover, said to be instances not wanting of devout people offering themselves to be sacrificed for the good of the people and the honor of the god. Of the victims the greater part died under the knife, — the breast being opened from nipple to nipple, the heart taken out and presented reeking to the god, — some were burned to death in a most diabolically cruel way; children were often buried alive or drowned; in some cases criminals were crushed between stones. Frequently the Tlascaltecs bound the victim to a pole and made his body a target for their arrows and spears.

What religious motives suggested the almost universal practice of anthropophagy it is difficult to determine. In the history of mankind we find several of the savage tribes ate portions of the flesh of slain heroes, that thereby they might attain to some of their qualities; we might be disposed to ascribe the same reason for the cannibalism of the Aztecs were it not for the fact that they ate the flesh of sacrificed slaves and children as well as that of warriors and notable persons. While it is probable that the eating of the flesh of human beings offered in sacrifice to the gods was originally regarded as a divine feast, it is possible that in course of time religious anthropophagy degenerated in the case of many into the desire for the eating of human flesh, without any idea of sacredness being connected with it. While the religion of the Mexicans may be said to stand out as an isolated spectacle of the extreme to which fanatical zeal and blind superstition can go there is nevertheless one bright spot on the far off horizon, which excited the Aztec's hope. Like the Buddhists, the Brahmins and the Hebrews he looked forward to a new era, when his leader, Quetzalcoatl, should, according to his promise, return from the east, bringing with him all the peace and prosperity of his former reign.

As we approach the CENTRAL AMERICAN STATES we find the theology in general to have been similar to the Mexican. In Michoacan a first cause, creator and ruler of the world is recognized in the god Tucapacha. He is an invisible and inconceivable being, whom no image can represent, but a merciful being to whom the people can pray in hope. This somewhat shady conception of the deity was rendered a little more obscure by the adoption of the god Curicaneri, originally the patron ruler of the Chichimec rulers of the country. Curicaneri is thought to have been only another name for the sun; his image was profusely adorned with jewels, each one of which represented a human sacrifice in honor of the god. The

goddess Xaratanga, though second in rank, appears to have occupied first place in the affections of the Tarascos. Among the inferior gods were Manovapa, son of Xaratanga, and Taras from whom Sahagun says the Tarascos took their name, and who corresponded to the Mexican Mixcoatl. The Matlaltzincas worshiped Coltzin to whom they sacrificed some human beings. They also highly reverence a great reformer, Surites, a high priest, who preached morality and prepared the people for a better faith which he announced prophetically should come from the east.

Those who have written on the worship of Oajaca consider that the cult of that country must have arisen from the teachings of the sect of Quetzalcoatl, whom some think to be the same with the god they there call Votan. The knowledge of one supreme being seems to have been one of the first dogmas instituted into the minds of the people. Like Quetzalcoatl, Votan was the first historian of his people, and wrote a book on the origin of the race in which he declares himself a snake, a descendant of Imos of the line of Chan of the race of Chivim. Wherever these people came from to Central America it is said the Tzendal inhabitants bestowed upon them the name Tzequiles, "men with petticoats" on account of their long robes, but soon exchanged ideas and customs with them, submitted to their rule and gave them their daughters in marriage. This event is laid at about 1000 years B. C. These were the people who founded Nachan or Palenque, one of the reputed cradles of American civilization. Ordonez y Aguiar informs us that Votan, the leader of this colony, after he had established his government, made four or more visits to his former home, and on his death, after his final return to his new government, he was apotheosized. This should have been sufficient to have shown even Ordonez himself and all others that the colony of Votan had not come from beyond sea but were native to America.

In Yucatan Hunab Ku, "the only god," called also Kinehahan, "the mouth or eyes of the sun," is represented as the Supreme Being, the Creator, who was invisible and whom no image could represent. His wife, Ixazaluoh, was honored for her invention of weaving and their son Zamna for his invention of writing.

The worship of the Mayas was mostly that of deified heroes; nor were they behind their neighbors in the number of their lesser divinities, for there was scarcely an animal or imaginary being which they did not represent by sacred images. These idols or zemes as they were called were generally made of terra cotta,

though sometimes of stone, wood or gold. Xibalba, "he who disappears," was the name of the evil spirit in Yucatan. It is related that nagualism obtained on the coast. On a bed of ashes on the floor of the temple the infant was placed naked and the animal, whose foot-print was supposed to be noticed in the ashes, was adopted as the nagual, and to it the child offered incense as it grew up.

Although the gods of Yucatan were generally appeased by the blood of animals yet at a later age human sacrifices were offered. The victims here were mostly young virgins, who were charged when they should come into the presence of the gods to entreat them for the needed blessings. The victim on one occasion, according to Medel, threatened to invoke the most terrible evils upon the people, instead of blessings, if they sacrificed her against her will; the priests perplexed thought it best to let this girl go and select another in her stead. The victims who died under the knife or were killed in other ways were usually captives, especially those of rank, but, these failing, criminals and even children were substituted. To those sacrifices it is said there was a liberal general contribution either in the way of slaves and children or by purchase money. While waiting their doom the victims were well treated, being conducted from town to town amid great rejoicings, care being taken that no sinful act should detract from their purity. Connected with the sun worship was an order of vestals, whose duty was to attend to the sacred fire, the emblem of the sun; those of them who broke their vows of chastity were shot to death with arrows. Thus as to Yucatan.

The most ancient of the gods of Guatemala, according to the account in the *Popol Vuh*, were two persons called respectively Hun Ahpu Vuch and Hun Ahpu Utiu, the grandfather and grandmother of the sun and moon. Those are often confounded in the records as to gender and represented with big noses like the tapir, an animal sacred to those people. Connected with them is Tepeu, more generally known as Gucumatz, "feathered snake," which is commonly identified with Quetzalcoatl, the Nahuatl air god. In this character he is said to transform himself every seven days into four forms, that of a snake, an eagle, a tiger, a mass of coagulated blood; and every seven days he visits alternately heaven and hell. He is said to have been the original civilizer of the Guatemalans. Hurakan another name or deity connected with him is also called Creator, he who begets and gives being. He represented thunder

and lightning, his name being given by some philologists as the etymon for our word hurricane. The Quiches had a number of minor deities and genii who controlled the elements and exercised their influence upon the destinies of man. They had also household gods to whom incense was burned and sacrifices offered during the erection of a building; when finished a corner of its interior was consecrated to their occupation. They seem to have been identified with the spirits of departed friends. Thus as to Guatemala.

The chief deity of the Itzas was Hubo, who was represented by a hollow metal figure with an opening between the shoulders, through which human beings were passed charged to supplicate the favor of the gods. Beneath the figure a fire was then lighted and while the victims were roasting to death their friends were dancing around and drowning their cries with their shouts and the rattling of drums. The conquerors say their idols were so numerous that it took over a hundred men a whole day to destroy those alone found on the chief island. The principal center of worship of the Nahua tribe of the Papiles was at Mictlan, near Hinxá lake, where now the village of Santa María Mita stands. Here they worshiped the sun without the intervention of an image and sacrificed to it in the Mexican fashion. Thus the Itzas.

In Honduras we find the natives of Cerquin prayed for health to two idols, called respectively Great Father and Great Mother, supposed to stand for the grandfather and grandmother of the Quishes. Torquemada remarks that a faint idea of a Supreme Being was mixed up with the worship of the sun and stars to which sacrifices were made. The culture-tradition speaks of a beautiful white woman, Comizahal, "flying tigress," who introduced civilization in Cerquin.

Of Nicaragua the chief deities seems to have been called Tamagostat and Cipattonal, respectively male and female deities, who inhabit the regions of the rising sun. They created all things terrestrial and universal, and recreated what had been destroyed by the Flood, in which work they were assisted by Ecalchot, surnamed Huehne, "the aged" and Ciagat, "the little." These two deities are reasonably supposed to refer to the sun and moon respectively. The Nicaraguans had also a host of minor deities presiding over the elements, the seasons and the necessities of life.

According to Las Casas the one god to whom the people of Darien addressed invocations and sacrifices was Chicune, "the beginning of all," who lived in heaven. He declares, however, in

another chapter that the Isthmians had little or no religion, for they had no temple and few or no idols.

The almost universal worship of the sun and moon in America, which are found so closely connected with phallic rites, goes far to show that the phallic worship was prevalent; and this is rendered quite certain by the discovery of certain relics by Squiers, Stephens, Catherwood and others, more especially in the Central American States.

Previous to the establishment of the distinguishing doctrine of sun-worship by the Incas the ancient inhabitants of PERU professed belief in a Supreme Being, creator and governor of all, and their religious system appears to contain references to the doctrine of the fall and redemption of man.

According to the accounts of the historians of the earlier times the Supreme Being has called Con, and was without body, impalpable, invisible, omnipotent and infinite. By the word of his power he created the world, elevated the mountains, excavated the valleys, filled with water the oceans, seas, lakes and rivers; and gave existence to man, peopling with the race the plains and mountains and providing them with all things necessary not only to their subsistence but to their convenience and happiness. Thus abounding with the gifts of Providence mankind remained for a long time happy until giving themselves up to vice and crime, neglecting the respect and worship due to Con, and having all the imaginations of the thoughts of their hearts only evil continually, their circumstances began to change for the worse: For observing such a state of things to continue Con became enraged at man's ungratefulness; at the ungratefulness of that being whom he had so highly endowed and so richly provided with all things necessary for his comfort and happiness; and so he turned the fertile regions into barren deserts, and thus, depriving man of what was necessary for his subsistence, he converted the race into black cats and other horrible animals. Thus, because of the sins of man, Con left the earth in a barren and uncultivated state, until Pachacamac, his son, taking charge of the government of the world, recreated all which had been destroyed by his father and gave new life and energy to the race. More grateful to their benefactor than their predecessors had been to his father the new generation raised in honor of Pachacamac a magnificent temple near the sea-shore, wherein they worshiped in an idolatrous way this deity, without, however, making a corporeal image of him. Con, also, they believed to be an inhabitant of the

temple and so worshiped him. In their worship those people prostrated themselves on the ground, kissing the earth and making many signs of self-abasement; and in offering sacrifices they entered the temple barefooted and silent.

The temple of Pachacamac, the vast ruins of which are still visible, near the town of Lurin, to the south of Lima, was the only one throughout the whole country, which was dedicated to the Supreme Being and for this reason pilgrims from distant countries visited it and presented their offerings. Of those pilgrims the historians speak as follows: The pilgrims passed with safety even through the inimical provinces, against which they had declared war, without other conditions than that they should go in small parties unarmed, proceeding under which conditions they were entertained and supported in all the countries through which they passed, according to the mutual convenience of all parties.

In studying attentively the system of worship introduced by the Incas we find many heterogeneous vestiges, which we must view as the remains of a primitive religion, so that it is concluded on reasonable grounds that a polytheistic system of religion existed among the ancient Peruvians. But that the above tradition of the creation of the world by the invisible and omnipotent Con, the primitive happy state of mankind, their corruption by sin, the destruction of the earth and its subsequent renovation, — bears a distinct analogy to the Mosaic account of the earliest epoch of the history of the human race to and including the flood, cannot be denied and we readily distinguish in this system the primitive monotheistic religion so common to all the nations of the world, a simple and exalted worship which was soon corrupted by the material personification of the Supreme Being and the introduction of new deities.

The new or Inca system was incorporated with cunning artifice into the older religion: The first Inca declared to the nations that the Supreme divinity was the sun, without whom nothing could exist in the world; that the gods, Con and Pachacamac, were descendants of the sun; that he himself, the revealer of the doctrine, was the brother of these others, and consequently a son also of the sun; that his omnipotent father permitted him to incarnate himself and descend to the earth in order to teach men the arts and sciences and instruct them concerning the will of the Supreme Being.

In examining the religious system introduced by the Incas we do not find in it any of those profoundly metaphysical ideas which

are so characteristic of the Asiatic religions and which the polytheistic worship also reveals. The object of the peculiar system of religion introduced by this Inca and adhered to and aggrandized by his successors was at least partially a selfish one, namely, to subserve the private interest of the royal family, whose members might thus monopolize the principal if not most of the high and lucrative offices of the State; and, secondly, to augment the monarch's authority, which was by this means rendered more illimitable and firm than that of the most pronounced autocrat of the eastern hemisphere.

In this regime the sun was the Supreme Being, whom the nation worshiped by erecting to him magnificent temples, wherein they offered most costly sacrifices; but the Inca, as a son of the god, was considered as the present representative organ of the Supreme Being, and, of course, worthy of partaking of his worship. This worship, whose illusory dogmas crumble so easily away before the touch of analysis, was of course only possible among an ignorant and credulous people whose faculties, suppressed by political institutions and absorbed by war, labor and fasts, were not equal to the consideration of things superior to their trivial occupations. The Incas, however, knowing the weakness of their doctrine and the liability of their pretentious system to be overthrown by a revolution or a reversion of popular sentiment, for this reason, doubtless, preserved on one side the ancient worship of Pachacamac, while on the other they inculcated in a most rigorous manner the cult of the sun.

One of the fundamental tenets of the Peruvian faith was the immortality of the soul. They believed that after death the just went to a beautiful and pleasant place, unknown to the living, where they received the reward of their virtue, whilst the souls of the evil were tormented in a doleful place, filled with sorrow and fear; and that after a certain but indeterminate time they should return to their bodies, beginning a new life in this world, continuing the same occupations and making use of the same objects, which they left at the time of their death. This belief induced them to preserve the corpses with great care, and to bury the dead with a part of their clothing, their utensils and sometimes with their wealth.

Pachacamac was, according to the belief of the Peruvians, the judge of mankind, but in some provinces Con. The Peruvians could never be induced to believe in the Supreme judgeship of the

Sun, notwithstanding the pains taken by the Incas to familiarize them with that doctrine. As in the first age of the world Con punished the human race with sterility and want, so, in the second, Pachacamac executed his judgment upon them in a deluge; and so there was among the Peruvians a tradition analogous to the narrative in Genesis as to the ark and the preservation therein of a small portion of mankind.

The belief also prevailed that the end of the world would come after a frightful famine, that the Sun would be obscured and the moon fall to the earth, and that everything would be left enveloped in darkness.

In contradistinction to the Supreme Being and, as the Peruvians understood, to Pachacamac, who was the infinite essence, endowed with innumerable attributes, they also believed in the existence of another being of evil nature and disposition and very powerful, animated with an unextinguishable hatred against the human race and disposed to injure humanity as much as possible. This being who corresponds so closely with the ideal entertained by the Persians of their Ahriman and by the Jews of Satan, was called Supay and was in some places worshiped in temples, wherein were sacrificed to him children. But Supay was subordinate to Pachacamac, the invocation of whose name was alone sufficient to appease all malignant spirits. This last also corresponds closely with the idea entertained by the Christians of God in his relation to the world and to Satan, namely, that he has created all that has been created, and does or permits all that is done.

In regard to whether the Incas, some of whom were of a remarkably philosophic mind, really believed themselves in the tenets of the religion which they implanted, the clearest light I can throw upon this subject is in a quotation of the words attributed to two of their number, which perhaps may stand for the real thought of so many on this subject: One of them Tupac-Inca-Yupanqui is represented as saying: "Many say that the sun lives and that he is the maker of all things: consequently that which makes anything must assist that which he has made; but many things are made during the absence of the sun, therefore he is not the maker of all things; and that he does not live is proved because his trips do not tire him. If he were a living thing he would grow weary like ourselves, or if he were free he would visit other parts of the heavens where he has never been. It is like a tied bullock, which always makes the same circuit or like the arrow which goes where it is sent

and not where it wishes.”* The second extract is ascribed to the learned Inca-Huaqua-Capac, and referred to by Father Acosta in his history of the New World, Chap. V.: “The Indians” (*i. e.* Peruvians), “relate that on one day of the nine during which the principal feast of the sun, called Raymi, lasted, the Inca took the liberty of gazing on the sun (which was prohibited by the Inca-Code, as it savored of disrespect). He gazed upon it with his eyes as long as it was possible; and the chief priest, who was one of his uncles, observing him as he stood by his side, said to him: ‘What are you doing, Inca? Are you not aware that it is not lawful to do this?’ The king thereupon cast down his eyes, but after a short time took the same liberty, and fixed them again upon the sun. The chief priest repeated, ‘Consider, my lord, what you are doing; for besides being prohibited, as we are, from looking with freedom upon the sun, as it is deemed disrespectful, see the bad example given to your court, and to the whole empire here assembled to celebrate the worship and adoration due to your father as the supreme and only lord.’ Huayna-Capac, looking at the priest said to him: ‘I will propose to you two questions in reply to what you have said; I am your king and universal lord; are any of you rash enough to order me for your own pleasing to leave my throne and thus make the way clear?’ The priest replied, ‘Who would be mad enough to do this?’ The king said again: ‘And is there any noble among my subjects, however rich and powerful he be, who would not obey me if I ordered him to go by post from here to Chili?’ The priest replied, ‘No, Inca, there are none that would not obey thee even to the death in all that thou commandest.’ The king then said, ‘Well, then, I tell thee, that this our father, the sun, must have another lord and master more powerful than himself, who commands him each day to make the circuit that he makes without stopping; because were he the supreme lord he would sometimes leave off traveling and rest for his own pleasure, even though there might be no necessity for his so doing.’”

Of all the deities of the Peruvians, and they had them both celestial and terrestrial, down even to the household gods, the sun was in the ages of the Inca empire most highly honored. To him was dedicated the most magnificent and sumptuous temples in the empire — temples resplendent with gold and gems and upon whose altars they offered their most precious and costly sacrifices.

* Padre Blas Valera, Garcillasso de la Vega, in Royal Commentaries, Part 1, Bk. VIII. Ch. VIII.

The priests of this religion were very numerous and by night as well as by day kept their watches in the temples, and fulfilled their prescribed offices. The high priest, who was of the royal family, resided at Cuzco, where or whence he superintended the religion of the nation; extracted auguries from the flight and entrails of birds, and served as chief counsellor to the Inca. At the solemn feasts the Inca took precedence of the high priest and for this purpose was initiated into all the mysteries of the religion.

There were virgins dedicated to the sun, considered as wives of the god: these lived in convents. The most celebrated of those convents was that at Cuzco, which contained over one thousand virgins. These on their admission were obliged to vow perpetual chastity and seclusion from the world, so that not even their parents nor the Inca himself dared tread within those sacred precincts, a privilege which was only allowed to the queen and her daughters.

The moon (*quilla*) considered as the sister and wife of the sun, was an object of veneration; as at Athens and Rome it was considered the protecting deity of women in childbirth, and in the province of Huamantanca there was a temple dedicated in its honor, which was very celebrated.

Venus, the most brilliant of the planets, was worshiped as a page of the sun, by which he was so closely accompanied at his setting and rising.

The constellation of the Pleiades was an object of devotion on account of the influence attributed to it in the cure of diseases; and the Hyades on account of their fancied watery action in seed time.

Among the elementary deities may be mentioned the air; the fire; the thunder and lightning and the rainbow. These latter were considered the servants of the sun and were respected, especially the thunder and lightning, to which they sacrificed llamas. The terrestrial deities, the earth, the mountains, the sea, the rivers, etc., were all piously invoked, some of them worshiped to the extent of sacrifices being offered to them.

The historical deities are those celebrated in nations for having introduced civilization and religion. The greater number of these in Peru were Huacas, that is, deities worshiped by one province, one town or hamlet.

But the chief of those deities and that one intimately connected with Peruvian history was Viracocha, who more than once appeared in human form to the Inca of the same name, the son of Yahnar-

Huacac; saying that he was the son of the Sun, and brother of Manco-Capac, and giving an account of important events, which were to take place in the future. In honor of this apparition the Inca had constructed a large temple at Cacha, forty-eight miles from Cuzco. Among the historical gods are reckoned also the Inca who after death received general adoration. A large number of the figures in wood and stone of the historical gods, especially of the Huacas, the gods of provinces, cities or villages, were destroyed by the Spaniards in their conquest of the country, who in their religious zeal and national pride disdained to preserve the laws, traditions or relics of the Peruvians. Hence it is not to be wondered at that we possess such a slight knowledge of those interesting matters.

Under the collective name of Canopa or Chanca the Peruvians designated all the minor deities worshiped by families and individuals. This word Canopa or Conapa is remarked upon as identical with the Egyptian word Canopus or Canobus, which means the same, namely, a beneficent spirit or tutelary deity, but a little observation shows that a good number of those Peruvian mythologic names are either identical or radically the same with the like names in Egypt or in Asia.

The Canopas most esteemed by the Peruvians was the bezoar stone and the small crystals of quartz rock. But many and curious canopas were made in the form of llamas, alpacas, vicunas and huanacas, out of basalt, black stone, porphyry, carbonate of lime, granite, clay, silver and gold. And among the canopas has been found the representation of a sheep in silver, so well soldered that only with difficulty the joining of the different parts could be perceived. They also worshiped as canopas other less useful animals, as deer, monkeys, mountain cats, parrots, lizards, fishes, etc., which they made of clay and hollowed out in the form of small vessels which they inter with the dead for the purpose of pouring into them the chicha or sacrifice.

A full display of the Peruvian religion, alongside, for example, of those of India and Egypt, would show those ancient religions to have had in them much alike. And the idea, too, of motherhood, (Mama), as applied by the Peruvians to terrestrial bodies has been properly said to be a profoundly metaphysical and elevated one, an idea put forth by some ancient philosophers, remarkably by Plato, who used the same word to express archetypes, that is (as he meant it) the spiritual essence of things.

Some of the doctrines, too, of the Peruvians, — such as baptism, confirmation and penance, — were found to be so coincident with those of the Christians as to lead some Spanish priests, in the earlier days of the conquest, to suspect that they were snares laid to entrap them by the prince of darkness, who, for the better securing of his victims, copied the sacred rites of Christianity.

To throw light upon this part of our subject and vary the discourse by the words of an author writing not from the Spanish but from the British point of view, I quote here Mr. James Adair in his history of the American Indians, though he be here speaking in reference to the Mexicans : —

“Acosta says that the Mexicans observed their chief feast in the month of May and that the nuns, two days before mixed a sufficient quantity of beets with honey and made an image of it. He trims up the idol very genteelly and places it on an azure colossal chair, every way becoming the scarlet colored pope. He soon after introduces flutes, drums, cornets and trumpets, to celebrate the feast of Eupanin Vitzliputzli, as he thinks proper to term it ; on account of the nuns he gives them panca, ‘feminine bread’ instead of the masculine panis ; which he makes his nuns to distribute at this love feast to the young men, in large pieces resembling great bones. When they receive them they religiously lay them down at the feet of the idol and call them the flesh and bones of the god Vitzliputzli.” — “Next to those religious men (priests) he ushers in a fine company of gods and goddesses in imagery dressed like the others, the people paying them divine worship ; this without doubt is intended to support the popish saint worship. Then he makes them sing and dance around the paste and use several other ceremonies. And when the eyes are tired of viewing those wild circlings he solemnly blesses and consecrates those morsels of paste and thus makes them the real flesh and bones of the idol, which the people honor as gods. When he has ended his feast of transubstantiation he sets his sacrificers to work and orders them to kill and sacrifice more men than at any other festival, as he thinks proper to make this a greater carnival than any of the rest.

“When he comes to finish his bloody sacrifices he orders the young men and women into rows, directly facing each other, to dance and sing by the drums in praise of the feast and the god ; and he sets the oldest and the greatest men to answer the song and dance around them in a great circle. This, with a little alteration, resembles the custom of the northern Indians. He says that all the

inhabitants of the city and country came to this great feast, that it was deemed sacrilegious in any person to eat of the honeyed paste on this great festival or to drink water till the afternoon; and that they earnestly advised those who had the use of reason to abstain from water till the afternoon and carefully conceal it from the children during the time of the ceremony. But at the end of the feast he makes the priests and ancients of the temple to break the image of paste and consecrated rolls into many pieces and give them to the people by the way of sacrament according to the strictest rules of order, from the greatest and eldest to the youngest and least, men, women and children; and he says they received it with bitter tears and reverence and a very awful fear, with other strong signs of devotion, saying at the same time, "they did now eat the flesh and bones of their god." He adds that they who had sick people at home demanded a piece of the said paste and carried and gave it to them with the most profound reverence and awful adoration; that all who partook of this propitiatory sacrifice were obliged to give a part of the seed of maize of which the idol was made; and then at the end of the solemnity a priest of high authority preached to the people on their laws and ceremonies with a commanding voice and expressive gestures; and then dismissed the assembly. Well may Acosta blame the devil in the manner he does for introducing among the Mexicans so near a resemblance of the popish superstition and idolatry. But whether shall we blame or pity this writer for obscuring the truth with a confused heap of falsehoods?" *

In the earlier ages in Peru the union of the sexes was voluntary, unregulated by ordinances and accompanied by barbarous usages, many of which, even at the present day, exist among the uncivilized nations of South America. Those rude customs the Incas abolished and fixed conditions under which marriage might take place. On the death of her husband a woman might choose widowhood or to be buried alive with her dead husband. Among the Incas and nobles it was the custom for the legitimate wives, the favorite concubines, a considerable number, more or less, of servants, as also jewels, wrought silver, llamas, arms, provisions and clothing to be buried with the husband. Occasionally some who were doomed to descend to their grave with the monarch or noble manifested opposition at such a sacrifice; but the wife or servant who preferred life to the act of martyrdom, which was to attest

* Adair Hist. of Amer. Ind., pp. 206-8, written 1730-1750, A. D.

fidelity, was an object of general contempt and doomed to a life of worse than death. This Peruvian custom reminds us of that of the women of Hindostan and Malabar on the death of their husbands.

The year among the Peruvians was divided into twelve months and began according to some authors, in the summer solstice at the end of June; but according to others in the winter solstice at the end of December. It is certain that in Cuzco it began with this latter month and in Quito, according to the law of Inca-Huayna-Capac, at the summer solstice.

The first month of the year began with the day of the winter solstice and was celebrated with general balls, music and singing. In this month was celebrated one of the four principal feasts, with solemn dancing, preceded by a day of fasting.

The second principal feast of the year occurred at the Vernal equinox. This was the memorial feast of the renovation of the sacrifice and was preceded by three days of fasting.

The third principal feast took place at the summer solstice. This was also preceded by a fast. They rested from labor, giving themselves up to pleasure and enjoyment.

The fourth principal feast, preceded by a day of fasting, took place at the autumnal equinox.

Besides those four principal feasts which were all in honor of the sun there were many others which continually followed each other, so that almost half the year was passed in festivities. I will here mention only some of the most important ones:—

The day of the new moon was always celebrated with sacrifices, music, dancing and inebriation.

In April came the feast of the harvest and of the music, which last consisted of the premiums offered to those who met with certain colors, determined beforehand, in the grains of the full ears. He who deserved the premium (*misca*) was celebrated throughout the nation.

In June occurred the military festivals, preceded by exercises and prades.

In August the *Yupay-Asitu* or supplemental balls occurred, as a continuation of the feasts of the preceding month.

In September was celebrated the *Coya-raymi*; or dance of the *coyas* (princesses), the marrying on a certain day the princesses of the royal family, and on the following day all the brides of the empire. And finally the feast of the enumeration of the inhabitants of the State.

In October took place the feast in commemoration of the deceased.

And in November that of the termination of the year and the end of seed time.

A solemn day throughout the province of Cuzco was one on which the Inca with all the courtiers went out to the camp and pierced the earth with a golden implement, corresponding to our plough, after the manner of the Chinese emperors. The example of the emperor was followed by the nobles and this ceremony inaugurated the cultivation of the earth.

Throughout the empire, one or more times during the year, they celebrated the feast of the Huacas, according to their recognized dignity; but those festivities, indefinite in number, were partial only; for in the four principal ones only, already enumerated, did the whole nation participate.

The offerings presented by the Peruvians to the sun and the other deities consisted of the productions both of nature and art; and, although Gracillasso de la Vega, an historian descended from the Incas, tries to represent that they did not sacrifice human beings, yet in this he is proved to be untruthful by the united voice of writers upon Peruvian matters of the sixteenth and seventeenth centuries. Among these may be mentioned Gormara; Cieca de Leon; Acosta; Tamara; Levinus Apollonius; Balboa; Benzoni; Montesinos; Betanzos; Herrera; and according to Prescott (*Conq. of Peru* Bk. 1, Ch. III) Sarmiento; Ondegardo; to which may be added Jose de Arriga (*Extirpation of the Idolatry of the Indians of Peru*, 1621 A. D.). Against the authority of all these the assertion of Gracillasso is of no weight, notwithstanding the pains he takes to exculpate his ancestors from all suspicion on this point. The Peruvians did not proceed in the wholesale way of human sacrificing which we have reason to know the Mexicans did, but yet the number of their victims was very considerable, consisting principally of children which they sacrificed to the sun, for it was no unusual thing to sacrifice two hundred at one time. On certain occasions they also offered certain virgins to the sun. When the Inca or one of the principal men were sick he was not unlikely to offer one of his own sons to the deity, imploring him to take him in his stead. When comets appeared or epidemics prevailed they were accustomed to sacrifice children to the sun for the purpose of propitiating him. As we have already seen, at the death of an Inca or principal chief they interred with the deceased his wives

and servants; at the same time the priests were accustomed to immolate other victims upon the altars. It is said that in the exequies of Inca Huayna-Capac more than one thousand men were thus sacrificed. For some time after the conquest this barbarous custom was practiced. Cieca de Leon (*Chron. Ch. LXII.*) relates an act of this nature as follows:—

“ And Alaya, lord of the larger part of the valley Xanra, died about two years since; and the Indians say that they interred with him a large number of wives and servants alive. And, if I am not deceived, they so told the President Gasca, and it was forbidden to the other lords, giving them to understand that it was a great sin which they committed and useless as to its supposed benefits.”

In some provinces the offering always presented was the firstborn; in others they offered one of twin sons to the sun or to some other deity; and even twenty years after the conquest there was immolated in a temple of the region of Hunayan, one league and a half from the city of Catas, every year a certain number of youths and children, pretending that the idols subsisted on human flesh.

Whether under the regime of the Incas it was the custom to offer the prisoners of war, as in Mexico, we are not told. Among the barbarous nations of the Pampa del Sacramento this custom was, till a late date, if it be not now, practiced; and they ate the flesh of the victims of war after burning the entrails as an offering.

The sacrifices to the sun were mostly of llamas. A calculation made shows that in the single city of Cuzco there were beheaded annually some two hundred thousand llamas in honor of the sun. The flesh of the holocausts was roasted and distributed among the assistants at the feast, with the exception of the black sheep and the blood and intestines of the others, which were reserved for the deity and converted into ashes. From the wool of the llamas were woven clothes for the soldiers.

The alpacas, vicunas and huanacas were also victims offered to the sun or to the huacas. In the province of Jouja they sacrificed dogs, foxes and pole cats; in other provinces, small rabbits, flies, hares, squirrels, apes, deer and stags.

Of the fereocious and noxious animals which they could not take alive for sacrifices, such as tapirs, lions, tigers, serpents, lizards, etc., they made figures in gold or silver, which they presented to the deity; and the same proceeding was observed in the case of the llamas by those who came to the feast from territories where this animal did not range.

The birds chiefly offered in sacrifice were the vulture, the condor, the black tunqui, the colored tunqui, the tormasol, the humming bird, long-tailed parrots, common parrots, cuckoos, flamingos, and other birds of brilliant plumage.

Of marine shells they offered several species of the most beautiful colors, the bezoar stone, etc.

Of the vegetable kingdom the principal offering was corn under all its forms, in the ear, the grain, raw, cooked or in the form of the drink they called aca or chicha. At all the feasts they emptied as a libation to the deity a small gold vase filled with chicha, and consumed after the ceremonies were concluded a considerable quantity of this beverage, so that such religious ceremonies were each concluded with a general intoxication and with violent quarrels.

The herb coca was esteemed one of the most precious offerings, especially to the huacas. They also offered many vegetable productions such as quinoa, potatoes, pineapples, plantains, etc., as well as every species of drink made of roots, fruits, flax, cotton, etc.

As to the offerings derived from the mineral kingdom, the gold they presented to the deities, either in dust or cast into the form of small bars or in thin leaves or wrought in different ways.

They offered also in sacrifice the dust of cinobar, sulphate of copper, sulphate of iron and pulverized pyrites. Upon offering powders or dust they first marked with it the Huacas or Canopas and then blew it into the air. This ceremony they called Huatcuna.

Among the precious stones offered we notice the emerald, jacinth, topaz, opal, chrysoprase, jasper, ruby and obsidian.

The offering of their eyelashes, which they plucked out and blew into the air, was very general, since it did not require the intervention of the priests, who were necessary to other offerings.

As the ancient Egyptians the Peruvians took great pains with the embalming and mummifying of their dead, and in their general modes of interment, thus in a way indicating their belief in a future life.

MORMONISM.

The religion so-called of Mormon originated with Joseph Smith, who was born at Sharon, Windsor County, Vermont, on December 23d, 1805. At that time education was not so widely diffused

among the people, even of New England, as it is now, and while his parents were rather of the uneducated and superstitious class of the people than otherwise yet Joseph Smith himself in his youth showed considerable mental ability and enthusiasm.

When he was ten years of age his parents removed to Palmyra, Wayne county, New York, and at the age of twenty years Joseph Smith claimed to have been converted at a Methodist revival, which was then effectually stirring his neighborhood, and on his profession was received into the Methodist church.

Soon after this he reported he had seen a vision of Christ and several of his apostles, who informed him that his sins were forgiven and that he had been chosen to promulgate a new religion on earth, more perfect than any that had been hitherto published. But before six months had passed after this he had returned to some of the licentious and evil practices of his youth and distinguished himself by drinking to intoxication, by swearing and by deporting himself generally in an unbecoming way. He nevertheless yet claimed to have visits from his celestial friends, one of whom informed him in his bed at night that he should find certain plates of gold at a place called New Manchester in Western New York.

On September 24th, 1827, he claimed to have received the said plates from an angel, together with a pair of spectacles of a peculiar character, which he described as "two crystals," which fully enabled him to read the language contained in the plates, and to which he applied the scriptural names "Urim" and "Thummim," that is, light and perfection.

With the aid of the spectacles Smith translated the language of the plates, which, by the way, no one else could look upon and live, he looking at them from behind a curtain, while a helper of his to the same end, a man named Oliver Cowdery, acted as his amanuensis.

These plates he claimed had contained the substance of the "Book of Mormon," a book which subsequent research clearly showed to have been originally written for a romance or novel by a Presbyterian clergyman, but which, having been refused by a publisher to whom it was offered for publication, finally got into the hands of Joseph Smith.

This novel is said to have been originally a poor enough production and not to have been improved by the touches afterwards given to it by Smith and his fellows.

A farmer named Harris sold his land to pay for the printing of the volume and by this means the first edition of one thousand volumes was published.

At this time the church consisted of the Smith family, Sidney Rigdon, a printer of Pennsylvania, Harris and Oliver Cowdery, and these were soon joined by Perley P. Pratt. Smith and Cowdery were ordained priests by no less a personage than John the Baptist; Cowdery having had the peculiar honor of being introduced into the Apostolic office by the well known Scriptural characters, Peter, James and John.

In June, 1851, Smith had a revelation from heaven commanding the Saints to remove to Courtland, Ohio, where Rigdon had spent some time in preaching the new doctrine; but soon after Smith saw in vision that Independence, Jackson county, Missouri, was a more proper Zion, and the saints, now multiplying fast from the preaching of Pratt, Cowdery and Rigdon, began to assemble there. Smith's father, also, having settled his grocery bill in Palmyra, by means of copies of the Book of Mormon, was allowed to leave his old residence and remove to Independence; but the prophet himself, having been tarred and feathered by the Palmyreans for what they termed his dishonesty, did not arrive in the western Zion till somewhat later.

That part of the flock yet remaining in Courtland were soon after compelled by their neighbors, who affected to be much scandalized by their morals and doctrine, to move westward, and so came to Independence. But here again the citizens became dissatisfied with them, and a howling mob, with as little courtesy as ceremony, hastened their departure.

They then emigrated to the east bank of the Mississippi in Northwestern Illinois, where they founded a city which they called Nauvoo. This name is explained to mean beautiful; but would certainly seem here in its application to that settlement to have had reference to the Scriptural ark or ship, which in Latin and Greek has the root Nav. This is the root from which arise our words navy, naval, etc. The Greek root of the word for temple, when expressed in full, is the same as that of the word for ship.

In this settlement the saints flourished and soon a military organization, called the Nauvoo Legion, consisting of several thousand well armed and disciplined men, with the prophet as commander in chief, was formed. The new city obtained a charter from the State which made it in effect independent of outside inter-

ference ; and the prophet occupying the office also of mayor it was soon apparent that there was but scanty justice for gentiles in Nauvoo. Thieves along the river side, who plundered the people, found ready sale for their prey in the Mormon city, within whose limits they could not be interfered with by outside authorities.

This was undoubtedly a bad condition of things, but the opposite political parties of the State would not meddle lest thereby they might alienate from themselves the Mormon vote, which Smith could cast as a unit for any candidate he pleased. The prophet appeared now in the manifestations of himself before all the people to be very perceptibly puffed up with a sense of his own importance, and so nominated himself for president of the United States, living meantime in extreme luxury.

It was at this time he had the revelation establishing polygamy, which had existed to some degree among the Mormons, but only now became a recognized tenet. So offensive did the people of Nauvoo now become to the people of Illinois that a civil war broke out in consequence. After repeated requisitions from the governor of Missouri, Smith gave himself up, but, while in prison waiting trial, was shot with his brother Hiram.

The Mormons now removed to Utah and founded Salt Lake City, where their religion, with all its polygamous features, has taken root and been boldly practiced in the face of the United States government and its courts.

Under the presidency of Brigham Young polygamy became the principal tenet of the Mormon religion, all else connected with their polity being in great measure dependent upon that practice.

In the Mormon practice of polygamy it is not unusual for a man to marry a mother and her daughters or for a brother to marry his half sisters. A Mormon dying his widows may become the wives of another, but in eternity they will belong to their first husband.

Leaving the morals of the Mormons and attending briefly to their theology I may remark that it teaches polytheism, that all men may become gods, and from being creatures rise to the rank of being creators, who may make and rule kingdoms and realms of their own. It inculcates that Jesus Christ is but one among many gods, and not superior to Joseph Smith, his brother Hiram or to Brigham Young. It teaches also that God is married, that in heaven the angels marry and are given in marriage ; that multitudes of spirits are waiting for earthly tabernacles, without which they can never rise to be gods ; and that

it is the duty of every saint and his wives to provide as many tabernacles as possible, as the greater the number the greater the merit.

Their doctrine of blood atonement puts in the power of every man to save himself by shedding his own blood. While Christianity declares that the blood of Jesus Christ cleanseth from all sin, Mormonism teaches that any man, by committing suicide, may effect the salvation of himself. They go farther than this even in their sanguinary doctrine and assert that a man may be murdered to save his soul, and on this basis has been established the notorious band of Danites, who have proved themselves as cunning and ferocious as the Hindoo Thugs.

Their religio-civil polity makes the Mormons within the United States a government within a government and their practice of voting as a unit gives their leaders very much power.

Great numbers of children born in polygamous States die in infancy, and the sight of a Mormon graveyard with its long lines of little graves is truly pathetic. It is hard for parents to have to mourn over the grave of their dead child, but how much more pitiful to contemplate their mourning over the graves of fifteen or twenty or more of their little ones lying side by side in the same lot, especially when they reflect that the practice of polygamy leaves many of them abnormally weak and puny constitutions, and that, even thus, by proper attention and treatment many of them might have survived. Does not the history of polygamy present a tale replete with horrid lust and cruelty?

The Mormons and all other polygamists are wont to quote the duel or multiple marriages of the patriarchs as excuse or example for their own license, not reflecting perhaps how flimsy, upon examination, their pretext appears. God never approved of the practice of polygamy any more than he did of the institution of kings in Israel. Did he not institute monogamy in the Garden of Eden? But monarchy and polygamy are both institutions of man, which God did not approve of. When the patriarchs would have a plurality of wives and the Israelites would have Saul as king over them God simply permitted but did not approve it. The time of their ignorance, says Paul, God winked at, but now calleth on men everywhere to repent. In this enlightened age certainly men have no valid excuse for rushing upon the bucklers of the Almighty and gratifying their selfish but ephemeral desires contrary to his will. Do not the monarchists in all Christian lands yet

know that God never instituted nor approved the institution of monarchy? And do not the polygamists in this enlightened age and country yet know that God never instituted nor approved the institution of polygamy? God simply permits the existence of those such institutions, but gives no license whatever for them. They are not in accordance with his institution and therefore exist under penalty. So are all wicked and ungodly men permitted by God to exist, but he gives them fully to understand that they exist under penalty. Witness the fearful denunciations of his prophets against the wicked all through the Bible! He tells them through Moses in the ten commandments that he would visit the sins of the parents upon their children to the third and even fourth generation. Witness in general what puny bodies and minds polygamists bequeath to their offspring; and the Bible informs us that those defects descend to the children's children. Because God beforehand saw the evil effects of such institutions he did not either institute or license them, but permitted them under protest and penalty. Is it not the experience, even of those who read not the Bible, that a life of virtue or of vice insures its appropriate reward? What a glorious reward for the virtuously living parents, health and happiness to themselves, and health and happiness to their children and their children's children after them! But how miserable not to say criminal the life of vice is, both in the person's experience and those of his descendants.

If God approved of the institution of polygamy it may be asked why were not some of the polygamists saved from the flood? Why were they all swept away in that awful catastrophe? Noah, Shem, Ham and Japheth were each the husband of one wife, for they were eight souls that were preserved in the ark; and in the circumstances does it not appear plain that God willed to sweep polygamy from the face of the earth with the besom of his delugian destruction?

Moreover, if God intended that man should have more than one wife would he not at the beginning have made more than one woman? And as Adam had as many as twenty-four ribs did he not have ample material to work upon? But one woman only was created, mother Eve, and Adam seems to have been well contented with her. God, doubtless, intended to populate the earth with reasonable rapidity and especially with strong-bodied and strong-minded people; but from what we know of polygamy we can definitely pronounce that it was not such an institution as would secure this

result. "Be fruitful and multiply and replenish the earth and subdue it" was the divine command, and in the institution of monogamy he evidently took the proper course to secure such a result.

Upon the fair fame of Abraham, whom God called friend, polygamy appears to have been the only blot. It, indeed, put him in such a position that he was obliged by Sarah to send the wretched Hagar and her offspring, Ishmael, out into the desert. What must have been his feelings when he had to part with Hagar, whom he must have loved, and with that fine boy who called him father? We look back with pity upon him thus having to humiliate himself, but I have to reflect that his trouble was of his own making. In the Old Testament times as well as in the New the only way given to men to secure happiness was by living lives of obedience to God's requirements, lives of self-denial and of active Godliness.

Isaac appears to have been contented during a long life with his one beloved wife, Rebekah; but Jacob, his son, having served seven years in the house of Laban for his daughter Rachel, was at length tricked by receiving Leah in her stead. For Rachel, his first love, he then served seven years more, but seems always afterwards to have felt a coolness toward Leah, on account of the cheat for which her father rather than she was accountable.

Being now married to both sisters his whole after life was embittered by their quarrels. Leah was the mother of his children while Rachel was his best beloved wife; and the birth in course of time of two sons to Rachel rather augmented than ended the trouble, for the father's partiality for Joseph and Benjamin brought upon the first-named of these the envy of his brethren and caused them to sell him into slavery, and to impose upon their father's credulity with the deceitful subterfuge of the coat of many colors dipped in blood.

But in his concubinage Jacob was rendered unhappy in many ways, for even to Reuben, for defiling his bed, he felt constrained to give his dying curse rather than his blessing. Had Jacob been the husband of only one wife after the example of Isaac, his father, we may reasonably conclude his home would have been happier and his life more peaceful. But the patriarchal life was rather the nomadic than what we understand as the home life, and divided matrimonial interests we know made it no more homelike.

It appears plain in the lives of the patriarchs that one great affection and this founded on strict moral principle is enough to fill the heart of a man. In death as well as in life Abraham wished

to be with Sarah ; and as old age brings reflection, Jacob wished to lie in death, not with Rachel but with the wronged and neglected Leah.

David who had during his life experienced at least as many miseries as he had wives in his old age indited the following lines :

“ Thy wife shall be as a fruitful vine by the sides of thy house ;

“ Thy children like olive branches round about thy table.”

Solomon also in his advanced years speaks in the voice of experience and religion saying :

“ Rejoice with the wife of thy youth :

“ Let her be as the loving hind and the pleasant roe ;

“ Let her breasts satisfy thee at all times, and be thou always ravished with her love.”

Does not all this go to show that oneness of matrimonial affection is the true human instinct? Yes, and the law of nature appears clearly in favor of the practice of monogamy ; it is said the births of the world represent nineteen males to every eighteen females, which is thought to be a very providential arrangement of the Creator to allow for the accidents to which the males rather than the females are especially liable. When the peoples of the world come to settle their differences, international and otherwise, by arbitration the males will not be so liable to external and fatal accidents as they have hitherto been. Is it not by arbitration that the Creator has designed that differences should be settled between rational creatures? The spectacle of individuals and of nations arrayed against each other, ready to seize the slightest pretext their passion or policy would offer, to cut each other's throats, indicates not only unreason but insanity. Since the rise of Church and State government under Constantine we have the spectacle before us of nations calling themselves Christian and still carrying on war against each other. Is not this a contradiction in terms, for how is it possible for an individual or a nation to be arrayed under the banner of the prince of peace and under that of the God of war, the prince of this world, at the same time? But turning again to the subject immediately under our consideration I may ask does not experience show that population does not increase under the system of polygamy it being found that if a man have a plurality of wives his offspring as compared with those born in the monogamous state are few, puny and rapidly thinned out by those disorders from which children easily recover under home treatment. All this may be taken at least to indicate that polygamy never pro-

ceeded from the plan of Him, who pronounced creation "good."

How much better for the people at large is the practice of the simple doctrines of Evangelistic Christianity with its slightly varied monotheism, its simple and pure system of ethics and its practice of monogamy in the home relation than is the practice of Mormonism,—its polytheism and polygamy,—with its direful results!

The most respectable name that can be given to the Mormon theology is Deism, which to say the least is an unsound theology, or rather a vitiated presentation or conception of the subject of theology, indicating unsoundness of mind, in this case a carnal instead of a spiritual conception of the subject in its professors;—for though, like the old polytheists of Greece and Rome, the Mormons may create for themselves gods many and lords many yet that prophecy of Isaiah will ever remain true in relation to Christ that "the government shall be upon his shoulder, and he shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Consecrate, therefore, each home to God and the nation will surely be blessed of him; "for blessed is the nation whose God is the Lord! Happy they that trust in him, that serve him and obey him with a willing mind!"

THE CHEROKEES' RELIGION.

Of the Indian nations east of the Mississippi River more extended research has given us to understand that of the Cherokees to have had a religion so remarkably different from those, in general of the others as to approach in its varied character to the polytheistic systems of Pagan Greece and Rome. While most of the nations scattered over this broad area, from Hudson's Bay to the eastern coast of New England and thence to the Mississippi River were, according to the best authorities, monotheists, the nation of the Cherokees, as shown in their religious formulae, were polytheists, their polytheism evidently tending to the materialistic in character. Such a knowledge as now we have of the Cherokee nation and its religion could have been obtained of no other North American tribe, owing to the fact that no other tribe had an alphabet of its own in which to record its sacred lore. This Cherokee alphabet is the invention of one of that tribe named Sikwá ya (Sequoyah) in the year 1821, who, although he borrowed most of the Roman letters in addition to the forty or more characters of his own devising, knew nothing of their proper use or value, but re-

versed them or altered their forms to suit his purpose, and gave them a name and value for his own language, determined by himself. This alphabet was then adopted by his tribe, as well for the recording of their ritualistic formulae as for all the purposes of life for which writing can be used.

Their religious formulae generally show their prayers to have been for visible and tangible blessings; for health; long life; success in hunting; in fishing; in war; and in love; for good crops; for protection from enemies and revenge upon them, &c.

This one national form of the Indian's religion points to no Great Spirit; no happy hunting ground; no heaven or hell; and, consequently, we may conceive that death could have had for the religious Cherokee but little terror compared with what it must have for the Greek or Roman Catholic, who is knowing in his religion, but has not lived up to its requirements. While there is nothing to show that the Cherokee had any conception of morality in the abstract, he yet was careful not to violate the rights of his tribesmen or even to injure their feelings.

The religion of the Cherokees may be specifically called Zootheism or the worship of animated nature which Powel, in referring to its earlier stage, has somewhat aptly designated Hecastotheism, or the recognition of deity in each and everything. In this system the elements and the great powers of nature are deified. Gods in the heavens above, on the earth beneath, and in the waters under the earth are included in their pantheon, but of these the animal gods constitute by far the most numerous class, although the elemental gods are of great importance. Among the animal gods insects and fishes occupy a subordinate place, while quadrupeds, birds and reptiles are invoked almost constantly. The uktena (a mythical horned serpent), the rattlesnake and the terrapin, the various species of hawk, and the rabbit, the squirrel and the dog are the principal animal deities. The size of the animal seems in most cases to be in the inverse ratio to its importance as a god, for, in fact, the larger animals are but seldom invoked. In the love and life-destroying formulae the spider occupies a prominent place, his office work being to entangle the soul of his victim in the meshes of his web, or to pluck it from the body of the doomed man and drag it away to the black abode in the Darkening Land.

Among those classed as elemental gods the principal are fire, water and the sun, all of which are addressed under figurative names. Une' lanu hi, 'the Apportioner,' is the name they apply

to the sun, just as our word moon signifies 'the measurer.' Christian missionaries having naturally, though incorrectly, assumed this apportioner of all things to be the traditional 'Great Spirit' have, in their Cherokee versions of the Bible, made the term *Unelanu hi* synonymous with God. In the lesser myths and in ordinary conversation the sun is called *Nu^a ta*. Chiefly by the ball player is the sun invoked, while the hunter prays to the fire; but every important ceremony, whether connected with medicine, love, hunting or the ball play, contains a prayer to the 'Long Person,' the formalistic name for water, or, speaking more strictly, the river. The storm, the wind, the frost and the cloud are, in different formulae, also invoked.

In the Cherokee pantheon but few inanimate gods are included, the principal being the stone to which the shaman prays in endeavoring to find a lost article by means of a swinging pebble suspended by a string; the Flint, invoked when the shaman is about to scarify the patient with a flint arrow-head before rubbing on the medicine; and the Mountain, which is addressed in one or two of the formulae thus far translated. No great prominence is given to the plant-gods, the chief one seeming to be the ginseng, addressed in the formulae as the 'Great Man' or the 'Little Man,' though its name in Cherokee signifies properly the 'Mountain Climber.'

Of personal deities a number are also invoked, the principal being the Red Man. He is repeatedly called upon in formulae and is hardly subordinate in the idea to the Fire, the Water, or the Sun. In a marginal note to one of the formulae it is stated that when the patient is a woman the shaman must pray to the Red Man, but when treating a man he must pray to the Red Woman, so that this must refer to a generic existence, having dual sex characteristics. *Tsu' l'kalu'* or Slanting Eyes, a giant hunter, who lives in one of the great mountains of the Blue Ridge and owns all the game, is another god invoked in the hunting songs. Others are the Little Men, thought to mean the same as the two Thunder Boys; the Little People, the fairies who dwell in the rock cliffs; and the *De' tsata*, a diminutive sprite, something like our Puck.

The deity invoked is always selected in accordance with the theory of the formula and the work to be done. Thus, to cure sickness caused by a fish, the Fish-Hawk, the Heron, or some other fish-eating bird is invoked to come and seize the intruder and destroy it, so that the patient may have relief. The trouble having been caused by a worm or an insect, some insectivorous bird is called

on for the same purpose. When a flock of red birds is pecking at the vitals of the sick man the Sparrow-Hawk is begged to scatter them, and, when the rabbit, the great mischief-maker, is the evil-doer he has to be driven out by the Rabbit-Hawk. After the intruder has been thus driven out a small portion may sometimes still remain, according to the words of the formula, and accordingly the Whirlwind is invoked to carry the remnant to the uplands, and there scatter it so that it shall never again appear. The hunter prays to the fire from which he draws his omens; to the reed from which he makes his arrows; to Tsu' l'kalu, the lord of the game, and finally addresses in songs the very animals he intends to kill. The lover supplicates the Spider to hold fast the affections of his beloved in the meshes of his web, or the Moon, which looks down upon him in the dance. To the Red War-Club the warrior addresses a petition, and the man about to set out on a dangerous expedition prays to the Cloud to envelop him and conceal him from his enemies.

Each spirit, good or evil, is thought of as having its appropriate place of residence. The Rabbit lives in the broom sage on the hillside; the Fish dwells in the bend of the river under the pendant hemlock branches; the Terrapin inhabits the great pond in the West; and the Whirlwind dwells in the leafy tree-tops. Each disease animal, having been dispossessed of his prey by a more powerful animal, seeks shelter in his accustomed haunt. It is necessary to remember that the animals of the formulae are not the ordinary animals now existing on the earth, but their prototypes, who live in the upper world (*galu^a lati*), above the firmament.

Their theory as to the origin of disease and medicine is evidently connected with their worship of the animate creatures and is about as follows: In ancient times quadrupeds, birds, fishes and insects could all talk and they lived together with the human race in peace and amity. But, in process of time, the people increased so rapidly that their settlements spread over the whole earth, and the animals found themselves beginning to be cramped for room. For them this was bad enough, but, to add to their misfortunes, man invented bows, knives, blow-guns, spears and hooks, and began to slaughter the larger animals, birds and fishes for the sake of their flesh and their skin, while the smaller creatures, such as the frogs and worms, were crushed without mercy, out of pure carelessness or contempt. The animals, being in such conditions, resolved to concert measures for their own safety.

The first of them to meet in council in their town house in Kuwa' hi, the 'Mulberry Place,' were the bears, and the old White Bear chief presided. After each in turn had presented their complaint as to the way in which man killed their friends, ate their flesh and used their skins for his clothing, it was unanimously decided to begin war at once against the human race. On some one asking what weapons man used to accomplish their destruction, 'bows and arrows' was the answer of all the bears in chorus. 'And what are they made of?' was next inquired. 'The bow of wood and the strings of our own entrails,' answered one of the bears. That they make a bow and some arrows and see if they could not turn man's weapons against himself was then proposed. Hereupon one bear provided a nice piece of locust wood, and another sacrificed himself for the good of the whole in order to furnish his own entrails for the string. Everything being accordingly made ready and the first bear stepping up to make the trial it was found that in letting the arrow fly and drawing back the bow, his long claws caught the string and spoiled the shot. This was, of course, annoying, but another suggested that he could overcome the difficulty by cutting his claws, which was done accordingly, and on trial it was found that the arrow went straight to its mark. Here, however, the old White Bear chief interposed by saying that it was necessary they should have long claws in order to climb trees. 'One of us,' said he, 'has already died to furnish the bow-string, and if we now cut off our claws we shall have to starve together. It is better to trust to the feet and claws which nature has given us, seeing it is evident that man's weapons were not intended for us.'

As no one arose to suggest any better plan the old chief dismissed the council, and the bears dispersed to their forest homes, without having concerted any means to prevent the increase of the human race.

The deers, under their chief, Little Deer, next held a council and resolved to inflict rheumatism upon every hunter, who should kill one of their number, unless he took care to ask their pardon for the offense. Of this decision they sent notice to the nearest settlement of Indians and told them, at the same time, how to make propitiation, when necessity forced them to kill one of the deer tribe. Whenever, now, the hunter brings down a deer, the Little Deer, who is swift as the wind and is invulnerable, runs quickly to the spot and, bending over the blood stains, asks the

spirit of the deer if it has heard the prayer of the hunter for pardon. If the reply be 'yes' all is well, and the Little Deer goes on his way, but if it be 'no' he follows on the trail of the hunter, guided by the blood-drops on the ground, until he arrives at the wigwam in the settlement, when the Little Deer enters invisibly and strikes the neglectful hunter with rheumatism, so that he is instantly rendered a helpless cripple. Therefore no hunter who has regard for his health ever fails to ask pardon from the deer for killing it; though some, who are ignorant of the proper formula, may attempt to turn aside the Little Deer from his pursuit by building a fire behind them in the trail.

The fishes and reptiles, who had their own grievances against humanity, next held a council, and determined to make those who would offend them dream of snakes, twining around them in slimy folds and blowing their fetid breath in their faces; or to make them dream of eating raw or decaying fish, so that they would lose their appetite and sicken and die. Thus it is that snake and fish-dreams are accounted for.

Finally, for a like purpose, the birds, insects and animalculæ convened in council, and over their deliberations the Grubworm presided. As a preliminary it was decided that each in turn should express an opinion, and then that a vote on the question, as to whether or not man should be deemed guilty should be taken. To condemn him seven votes were to be sufficient. One after another denounced man's unrighteousness and cruelty to the other animals, and voted in favor of his death. First, the Frog spoke and said: 'We must do something to check the increase of the race or the human race will become so numerous that we shall be crowded from off the earth. Behold how man has kicked me about, because I am ugly, as he says, until my back is covered with sores;' and here he showed the spots on his skin. Next came the Bird (*tsi' skwa*), who condemned man because 'he burns my feet off,' alluding to the way in which the hunter barbecues birds by impaling them on a stick set over the fire, so that their feathers and tender feet are singed and burned. Others followed in the same strain. In behalf of man, who seldom hurt him because he was so small, the Ground Squirrel alone ventured to say a word; but this so enraged the others that they fell upon the Ground Squirrel and tore him with their teeth and claws, and to this day the stripes remain upon his back.

To devise and name various diseases one after another the

assembly then began, and had not their invention finally failed them, not one of the human race would have been able to survive. In his place of honor, at the head of the deliberations the Grub-Worm hailed each new malady proposed with delight, until at last they had reached the end of the list, when some one suggested that it be so arranged that menstruation should sometimes prove fatal to woman. On this he arose in his place and cried: 'Thanks! I am glad some of them will die, for they are getting so thick that they tread on me.' At the happy thought he fairly shook with joy, so that he fell over backward and could not get on his feet again, but had to wriggle off on his back, as the Grubworm has done ever since.

The Plants, who were friendly to man, on learning what had been done by the animals, determined to defeat their evil designs. Each tree, shrub and herb, down even to the grasses, mosses and ferns, agreed to furnish a remedy for some one of the diseases named, and each said in effect: 'I shall appear to help man when in his need he calls upon me.' Thus originated medicine, and the plants, every one of which has its use, if we only knew it, furnish the antidotes to counteract the evil wrought by the revengeful animals. When, in any case, the shaman is in doubt as to what remedy to apply for the relief of a patient, the spirit of the plant suggests to him the proper remedy.

Such as the foregoing presents is the foundation on which stands their religious, medical, hunting and other formulæ, and whatever we may think of the theory in each case, we must admit that the practice is consistent in all its details with the views set forth in the myth. The Cherokees, like most primitive peoples, believe that diseases are not natural, but are due to the evil influences of animals, ghosts, or witches. On the authority of two intelligent residents of the Cherokee nation, Hayden, writing in 1823, states: 'In ancient times the Cherokees had no conception of anyone dying a natural death. They universally ascribed the death of those who perished by disease to the intervention or agency of evil spirits and witches, and conjurers who had connection with the Shina (Anisyi' na) or evil spirits. * * * A person dying by disease and charging his death to have been procured by means of witchcraft or spirits, by any other person, consigns that person to inevitable death. They profess to believe that their conjurations have no effect upon white men.' *

* Jno. Haywood: Natural and Aboriginal History of East Tennessee.

He also mentions on the authority of one of the same informants, the veneration which 'their physicians have for the numbers four and seven, who say that, after man was placed on the earth, four and seven nights were instituted for the cure of diseases in the human body, and the seventh night as the limit of female impurity.' Their theory and diagnosis are, of course, not accepted by our scientists, who view them as entirely wrong.

Dr. Berendt, after an exhaustive examination of the medical books of the Mayas, says as to the scientific value of their remedies it is 'next to nothing.' That many of the plants used in their medical practice possess curative properties it must be admitted, but that many others held in as high estimation are inert it is equally true. It is thought probable that in the beginning the various herbs and other plants were regarded as so many fetiches and were selected from some fancied connection with the disease animal according to the idea known to modern folklorists as the doctrine of correspondences. Thus at the present day the shaman puts into the decoction, intended as a vermifuge, some of the stalks of common purslane or chickweed, because these stalks bearing some resemblance to worms, must, therefore, have some occult power over worms. The chickweed is here a fetich precisely as is the flint arrow head, which is put into the same decoction in order that, in the same mysterious manner, its sharp cutting qualities may be communicated to the liquid and enable it to cut the worms into pieces. Biliousness is, in like manner, called by the Cherokees *dala' ni* or 'yellow,' because the most noticeable symptom of the disease is the vomiting by the patient of yellow bile, and hence the shaman selects for the decoction four different herbs, each of which is called *dala' ni* because of the color of the root, of the stalk or of the flower. In the tabu which generally accompanies the treatment the same idea is carried out. Thus a scrofulous patient must abstain from eating the flesh of turkey because the dewlap which depends from his throat somewhat resembles an inflamed scrofulous eruption. The hunter, on killing a deer, always makes an incision in the hind quarter and removes the hamstring, because this tendon when severed draws up into the flesh; therefore, anyone who should unluckily partake of the hamstring, would find his limbs to draw up in a like manner.

That in the course of time a random use of plants might lead to the discovery that certain herbs are efficacious in certain symptoms of disease there can be no doubt. Such selected

plants would thus come into more frequent use and finally obtain general recognition in the Indian medical practice. An empiric system of medicine has doubtless grown up among the Cherokees from such evolution, by which they are enabled to treat some classes of diseases with success. Our own medical system had evidently its remote origin in some such mythic conception of disease, and within two centuries judicial courts have condemned women to the stake for producing sickness through spells and incantations. But it is noticeable that even at the present day our faith-cure doctors reap their richest harvest among the classes deemed intelligent, while our scientific medical authorities will likely claim that the Indian doctor had no intelligent idea of the process involved in his herb and root decoctional system. The Cherokee doctors, in the treatment of wounds, exhibit a considerable degree of skill; but as far as the treatment of internal diseases is concerned, it is said that our average farmer's wife is far more effectual.

The faith of the patient helps his recovery; the Indian usually has implicit faith in his shaman; the ceremonies and prayers are well calculated to inspire this feeling and the effect thus produced upon the sick man is not only on his physical organization but his spiritual condition.

Cherokee medicine, as explained above, is an empiric development of the fetich sort. For a disease caused by the rabbit the antidote must be a plant called 'rabbit's food,' 'rabbit's ear,' or 'rabbit's tail. For snake dreams the antidote is 'snake's tooth.' For worms, a plant resembling a worm in appearance; and for inflamed eyes a flower having the appearance and name of 'deer's eye.' A yellow root is used when the patient vomits yellow bile, and a black one when dark circles come about his eyes, and in each case the disease and the plant alike are named from the color. For forgetfulness a decoction of burrs must be a cure, since there is nothing else that will stick like a burr: And a decoction of the tough roots of the plant called 'Devil's shoe strings' is found to be an efficacious wash in toughening the ball player's muscles. That under such a system the failures should outnumber the cures should not be wondered at; yet it is not very long since much of our own medical practice was carried on under the like idea of correspondences; for the medieval doctors taught that like things are cured by like.

The Indian's ignorance of the true medical principles involved is

shown in the regulations prescribed for the patient. No sanitary precautions, with the exception of fasting, are taken to aid in the sick man's recovery or to contribute to his comfort. And, as to the fasting, it is as much religious as sanitive, for in most cases where it is prescribed the doctor also must abstain from food till sunset. As the Indian menu is extremely limited, no appetizing dishes are prepared for the patient, who partakes of the same heavy, sodden cornmeal dumplings, and bean bread which forms his principal meal in health. Certain kinds of food are in most cases prohibited, such as squirrel meat, fish, turkey, etc., but the reason is not that such food is deleterious to health, as we understand it, but of some fancied connection with the disease spirit. Thus, if squirrels have caused the illness, the patient must not eat squirrel meat. If the disease be rheumatism, he must not eat the leg of any animal, because the limbs are usually the seat of this malady. Salt, lye and hot food are always forbidden, if there be any prohibition at all; but here evidently the regulation instead of being beneficial serves only to add to his discomfort. Into almost all the food preparations of the Cherokees lye enters, the alkaline potash taking the place of salt, which, having been introduced by the whites, is seldom used among them. Their corn-meal dumplings, hominy and gruel, as well as their bean and chestnut bread, are all cooked in a pot, all contain lye, and are all, excepting gruel, served up hot. To condemn a sick man to eat their hard and tasteless bread, eaten cold without any other meats, would seem to be sufficient to kill him without the doctor's aid. The prohibited salt or lye is really a tonic or appetizer, and in many diseases acts with curative effect.

In serious cases pains are taken to seclude the patient, and no strangers are permitted to enter the house. This course would, on first thought, appear to be a genuine sanitary precaution, for the purpose of securing quiet to the sick person; but such, in fact, is not the case. The Cherokee medical theory does not include the idea of quiet as necessary in the case; and this regulation is intended simply to prevent any contact whatever with a woman in a pregnant or menstrual condition. Among the ancient Hebrews and the primitive nations generally we find an elaborate code of rules in regard to the conduct and treatment of women on arriving at the age of puberty, during pregnancy, and the menstrual periods and at childbirth. The presence of a woman under any of these conditions,

or even the presence of any one who has come from a house where such a woman resides is, by the Cherokees, considered to neutralize all the effects of the doctor's treatment. All women, excepting those of the household, are for this reason excluded. Because he may have had intercourse with a prohibited woman, or may have come in contact with her in some other way, a man is forbidden to enter; and children also are excluded because they may have come from a cabin where lives a woman subject to exclusion. Judging from analogous customs in other tribes and from rules still in force among the Cherokees, it seems probable that in former times the patient was removed to a smaller house or temporary bark lodge, built for his or her accommodation, whenever the prohibition as to women was prescribed by the doctor. This, however, may arise from the presence of a menstrual woman in the family of which the patient is. Some old men assert that in old times sick persons were removed to the public townhouse, where they remained under the doctor's care until they either recovered or died.

In case of the disease of children known as *Gu^a wani' gista i*, it is forbidden to carry the child outdoors, because the birds send this disease, and should a bird chance to be flying by overhead at the moment the flapping of his wings would *fan the disease back* into the patient's body.

'Going to water,' as it is called, that is bathing in the running stream, is one of their most frequent medico-religious ceremonies. This is performed on a great variety of occasions, as at each new moon; before eating the new food at the green corn dance; before the medicine dance and other ceremonial dances; before and after the ball play, in connection with the prayers for long life, to counteract the effects of bad dreams or the evil spells of an enemy, and as a part of the regular treatment in various diseases. Of the ceremony the details are very elaborate and vary according to the purpose for which it is performed, but in all cases both shaman and client are fasting from the previous evening, the ceremony being usually performed just at daybreak. Usually from four to seven times the bather submerges himself completely, but in some cases it is deemed sufficient to pour the water from the hand upon the head and breast. In the ball play the ball sticks are, at the same time, dipped in the water. The shaman, while the bather is in the water, is going through with his part of the performance on the bank, and draws omens from the motion of the beads between his thumb and finger, or of the fishes in the water. This

ceremony is never neglected at the ball play although the old customs are fast dying out, and it is also strictly observed by many families on occasion of eating the new corn, at each new moon, and on other special occasions, even when it is necessary to break the ice in the stream for the purpose, and to the neglect of this rite the older people attribute many of the evils which in later times have happened to the tribe. For this ceremony the latter part of Autumn is deemed the most suitable season, as the leaves which then cover the surface of the stream are supposed to impart their medicinal virtues to the water.

A very solemn dance, called the Medicine Boiling Dance, which is now discontinued among the Cherokees, took place in the Fall, probably preceding the Green Corn Dance, and continued four days. In connection with it an important ceremony was the drinking of a strong decoction of various herbs, which act as a violent emetic and purgative. The usual fasting and going to water accompanied the medicine drinking and dancing.

The description of the symptoms of disease given by the shamans is usually of the vaguest kind. For rheumatism, toothache, boils, and a few other ailments of a like character they have definite names, but beyond this their descriptions generally resolve themselves into such statements as that the patient has had dreams, looks black around the eyes, or feels tired, while the disease is assigned such names as 'when they dream of snakes,' 'when they dream of fish,' 'when ghosts trouble them,' 'when something is making something eat them,' or 'when the food is changed,' that is, when a witch causes it to sprout and grow in the body of the patient, or transforms it into a lizard, frog or sharpened stick.

The shaman's pay for his services is expressed in the original by the word *ugista' ti*. This pay was in former times usually a deer skin or a pair of mocassins; but is now a certain quantity of cloth, a handkerchief or a garment.

That the *ugista'ti* is pay in our sense of the word the shamans disclaim, but assert that it is one of the agencies in the removal and banishment of the disease spirit. The explanation is somewhat obscure; but the cloth seems to be intended, on the whole, as a ransom for the release of the victim from the disease spirit. However, it may be the evil influence is believed to enter into the cloth, which must, therefore, be sold or given away by the doctor, as otherwise it will cause his death when the pile thus accumu-

lating reaches the height of his head. No evil results seem to follow its transfer from the shaman to a third party. Upon a member of his own family, unless that person gives him something in return, the shaman cannot bestow anything thus received. If the consideration for it be anything eatable the doctor can partake thereof with the rest of the family. The shaman makes, as a general rule, no charge for his services and the consideration given is regarded as a free-will offering. To the medical practice only this remark applies, as the shaman always demands and receives a fixed remuneration for performing love charms, hunting ceremonials, and other conjurations of a miscellaneous character. When the beads are used the patient must furnish a certain quantity of new cloth on which to place them, and at the close of the ceremony the shaman rolls up the cloth, beads and all, and takes them away with him. The cloth the doctor receives for working with the beads must not be used by him but sold. Each time the ceremony is repeated, each time a second four days treatment is begun, and as often as the doctor sees fit to change his method of procedure, additional cloth is given. Thus, suppose he begins to treat a patient for a disease caused by rabbits he expects to receive and does receive a certain *ugista' ti*, but should he, after a time, decide that terrapin or the red bird is responsible for the disease, he adopts a different course of treatment, for which another *ugista' ti* is necessary. The sickness not yielding readily to his efforts is because the disease spirit requires a greater *ugista' ti*, and the quantity of cloth must be doubled, so that on the whole, the doctrine should suit the shaman very well.

By either one of a married couple to the other the *ugista' ti* cannot be paid, and as it is accounted a necessary accompaniment of the ceremony, it follows that a shaman cannot treat his own wife in sickness nor *vice versa*. Nor can the husband or wife of the sick person send for the shaman, but from some one of the blood relatives of the patient the call must come.

In connection with the gathering of the herbs, roots and barks there are a number of ceremonies and rules observed. The shaman, in searching for medicinal plants, goes provided with a number of white and red beads, and approaches the plant from a certain direction, going round it from right to left, one or four times, the while reciting certain prayers. The plant he now pulls up by the roots, at the same time dropping one of the beads into the hole and covering it up with the loose earth. In one of the formulæ for hunting gin-

seng the hunter addresses the Mountain as the "Great Man" and assures it that he comes to take only a small piece of flesh (the ginseng) from its side, so that the bead may appear as if in compensation to the earth for what it loses in the plant. The doctor, in some cases, must pass by the first three plants met until he comes to the fourth, which he takes, and may then return for the others. From the east side of the tree the bark is always taken, and when the root or branch is selected it must also be one which runs out towards the east, the reason given being that these have absorbed more medical potency from the sun's rays.

The roots, herbs and barks, which enter into the prescription, having been thus gathered, the shaman ties them up in a convenient package, which he takes to the running stream and casts into the water with appropriate prayers. Should the package float, as it is said generally to do, he accepts the fact as an omen that his treatment will prove successful. Should it, on the other hand, sink, he concludes that some part of the preceding ceremony has been improperly carried out, and at once sets about procuring a new collection, going over the whole work as before. Herb-gathering by moonlight, which was so much practiced in European Folk-Medicine, seems not to be practiced among the Cherokees. In regard to the preparation of the decoction, the care of the medicine, during the continuance of the treatment, and the disposal of what remains after the treatment is at an end, the regulations are fixed. The doctor often employs the services of a lay assistant in the arrangement of details. It is reported that a number of upstart pretenders to the healing art have arisen in the tribe in this century, and endeavor to impose upon the ignorance of their fellows by setting themselves forth as doctors, although knowing but very imperfectly the prayers and ceremonies, without which there can be no virtue in the application. By the real practitioners of the art, both men and women, who have been initiated into the sacred mysteries and proudly look upon themselves as conservators of the ancient ritual, these impostors are sternly frowned down.

As to the importance attached to personal appellations, I may say that the Indian regards his name not as a mere label, as it were, attached to him, but as a distinct part of his personality, just as much so as are his eyes or his teeth, and believes that injury will result as much from the malicious handling of his name as from a wound inflicted on his body. This belief, which was found among the tribes generally over the continent, has occasioned a

number of curious regulations in regard to the change and concealment of names. It is said that on this account both Powhatan and Pocahontas are known in history under assumed appellations, their true names having been concealed from the whites until their pseudonyms were too firmly established to be supplanted. The shaman when treating a patient for any serious illness, his prayers appearing to have no effect, concludes that the name is affected, and, accordingly, goes to water with appropriate ceremonies, and baptizes the patient into a new name, by which he is henceforth to be known. He then repeating the formula with the new name given to the patient, begins anew in the confident hope that his efforts will be crowned with success.



ON THE ZODIAC AND THE CYCLES OF THE CHALDAEANS, PHENICIANS
AND EASTERN NATIONS GENERALLY AS WELL AS OF THE ANCIENT
IRISH.

The word zodiac is of Indo-Scythic origin, "The Hindu Zodiac," says Sir Wm. Jones, "was invented before the dispersion by the first progenitors of that race. It was not borrowed from Arabs, or Greeks; and since the Solar division of it in India is the same in substance with that used in Greece we may reasonably conclude that both Greeks and Hindus received it from an older nation who first gave names to the luminaries of heaven and from whom both Greeks and Hindus, as their similarity in language evinces, had a common descent."

It is thought the Chaldaeans may have arranged the constellations or signs of the Zodiac as we have them. This they did by means of the celestial alphabet with stars on the several parts of the alphabetic characters, as we are told by Rabbi Chomer. Each character had a certain fixed number of stars in various directions, which were placed so as to form the principal stars of the constellations. These constellations being imagined to present the appearance of certain animals were called after those which they were supposed to resemble, such as the lion, the bear, the bull, etc.

Those alphabetic characters were, and are still used as numerals and were so used by the Brahmins, as we learn from Sir Wm. Jones who tells us that the Hindus have a sacred alphabet, whose characters are believed to have been taught to the Brahmins by a voice from heaven.

"The Indians suppose," says Bailly (p. 71), "that the life of man is written beforehand upon the head of each infant by Brahma; on the other hand they suppose that the actions of men are written on the stars and announced by the movements and the aspects of those stars." Origen seems to have had something of that idea for he says "that heaven is a book filled with characters; the stars so many signs, which denote the fate of men and of kingdoms: to read them is above the ordinary capacity of men; they may attain it and sometimes do."

The Chaldaeans and the ancient Irish named each letter of the alphabet after some tree, and the former as well as the Sabeans,

dedicated each species of tree to certain stars, planting them in their name and supposing they partook of their virtues and did discourse with them in their sleep. From the Chaldee Satal, a plantation of trees dedicated to the constellations, comes the Latin *Stella*, a star; in old French *astelle* and *estelle*, a plantation; whence *estoile*, now *etoile*, a star.

These alphabetic characters, used as numerals, have given names to cycles and cyclic deities; but before we proceed with this subject it is necessary to exhibit the Chaldaic and Greek alphabets as numerals; the latter you have had before, but we will now give them side by side as follows: —

CHALD.		GREEK.	
א	1	A	1
ב	2	B	2
ג	3	Γ	3
ד	4	Δ	4
ה	5	E	5
ו	6	F	6
ז	7	Z	7
ח	8	H	8
ט	9	Θ	9
י	10	I	10
כ	20, when final ך = 500.	K	20
ל	30	Λ	30
מ	40, when final ם = 600,	M	40
נ	50, when final ן = 700.	N	50
ס	60	Ξ	60
ע	70	Ο	70
פ	80, when final ף = 800.	Η	80
צ	90, when final, ץ = 900.	Θ	90
ק	100	Ϟ	900
ר	200	P	100
ש	300	Σ	200
ת	400	T	300
		Υ	400
		Φ	500
		Χ	600
		Ψ	700
		ω	800

The Chaldaeans expressed to the number 900, as follows : —

𐤅	was called the final caph and stood for	500
𐤄	the final mem and stood for	600
𐤃	the “ nun “ “ “	700
𐤂	“ “ pe “ “ “	800
𐤁	“ “ tzadde “ “ “	900

To express 1000, they recommenced with 𐤀, that is with the Aleph having two points over it; 𐤀𐤁 stood for 2000 and so on; and this is the Jewish mode of numbering also.

What is now called a year in Scripture, as Costard remarks, must, in very early times, have been termed Yamin, days, *i.e.*, a system or cycle of days. From this same root is derived the Ethiopic amy, and the Arabic aum, a year, as well as the Irish aim-Sire, a revolution of time, from Sar, a revolution, a measure, from whence the famous Chaldaean cycle Sarus, consisting, as according to Berosus, of 6660 days. But this was the Sarus-hafre or tenfold Sarus, 666×10 . Polyhistor, Abydenus and Syncellus inform us the Sarus was a period of 3,600 years; but Suidas, an author contemporary with Syncellus, says it was a period of lunar months amounting to $18\frac{1}{2}$ years, or 222 moons. Sir Isaac Newton agrees with Suidas as to the limit of the Sarus; but then the Sarus they had in view must have been, not the simple Sarus, but the tenfold Sarus, as appears proved by the numerals of the celestial alphabet which compose the word : —

S	𐤅 = 300	.	360 days in a lunar year.
A	𐤄 = 70	.	18 years.
R	𐤃 = 200	.	—
U	𐤂 = 6	.	6480 days.
S	𐤁 = 90	.	180 “ in 6 lunar months.
<hr/>			
6660 days in 18 years, 6 months.			
666 = 1 Saros, which \times by Hafre or 10 = 6660 days.			
10			
<hr/>			
6660; 222 moons \times 30 days = 6660 days.			

The most celebrated periods, ascribed to the invention of the Chaldæans, were, indeed, the Sosos, Sarus and Nereus.

The Sosos contained 60 days.

“ Sarus “ 6660 days, *i.e.*, the 10 fold Sarus.

“ Nereus “ 1110 “ or one-sixth

of a Sarus=37 moons

Berosus used these periods in making his chronological calculations and fixing the epochs of the history of Babylon. But the works of Berosus have been rendered very obscure by the action of interpreters and there are many contradictions among modern authors as well upon the numbers of years that composed these famous periods respectively as upon the uses they may have been applied to. That the first king of Chaldæa, should have reigned ten Sari, as according to Berosus, will not appear so wonderful if we take Suidas' calculation of 222 moons to a Sarus. This would make his life or reign 185 years. the period of the life of Isaac, according to Josephus; but then those who are made to reign 18 Sari, even in this same calculation, would have had a period of 333 years.

There is, however, good reason to think that the tenfold Sarus, *i.e.*, 6660 days or 222 lunations or $18\frac{1}{2}$ years, as above, was the Sarus the Chaldæans made use of in their calculations; for Syncellus informs us the Chaldæans reckoned 120 Sari to have passed from the Creation to the Deluge and 120 multiplied by $18\frac{1}{2}$ equals 2220 years. The Septuagint and Josephus make the time from the Creation to the Deluge 2256 years, which is not far different. This approximates to the Egyptian "reign of the sun," which they say was a period of 2340 years and "the reign of the Peris" of the Persians was 2000 years: the period of their "third age" some of the Hindoo philosophers made 2000 years.

The Narri or Nereus, as seen above, contained one-sixth of a Sarus or 1110 days, which is equal to 37 lunations, or three years' two of which consisted of 12 months each and one of 13 months. The word was formed of the following numerals:

N final	=700
R	=200
R	200
I	10

1110 days=37 lunations.

The Sos or Sosos was the letter Samech, ס=60. The application of this numeral alphabet may tend to many useful discoveries in ancient history. No lexicon, for instance, will explain why the Jews called the new moon נִי, Yah. But, as is well known, they referred all the time of the silent or dark moon to the old moon,

and, because the first appearance was usually about 18 hours after the true conjunction, they, therefore, began their month from the sixth hour or evening, that is at sunset, next after the 18th hour from the conjunction and this rule they called Yah. It is a word compounded of two numerals which make up that number, viz. :

$$\begin{array}{r} i = 10 \\ \bar{n} = 8 \\ \hline 18 \end{array}$$

This word, Yah, the Jews would pronounce Tshah, and some consider it remarkable that the same word, as applied to the moon, should be common to the Irish. In the latter language *Re* signifies the moon (as it does the sun in Egyptian) and in the old Irish Lexicons *Tshei-re* is explained by *Coitus lunæ*, *intermestris lunæ*, *interlunium*, all meaning the time of new moon, when it is in conjunction with the sun.

Some learned men have been of the opinion that there was only one primitive language among men, of which the celestial alphabet was the exponent. "The vestiges of a primeval language" says Mr. Maurice (*Ind. Ant.* vol. VII. p. 572) "in every dialect of the ancient world are clearly traced in the elaborate work of the Count de Gebelin; and though Sir William Jones, in one of his dissertations, seems to doubt the existence of the remains of this universal language, yet, in various preceding essays, that great linguist unequivocally assented to the prevalence of one primitive tongue throughout the early branches of the Noachic family; referring even the sublime invention of the letters and the origin of astronomy itself, in which science it appears extremely probable the celestial asterisms were first designated by the letters of the alphabet, to the children of Ham in Chaldæa."

In the order of origination de Gebelin thought numerals to have followed letters, the original number of which he supposed was 16. The Easterns finding these insufficient for numeration added six others; and the Arabs, not finding twenty-two sufficient, added, for the greater convenience of numeration, six letters more, making in all twenty-eight.

Other authors, however, think they have reasons for concluding that numerals preceded letters and some of them illustrate the matter by supposing a Chaldaean explaining in what manner the

Saros was made up of numerals: He would first begin with Shin or 300, then proceed to Ain or 70, then to Ris or 200, and so on to Vau and Tsade: By repeating those numerals quick Shin would be pronounced as Sh, Ain as a, Ris as r, Vau as v and Tsade as ts or s. This would naturally produce the idea of giving the literal power of Sh to *w* of a to *y* of r to *z* etc., which they think, perhaps mistakingly, was the origin of letters from numerals.

Of this position the Hebrew word סֵפֶר *Sepher*, meaning to number, numeration, numbering, is considered a strong proof; but after numerals were applied, as literary characters, the same word denoted, as it does to-day, a scribe, a letter, a book.

“The word *sepher*,” says Bates, “has all the senses of the Latin *calculus* and *calculo*, and that for the like reason from the use of small, white stones in numbering, reckoning and recording; and when writing with letters was revealed, it was applied to the new method of calculating, and, therefore, signifies *an account*, whether by number, memorial, monument, book, letter or voice.” Bates here refers to the sapphire stone, but others see the origin of the word in the Egyptian language, in which *schiepi* is to number. That the word signifies to number Leigh is positive. “Some authors,” says he, “are positive that the word *sappir*, whence sapphire, comes from *sepher*, because of the number of little stars, which shine in that kind of stone.” This seems to have in it also a grain of truth, for *Sepher* is evidently another form for *Sether*, which is the original of our word *star*. According to the position that numerals were the parents of letters, *Sepher*, to number, might allude to the starry or celestial characters, first intended to represent the constellations.

Sepher is also used to express the interpretation of dreams, as in Gen. XLI., 8: “but there was none that could interpret them unto Pharaoh.” The Chaldaeans practiced what is called judicial astrology; and in the operation of expounding dreams they are supposed to have had recourse to calculation by the stars and the starry alphabet. Our word *cypher* and the French *chiffre* are derived from the Chaldaean word *sepher*.

Hence the *sephiroth*, or tree of numbers, of the cabalistic Jews, a tree which contained ten divine names, viz., corona, sapientia, prudentia, clementia, gravitas, ornatus, triumphus, confessio laudis, fundamentum, regnum. The reason the number ten was fixed on was probably because, in the ancient idea, that number was called

perfection, as from thence all nations begin to count anew; the Egyptians expressed 10 by the word *mid*, that is perfection, and the Irish have it *deag*, meaning, besides, good, perfect, &c. For this reason the Chaldaeans formed the *Yod*, or number 10, by an equilateral triangle, 4, *daleth*, which was the symbol of perfection with the Egyptians; and the symbol of the Almighty One with the druids of the British Isles, who carved it on the bark of the sacred oak. The Egyptians doubled the triangle, thus making the letter *X* or ten, that is, *perfection*, being the perfect number, or the number of fingers on both hands; hence it stood for ten with the Egyptians, Chinese, Phœnicians, Romans, as with us in the expression of captions. The Mexicans, also, used the same figure in their secular calendars. The Tatars called it *lama* from the Scythian *lamh*, a hand, synonymous to the *Yod* of the Chaldaeans. Thus it became the name of a cross and the title of the high-priest with the Tatars of Thibet. In the Irish, *lamh* means a hand, and a variation of it, viz., *luam*, signifies, an Abbot, or head of a church.

From the number *X* all nations begin a new reckoning, because it is the number of fingers on both hands, which were the original instruments of numbering; hence *Yod*, in Hebrew is the hand and the number ten as is *lamh* with the Tatars and Scythians.

Sophocles, quoted by Strabo, informs us, in regard to the *Idaei Dactyli*, or *Curetes*, that they were called *Idaei* because they inhabited mount *Ida*, and *Dactyli* from the Greek word *dactulus*, signifying a finger, they being at first ten in number, which is the number of fingers on the hands. From this it is clear that they were originally called *Yod*, that is ten and that mount *Ida*, where they dwelt was so named from them, the ten fingers, literally. Strabo reckons five brothers and says they had as many sisters, in all ten; among the brothers he names *Hercules* and *Paeon*, which some think meant one and the same person, viz., *Hercules Phani*, the Irish *Phenius*, the author of letters and numerals. Herodotus brings these *Curetes* out of Phœnicia with *Cadmus*, and Sir Isaac Newton supposes that, having followed *Cadmus* out of Phœnicia, some of them settled in *Phrygia*, where they were called *Corybantes*, a name which some think they derived from *Cherub*, a Phœnician word signifying valiant, and others from *Ghariba* Arabic *Karibi*, Scythian *Carb*, that is, a ship, from their being great navigators and ship-builders. Herodotus says they were skilled in all the arts

and sciences of Phœnicia and we know that ship-building and navigation were among the arts most practiced there. This Hercules, one of the *Idaei Dactyli*, is said by Cicero to have come out of Egypt and to have taught the Phrygians letters. It is strange, if this were so, that he did not use Egyptian characters instead of Phrygian. Would the Hercules referred to have been the King Neilos, who is called Hercules Harpocrates, as XXVith in Eratosthenes' list, and whom I find to have been father of that Gaedhal (or Gaethar, the Egyptian *l* being the same with the *r*), who was ancestor of the Gaels of the British Isles? Their history represents this Gaedhal as having been educated at Thebes in the varied wisdom of the Egyptians and so we might suppose both him and his father, Neil, to have been acquainted with the Phrygian language. Both those persons are, also, represented as being contemporary with Moses and the Exodus; but the chronology does not allow me to see how this last could possibly have been the case. Clemens tells us the Phrygian letters, used by the *Idaei Dactyli*, were the same as were inscribed in the temple of Ephesus and thence called Ephesian letters; they were in fine, sacred, mysterious characters, doubtless the same as or alike to the Ogham cyphers; and wherever this Hercules went we hear of his sacred and mysterious inscriptions. Apollonius Tyaneus, speaking of the temple of Hercules at Gadiz, says of the pillars and inscriptions: "They were quadrangular, as if prepared in the forge, and on their capitals were inscribed letters, not Egyptian, nor Indian nor indeed known to any one in the temple; but Hercules himself inscribed them in the temple of the Fates."

We will now say something upon the words which represent the most simple cycles: let us take the Herakles of the Greeks of which Erekle is as correct a reading and the Janus of the Latins, whose hands were marked by the Greeks with, TΞE and, of which Janes is quite as correct a reading, we shall have: —

$E = 5$	$I \text{ } \text{ } \text{ } = 10$	$T = 300$
$P = 100$	$N \text{ } \text{ } \text{ } = 50$	$\Xi = 60$
$E = 5$	$E \text{ } \text{ } \text{ } = 5$	$E = 5$
$K = 20$	$S \text{ } \text{ } \text{ } = 300$	—
$A = 30$	—	365
$E = 5$	365	
$\Sigma = 200$		
—		
365		

All these are names referring to the sun, who is called in this connection king of fire, prince of the world, etc.

Neilos (Nile) in Egyptian signified a year, also the sun; and it will be found that the numerals taken from the Egyptian alphabet forming that word make up the number of days of the sun's apparent revolution round the earth: —

$$\begin{array}{rcl}
 N & = & 50 \\
 E & = & 5 \\
 I & = & 10 \\
 A & = & 30 \\
 O & = & 70 \\
 \Sigma & = & 200 \\
 \hline
 & & 365
 \end{array}$$

The Greeks were, doubtless, mistaken in supposing that the Egyptians worshiped the river Nile. "The Egyptians," says Eustathius, "have indicated the quantity of a year, namely, 365 days, by the word Neilos." "Nothing," says Aristides, "was held by the Egyptians in so great honor and worshiped so religiously as Neilos."

The Egyptians had another cycle called Loskoe, made up of 1825 days, or five years; which corresponded to the Irish Losca, whence the Latin Lustrum: —

$$\begin{array}{rcl}
 L & = & 30 \\
 O & = & 800 \\
 S & = & 900 \\
 K & = & 20 \\
 O & = & 70 \\
 E & = & 5 \\
 \hline
 \end{array}$$

$$1825 \text{ days or } 365 \times 5.$$

This is the Egyptian numeration. The fifth year consisted of 366 days or rather the fourth; for they added one day between the end of the fourth and the beginning of the fifth, which method Eudoxus brought with him from Egypt to Greece.

In the Assyrian dialect Bel was called Pel or Pul, and by doub-

ling some of the letters in the Chaldaean they made out the word Eppollo (for Apol, Pael or Baal) : —

Coptic and Greek.

$B = 2$
 $H = 8$
 $A = 30$
 $E = 5$
 $N = 50$
 $O = 70$
 $\Sigma = 200$

365

Chald.

$E \text{ 𐤀} = 5$
 $P \text{ 𐤍} = 80$
 $P \text{ 𐤍} = 80$
 $O \text{ 𐤓} = 70$
 $L \text{ 𐤋} = 30$
 $L \text{ 𐤋} = 30$
 $O \text{ 𐤓} = 70$

365

Chald.

$B \text{ 𐤁} = 2$
 $E \text{ 𐤀} = 5$
 $L \text{ 𐤋} = 30$
 $E \text{ 𐤀} = 8$
 $N \text{ 𐤓} = 50$
 $O \text{ 𐤓} = 70$
 $S \text{ 𐤔} = 200$

365

Mithras in the Greek and Mithrak in the Chaldaic are both from the root Mithr, a cycle. They both signify the sun or the sun God: —

Chald.

$M \text{ 𐤌} = 40$
 $E \text{ 𐤀} = 5$
 $I \text{ 𐤓} = 10$
 $TH \text{ 𐤕𐤋} = 9$
 $R \text{ 𐤓} = 200$
 $A \text{ 𐤀} = 1$
 $K \text{ 𐤌} = 100$

365

Greek.

$M = 40$
 $E = 5$
 $I = 10$
 $\theta = 9$
 $P = 100$
 $A = 1$
 $\Sigma = 200$

365

St. Jerome says that by Abraxas the Basilidians meant the Almighty God. But this was only a name of the sun, just as Mithra : —

Chaldaic.

$A \text{ 𐤀} = 1$
 $B \text{ 𐤁} = 2$
 $R \text{ 𐤓} = 200$
 $A \text{ 𐤀} = 1$
 $K \text{ 𐤌} = 100$
 $A \text{ 𐤀} = 1$
 $S \text{ 𐤔} = 60$

365

Coptic and Greek.

$A = 1$
 $B = 2$
 $P = 100$
 $A = 1$
 $E = 60$
 $A = 1$
 $\Sigma = 200$

365

The surname Sabasius, in the monuments of Mithras, which has so much exercised antiquaries, is but a repetition of the same idea and

number in other letters from the Chaldee Sabb, to encircle; Siba, a revolution:—

Chaldaic.	Greek.	Greek.
S ϖ = 300	I = 10	I = 10
A ξ = 1	O = 70	O = 70
B ζ = 2	Σ = 200	Σ = 200
A ξ = 1	A = 1	A = 1
S ϖ = 60	B = 2	B = 2
A ξ = 1	B = 2	B = 2
—	O = 70	O = 70
365	E = 5	I = 10
	—	—
	360	365

The epithet Sabasius was given to Jupiter and to Bacchus, signifying only a periodical deity. But Sobe in Chaldaic signifies Ebrius, potator; and Boulanger very properly observes that the name Bacchus originated with the Scythians, in whose language Baccam is to cry, to howl, and hence their howling orgies. Would not the fundamental idea in this latter also be of intoxication from the juice of the bacca (Latin, a berry)?

The Io Sabbos of the Greeks was nothing more than the numerals of the lunar year altered from Sabasa, with the ejaculation Io, prefixed. Boulanger says that when the suppliant was initiated into the mysteries of Sabasius, a serpent, the symbol of revolution was thrown upon his breast. “The early histories of the ancient nations,” says Sir Wm. Jones (Chron. Hind.), “are nothing more than the history of the revolutions of the sun, moon and planets.”

The Egyptians worshiped the moon under the form of a cat, whose name counts the number of days in the calendar month; the lunar year they called Lebnos, a word which counts the number of days in the calendar year:—

K = 20	A = 30
A = 1	H = 8
T = 9	B = 2
—	N = 50
30	O = 70
	Σ = 200
	—
	360

In the Egyptian language Lebnos signified a bowl. The Egyptians imposed much upon the Greeks and concealed their knowledge under puerile evasions which were greedily swallowed by some of the wisest of the Greek travelers.

Diodorus tells us that the priests appointed thereto in the temple of Osiris filled, every day, 360 bowls with milk, to preserve in memory the number of days in a lunar year. "I think," says Sir I. Newton, "he means one bowl every day, in all 360, to count the number of days in the calendar year, and thereby to find out the difference between this and the true solar year, to the end of which they added five days; and the Israelites brought this year out of Egypt." Sir Isaac seems not to have noticed that Neilos was their solar year in numerals.

The common Egyptian name of the sun is Phre, that is, re with the article, ph, prefixed. This represented in memorial characters a period called the Phœnix, which Martianus, in his hymn to the sun, tells us was expressed in three letters, comprising the number 608.

Salve vera Deum facies, vultusque paterne,
Octo et sexcentis numeris, cui litera trina,
Conformat sacrum nomen, cognomen et nomen.

—(De Nuptiis Philologiæ, p. 43.)

The Greeks, too, had an enigmatical name of the sun, consisting of three letters, and corresponding to the Egyptian:—

<i>From the Egyptian Numerals.</i>	<i>Greek.</i>
Ϝ Ph=500	Υ=400
Ρ R=100	Η= 8
ϛ E= 8	Σ=200
<hr/> 608	<hr/> 608

Phre corresponds to the Hindu *Phira*, cycle, revolution, Ues, according to Hesychus, means Bacchus, the Sun. But its first meaning is Jupiter, in the sense of Jupiter Pluvius, the root meaning being to wet, moisture, rain.

When Basnage gave it as his opinion that the Jews and Chaldeans borrowed their mode of numbering from the Egyptians he remarks: "They found the number 365 in the name of the river Nile." But how can this be so if the Nile's name in Egyptian be Ameiri, that is, of a blue color, and Iaru, that is, river? The Scripture's name of that river is Iar.

If the Latin name Janes had been formed from Egyptian, Coptic or Greek numerals instead of Chaldaic, it would have been Ianet or Inet, which, if the first meaning be fire, would appear to be correct, the Irish Teinne being fire. Instead of the Greek form Herakles, we have, also, the Chaldaic form Erecoell, which would appear to be an original: —

Coptic and Egyptian.

$$I = 10$$

$$N = 50$$

$$E = 5$$

$$T = 300$$

$$365$$

Chaldean.

$$E \bar{\alpha} = 5$$

$$R \bar{\gamma} = 200$$

$$E \bar{\alpha} = 5$$

$$C \bar{\beta} = 20$$

$$O \bar{\psi} = 70$$

$$E \bar{\alpha} = 5$$

$$L \bar{\zeta} = 30$$

$$L \bar{\zeta} = 30$$

$$365$$

While some have supposed the word Almanac to be derived from an Arabic word signifying computation or calculation, we have not found that this is so. There appears no such word in the Arabic with this signification. In Hebrew mana or mene signifies to number; doubtless connected with the root of our word moon, month. The Almanac among the ancients, besides general numeration, marked the time of the rising and setting of the planets, eclipses, etc. The Arabic and Persian words for an Ephemeris are Rooz-nameh, Tukweem, Roozeaneh, Roozeeneh. It is barely a conjecture that the Arabs and Greeks borrowed the word Almanak from the Chaldaeans, with whom the numerals comprised in it made up the number of days in a year.

Chaldaean.

$$E \bar{\alpha} = 5$$

$$L \bar{\zeta} = 30$$

$$M \bar{\epsilon} = 40$$

$$A \bar{\psi} = 70$$

$$N \bar{\delta} = 50$$

$$A \bar{\psi} = 70$$

$$K \bar{\rho} = 100$$

$$365$$

Among the Egyptians the letters So and Jauda, or S and I, made up the number 16, and Si, in the Egyptian, signifies to take a wife. Therefore, by the number 16, the Egyptians represented an act of this kind, *voluptatem Sedecim pingunt*. For the same reason science was represented by the number 1095.

SOME OF THE CYCLES OF THE ANCIENT IRISH.

That astronomy was cultivated to a good degree by the ancient Irish appears beyond doubt and the terms they used in connection therewith proves them or the science to them to have been derived from Babylonia.

The smallest cycle of their astronomers was the apparent daily revolution of the sun, reckoning from sunset to sunset. This they named lilai from liladh to turn round, to turn. Lalai was at length corrupted to la, li, lavi, the astronomical name of a day; plural lavina and laoth; whence the Greek Geneth-lion, a birth-day, and the Ethiopic lathath, days, as in amathath wa lathath, years and days.

The Hebrew lexicographers derive lil, the night, from lal, to turn round, one turn of the globe. Parkhurst finds the root not to occur as a verb, but that the idea is to wind, to turn or move around, whence lilim, a winding stairs. The word la appears to have been applied to the space between sunrise and sunset being hours, usually designated by Iugh, labor, day, whence an Iugh, this day, to-day; Chaldaic yaga, laborare: Arabic yakh, a day. It was also applied to the night or to the whole 24 hours.

Dia, dae, du, dua, the same varied, was the Irish word form generally used for labor, day-light. The Greek Due, labor and the Chald, Duah, fatigued with labor, corresponds to this. But the Irish poets and astronomers had an expression for a day, namely, faigh or faic-iula, a turn of the horizon, from the Arabic afak, the horizon; poetically a day, at the end of which a man laid himself down *noiche*, i.e., a rest; and hence, nocht Ir. for night, Gr. root nuk, Latin noct; Chald, nouch, rest, nucha, to cease from labor.

The Ir. word bheo, a day, is supposed to have originally meant night; for it appears to be the same with the Egyptian Pheu, translated day; but the Egyptians began their day at *midnight*, from whom, it is said, Hippocrates introduced that way of reckon-

ing into astronomy, and Copernicus and others followed him until this method prevailed over all Europe. The Numidians of Africa had this practice; and in several parts of Germany, it is said, they still begin their days at sunsetting and reckon on till sunset again. The Hebrews, also, began their Nychthemeron (night-day) at sunset and they divided it into twice twelve hours as we do, reckoning twelve for the day and twelve for the night; so that their hours continually varying somewhat in length with the setting of the sun, the hours of the day, for one-half year, were longer than those of the night, and the contrary for the other; from which circumstance their hours are called *temporary*; those at the time of the equinoxes became equal because then those of the day and night are so.

Iom in Irish signifies action, motion. From raidh, motion, comes comraidh to put in motion: Lan, full, iomlanadh, the action of filling, etc. "And God called the day Iom (the bustler, the time of action and labor), and the darkness he called lila; and there was evening and there was morning on the first day." (Gen. 1:5).

They began therefore, at evening to reckon the day and when we would express fourteen days we say a fortnight; and the Irish expression for a fortnight, ceathar la deag, would rather than otherwise indicate that the la is the night.

At midnight the Chinese begin to reckon the day, because they say the chaos was unfolded at that hour; and Hesiod calls Chaos, "the son of Erebus and Night."

AS TO SOME OF THEIR GREATER CYCLES.

Bar, a cycle; revolution, a month, whence Gion-bhar, January; Faoi-bhar, February. Hence Septem-ber, Octo-ber, etc.; and this is probably the Hindu War, a day; Chan-war, a revolution. Hindoo: Bar, the cyclic Isa, the moon; Irish, Eas; Hindoo, Bar, time, vicissitude; barbaree, alternately. Chaldaic Bara, to renew, applied to the moon's revolution. The Hebrew word bar means to create; Bresheith Elim bara ha-shamain vau ath haarets. — Gen. 1, 1. In this root, bar, in its sense of creation, is perceived English root, bear. The Hebrew word means also to renew, form anew out of pre-existent substance. This meaning of the root must have given the Brahmins the idea that their God, Brahm, renewed the world at

certain periods. They believe that when seventy Yugas are completed Brahm not only annihilates the universe, but all angels, souls, celestial and infernal spirits. Then he remains in the same state he was before the creation; but they say that after he has respired a while then he breathes again and creates everything anew, as well angels as souls and all other things, excepting spirits. Yet for all this after seventy Yuga more all is annihilated again.

They who are acquainted with the day and night know that the day of Brahma is a thousand revolutions of the yugas and that his night extendeth for a thousand more. As on the coming of that day all things proceed from invisibility to visibility, so on the approach of that night they are all dissolved in that which is called invisible; even the universe itself having existed is again dissolved, and now, again, on the approach of Brahma's day, it is, by the same overruling necessity, reproduced.

Braham, the Great One, is the supreme, eternal and uncreated God; Brahma, the first created being, by whom he made and governs the world. Hence Mr. Maurice very properly derives these names from *bar*, to create, to renew; but with the Irish philosophers this word implied a cycle, a turn, as well as a renewal. Hence, in Irish, *nua bhrieth*, is the metempsychosis, or new creation; which is believed by some to be the Baal-berith of the Schechemites (Judg. VIII. 33), the God of revolutions or cycles and not of purification, as Parkhurst has it. *Persic bar*, a turn, time; *bar-Sal* the revolution of a year, last year; and the Japanese *Fibarri*, an *almanak*, is doubtless akin to *bar*. The Banians say that the world has been twice destroyed, by a deluge, by wind and by an earthquake and that it will soon be destroyed by fire.

The Chaerman Nameh of the Persians relates that the Simorg Anka, or the Phoenix, being asked his age, replied: That this world is very ancient, for it has been seven times replenished with beings different from man and seven times depopulated. That the age of Adam or the human race, in which we now are, is to endure seven thousand years, making a great cycle. That himself had seen twelve of these revolutions and knew not how many more he had to see.

As a symbol of the seven thousand years the world is to last the Japanese place their God Amida on a horse with seven heads. He is crowned with a golden circle of the Zodiac to indicate him as the God of cycles.

Even among ourselves there are many philosophers who believe in the renewals of the world periodically.

From bar, to create, the Persians formed bare; God, the creator, and the Irish Bar-cheann, God the head or chief creator.

The Irish bis, beis, baise, baischarm, corresponds to Persic bazi, a sphere, piyaz, an onion, from its circular coatings; chald, baz. Hebbis, an egg from its globular figure; batsal, an onion; Ch. Pisuk, a period; azka, a ring; Arabic abiz, an age; baus, an anniversary. Baise is found in many forms as in baesc, a circle, the ring or circumference of a wheel, etc., Barbhis, *i.e.*, bar-bis, a cycle, an anniversary.

In his book entitled "The Wandering Stars," Scheik Schemfedden Mohammed gives a description of the curiosities of Egypt through which country he traveled in the sixteenth century. "Among the curious monuments of Egypt," says he, "we must place the Berbis. At Dendera there is one in which there is a dome that has as many windows as there are days in the year; each day the sun makes its entry by one of those windows and does not return to it till the anniversary of that day in the following year."

M. de Sacy after having classed Berbis among the words unknown to lexicographers, in his Mss. of the King of France's library says in a subsequent publication (Magaz. Encyclop. VI. Ann. Tom. VI.) "Macrizi having mentioned in few words the Berba of Semenout and that of Ikhmin, of this number is the Berba of Dendera, which is a wonderful edifice. It has 180 windows; each day the sun shines into one of them and the next day into another, until it comes to the last; then it returns the contrary way to that it commenced. The Berba of Ikhmin is one of the greatest and most wonderful. The ancients constructed it for a depot of their treasure for they had a knowledge of the flood that was to deluge Egypt many ages before it happened. We there see figures of kings who governed Egypt. It is built of marble and has seven doors painted on the outside with azure and other colors and the painting is as fresh as if just done. The seven doors are named after the seven planets. On the walls are engravings of a multitude of figures of various forms and sizes; they represent all the sciences of the Egyptians, viz., alchemy, chemistry, talismans, physic, astronomy and geometry, disposed under emblematic figures."

When Abdollatiph speaks of the Berba it is from report only, of the vast buildings, the wonderful images, statues, inscriptions, but he says not a word about 365 or 180 windows; and there is no doubt

M. de Sacy's translation would benefit much by a revision. "Some think the Irish derived the word *berbis* from Egypt when they were in that country under the name of *Aire-Coti*, Shepherd-Princes."

Beacht is the cycle of twenty-eight years that the sun takes to go through the twelve signs. *Persic bakht* a cycle.

Phennicshe, the *Phoenix*, a celestial cycle of the Irish, the great year of the Patriarchs in Josephus. The explanation given of it is as follows: "The *Phoenix* is a bird about the size of an eagle, and, when restored to life lives six hundred years; and there is but one of the species in the world, and she makes her nest with combustible aromatics, and, when the sun sets them on fire, she fans the flame with her wings and burns herself, and out of the ashes arises a small maggot, which becomes another *Phoenix*."

"One of the characters attributed to the great year," said Boulanger, "was the *Phoenix*, an apocalyptical dogma, enveloped in allegory, become by its fable unintelligible. Pluche derives the name from the Phœnician word *Phanag*, to be in delight and abundance; but it is more rational to draw it from *phanah*, pronounced *phanach*, which signifies to return; and this agrees better with the story of the *Phoenix*, which might be expressed by *Ophen*, a wheel, or rather by *phonech*, that which turns round." This is, indeed, sensible and correct. In Egyptian *Pheneh* is a cycle, period, age; the Phœnician *phen* is cycle; the Irish *Phainic*, a cycle, circle, ring; also a raven, an eagle, or such birds as are imagined to fly in circles. Hence, in the eastern countries the raven was deemed sacred and of great request in the mythralic mysteries and among the Romans it was sacred to Apollo.

Pliny says the *Phoenix* lived 340 years, others 640 and others 500. The Christian Fathers, Tertullian, Ambrose and others, in citing the return of the *Phoenix*, as a proof of the resurrection, appear not to have considered that the *Phoenix* is but an astronomical cycle.

$$\text{Ph } \mathfrak{E} = 80$$

$$\text{E} = 5$$

$$\text{N } \mathfrak{j} = 50$$

$$\text{N } \mathfrak{j} = 50$$

$$\text{I } \mathfrak{i} = 10$$

$$\text{K } \mathfrak{p} = 100$$

$$\text{SH } \mathfrak{w} = 300$$

$$\text{E } \mathfrak{r} = 5$$

$$600$$

Mr. Maurice speaks of this cycle of 600 years as well as of that of 19 peculiar to the Chinese, as being known to the Brahmins. Cassini speaks in glowing eloquence of this cycle and says no intimation of it is to be found in the remaining monuments of any other nation except the ancient Hebrews. He says it is the finest period ever was discovered since it brings out the solar year more exactly than that of Hipparchus; for in this period the sun and moon return to the same situation in the heavens, in which they were at the commencement of that cycle. Its possession and use by the ancient Irish might be thought to indicate the descent of that nation from the Chaldaean; which doubtless is true, for, even in the Prediluvial ages, I find the Southern Persians dominating in Babylonia. Is not Chaldaë but a slight variation of Celtai? The Egyptian name of the Phœnicians was Chal and Chaldæ is the home of the Chal.

*Chaldaic.*Ph Ξ = 80E $\overline{\text{r}}$ = 5N j = 50N j = 50I i = 10K $\overline{\text{p}}$ = 100SH $\overline{\text{w}}$ = 300E $\overline{\text{r}}$ = 5Ch $\overline{\text{r}}$ = 8

 608

Here we have added the character ch, which makes the same number as the Egyptian period Phre. This word is in effect two words, Phennik and Shech, which might be translated the Phœnician sun or cycle; Sheth or Shech meaning the sun.

Coptic and Egyptian. ϕ = 500

N = 50

N = 50

 600

This number corresponds to that which answers to the name Chal of the Phoenix, as according to Buxtorf:

CHALDAIC.		
C	𐤚 final	= 500
A	𐤀	= 70
L	𐤋	= 30
		<hr/>
		600

The Seosga or cycle of 60 years of the Irish was the same with that in use among the Chinese. Mr. Maurice thought it was the multiple of the Losca or cycle of five multiplied by twelve, the cycle of Jupiter, as he calls it, that makes the Sexagenary.

Baisc — Bhuidhin or Naoidheachda, the nineteenth, the golden number, is the period of 19 years at the end of which the new moon comes in the same month and on the same day of the month.

Fonn, a cycle; founsa, a hoop; faine, a ring. This is, perhaps, the Tartar period of 180 years, named Van, mentioned by Mons. Baile, in his letters to Voltaire (p. 213).

Iom, Uim, Aim, a cycle, a period: iom — toinah called a year in Scripture was in early times called Yomim (*i.e.*, the plural of Yom) days.

Aonach (pron. Enoch) Aineach, Eang, a period, cycle, year. Eang-la, an anniversary day. “And all the days of Enoch were 365 years” (Gen. V. 23). On the Apocryphal book of Enoch M. de Sacy says: “He speaks much concerning angels, of Uriel, of Gabriel and of the others: he discourses of the divisions of the days and of the times” (du Livre d’Enoch, par De Sacy, p. 14). To Enoch the Jewish authors ascribe the discovery of the twelve signs. Hindu Hangan, a year.

Horapollo informs us that the Egyptians marked the one-fourth of an acre of ground to denote a year in their hieroglyphics. The Irish word Eang, a year, with the prefix t, making teang, denotes a quarter of an acre of land.

Teachbhaidk, teachfhaidt, teachphai, the solstice, Chaldaic Tacupha, a revolution, a circle, solstice, equinox. Hebtakuphath, a revolution of the year: Old Ir. tachamh-sir, a month, a revolution of Sir or Seir, Chald. Sichar; Arab Sahur, the moon.

Gall, a wheel, circle, cycle, Sior-gal, a complete revolution, Saoghal, revolution, an orb, life, age, the world. Hence the Latin Saeculum. Gall is the word for a cock in Irish as in Latin (Gallus),

that bird being the observer of the revolution of the day. Noir-gall or Nair-gall, the cock of Aurora, from noir, near the East, Aurora. Eire aros a neargal; "let the husbandman rise at cock-crowing," *i. e.*, with Aurora (O'Clery). Aros, a husbandman from ar ploughing, husbandry. The Cuthites worshiped the cock of Aurora, as a revolutionary bird. "And the men of Cuth made Nergal." And, "the men of Babylon made Succoth-benoth," Ir. Cearc-ein, the hen and chickens, *i. e.*, the Pleiades; "and the men of Hamath made Ashima, the Sun." (II. Kings, XVII. 30.) Among the Persians planetary worship very early prevailed.

Chuig, Chuiggeal, Oig, a period, cycle, Cuig-bhreith, an annual sacrifice. Cuig-maddin and Oig-maddin, Aurora, *i. e.*, the return of the Sun in the East, Chald. Chong-madinna, a cycle or festal day, anniversary. Chald. chagal, a circle, a globe. Chuig is supposed to be the same with the Sanscrit yoog, yuga, a period, cycle, conjunction of planets; age yugut, world, universe. Kaliyuga, would, doubtless, refer to some Chaldaic cycle, say the Phennic of 600 years.

Rath, a cycle, circle, wheel, Raith, a portion of a circle, a quarter of a year. Brath or bragh, *i. e.*, be-rath, forever, cycles innumerable.

Nidhe, time, period; Ar. Neda, time, period. An, Ana, Aine, Uine, Onn, plural Anith. Bel-ain, the cycle of Bel, the Sun, a year. Ain-leog, a swallow, a revolutionary bird. Uin-tas, a windlass, *i. e.*, the slow revolver. Uain da bliaghana, the space of two years. Gri-an, the Sun, the scorching planet.

Lu-an, the small planet or revolutioner, Onn, as applied to the cycle of the Sun, signifies the Sun, fire. Cohen On, the priest of On or of the Sun; Ar. and Pers., an, anu, ayine, seasons, revolutions, Chald., ann, time; annan, time to observe, whence the Ir. Anius, an astronomer, astrologer, and Ana-mor, the Zodiac, the great circle. "The temples, named Ana-mor, contain forty-eight stones, the number of the old constellations, with a kebla of nine stones, placed near the circumference, to represent Budh, the Sun, in its progress through the signs. Such is that at Ana-mor in the county of Fermanagh." This indicates the Buddhist worship to have been prevalent among the ancient Irish, as is the opinion of learned investigators, such as Cormac, archbishop of Cashel, of the author of the round towers, etc.

The kebla consisted of nine stones to represent, as is said, the

ninth avatura or descent of Budh, the Sun-born, who was the ninth avatura of Vaiaswata, or the Sun-born of the Brahmins. So, Veeshnoosa (Vishnu) is said to have made his ninth appearance under the name of Budha (Kaempfer, *Hist. of Japan*). According to Sir Wm. Jones the three first avatars or descents of Vishnu related to the universal deluge. Three was a sacred number in memory of the three sons of Noah (Faber Cabiri). Hence, with the Brahmins and ancient Irish 3 and 9 were sacred numbers. Every altar in Ireland was supported by three uprights? The sacred conque must have nine volutes with the Brahmins, etc.? The Ceylonese reckon from the last avatura of Budh.

Lu-an, the moon, from whence the Latin Luna, is evidently a Chaldaean word, signifying the an or planet of ζ equals 30; but luan also signifies the smaller planet.

It is said there is a mountain called Crishna-Ain, the Circle of Creeshna, in the county of Kerry, where the remains of an altar still exist.

In Joshua xix, 38, the Canaanitish temple of Beth-Anath is connected in narrative with Beth-Shemesh, the house of the sun.

Saoba, a cycle; Seona Saobha, the cycle of Saturn (Sanscrit Sani, the planet Saturn). Saobhal, Siobhal, a cycle; Siobhal na greine, the sun's path, the zodiac.

In explanation here they say "they divide the year into twelve parts, according to the twelve signs of the sun; and the month according to the path (sibal) of the sun in each sign. Chald. Sebil, a way, path, suggests that we are here come to the meaning of the Sybils, which is supported by the fact of the most celebrated of the Roman Sybils being spoken of as beloved of Apollo (the sun) and as having lived a thousand years. Pausanias speaks of a Sybil of Phœnicia, whom he calls Saba, whence Boulanger concludes that Sybil is only a cycle or period personified, and that it is a period of a thousand years, as Ovid gives it an existence of that duration. Hence the Irish siobal, an onion, because, when cut transversely, its coats and rings represent the heavenly spheres. The Egyptians and Brahmins are said to have had a veneration for the onion and the Chaldaeans long before either, according to Alexander. (Maurice, *Ind. Ant.* vol. III.)

10. Cuaran, Curuinne, Cruine, a cycle, sphere, globe, an onion, Arab, Kurn, an age; Krun, a sphere; chad caran.

Casar, a period, cycle, return. Crios, a cycle, the sun; Grian-

Crios or Crios-bacht, the circle of the sun, the zodiac. The word Crios or Cris may have been originally spelled Cres or Kres:—

Chald.

K $\overline{\text{p}}$ = 100

R $\overline{\text{r}}$ = 200

E $\overline{\text{r}}$ = 5

S $\overline{\text{r}}$ = 60

365

Krishna would be either a diminutive of this or with a repetition of the same idea in the affixed an.

Ear, Earrach, Eiris, iris, Uiris, a cycle, an epoch. Ear-Chal is doubtless, the make up of the name Hercules as applied to the sun or the zodiac. Chaldaic Rochal means a merchant, negotiator, and the Ha-rochal, the negotiator; and the Heb. Rachel is a sheep, forms which, perhaps, would be all allied to the name Hercules. “Yarab,” says Costard, “signifies in Hebrew a month, a moon; which seems to intimate as if the oldest measure of time, taken from the revolution of the heavenly bodies, was a month.” But both in the Sanscrit and Irish, those two very ancient languages, we find Cris and Crios signifying a cycle and the sun, whence we conclude they measured time by both sun and moon and early attained to a knowledge of the length of the year.

Duir, dra, drach, draoch, a wheel, circle, cycle, period. Duir-teach, a round cell of a draoi (Drwee, Druid, Magus), a round tower, temple, church.

Graibh, an Ephemeris Almanac. Ghan, aghan, a cycle, period. Nuige, a period. Easc, a cycle, the cyclic moon. The six seasons in which God created the world the Persians name Cahan or Gahan barba. These seasons they did not represent as following connectedly upon each other. According to de’ Herbelot they placed them in different parts of the year and made them each of five days work, which would make the calender month.

Ainbhih, pronounced Ainwy, though applied to the rainy season, signifies literally a knowledge of the stars. Arabic ambra, stars, skilled in the knowledge of the stars, Sale (in Alcoran, Prelim Disc.) explains the word as follows: “Anwa signifies the mansions of the moon. The Arabs observed what change happened in the air at the rising and setting of the signs through which the moon passes every night and at length came to ascribe divine power to the signs, saying that the rain was from such and such an anwa.

The foregoing scientific terms show how close of kin the ancient Irish language was to the Chaldaean, Arabic, Hindu and Scythian or Tartaric languages. The descent of that people appears, on the whole, fairly indicated in their history.

Among the tribe names connected with their history, is Tuatha Dedanan, which is Chaldaean. Mr. Davies in his *Celtic Researches* (London, 1804) finds that "the Irish or a congenial dialect once prevailed in Thrace and was diffused from thence all the way to the islands of Britain, whilst, at the same time, it branched off to the Italian side of the Alps. Part of the family must have reached their destination by land. A fact, which, I apprehend, has irresistible force is the identity of the Irish and Waldensic languages. The latter is in use among those who inhabit a few Alpine valleys."

As to the Waldensic and the Irish being the same language there will remain no doubt in the mind after an inspection is made of the subjoined three columns in which the Lord's prayer is given in Waldensic, Irish and Latin.

HIBERNICE.	WALDENSIC.	LATIN.
1. Ar n'Athair ata air neamh.	1. Our n'Arme * ata air neambh.	1. Pater noster caelestis.
2. Beannaichear t'ainim.	2. Beanich a tanim.	2. Sancte tuum colatur nomen.
3. Gottigea do rioghaeda.	3. Gu diga do riogda.	3. Regnum tuum instituitur.
4. Go deantor do thoill air talamh mar do nith-ea air neamh.	4. Gu denta du hoill air talmhuin, mar ta ar neamh.	4. Voluntati patiatu tuae, quemadmodum in caelo, sic etiam in terris.
5. Ar naran laethmhuil tabhair dhuim an iugh.	5. Tabhar dhim an iugh ar naran limbhail.	5. Hodiernum in diem idoneum nobis victum largitur.
6. Agus maith dhuim ar bhfiaca mur mhaith mid dar bhfheiccamnuibh fein.	6. Agus mai dhuine ar fiach amhail near marbhid or fiacha.	6. Et remitte nobis debita nostra, prout nos quoque debitoribus nostris remittimus.
7. Agus na leig shinn ambuaidhrebbh.	7. Na leig sin ambharibh.	7. Neve peccandi nobis occasiones proponas.
8. Acht saorshinn o olc.	8. Ach saorsa shin on olc.	8. Nos autem a male vindices.
9. Oir is fhleatsa rioghta cumhacta agus gloir go Siorraidhe.	9. Or fhletsa rioghta, comhta, agus gloir gu sibhiri.	9. Quippe tuum est regnum ac potentia ac gloria in sempiternum.

* Arme and Athair are here equivalent terms in the Irish. The above representation of the Lord's Prayer in those three languages is from the work of Chamberlain, entitled "the Oratio Dominica in the different languages of almost all nations," published at Amsterdam in 1715.

It has been the understanding of some learned investigators that the Waldensic language arose from the remains of the army of Dathi son of Fiachra, King of Erin, first cousin of Nial the Great, who, when the latter monarch got killed in war on the continent, succeeded him and led an army into the center of Europe. This King Dathi having got killed by lightning, as the history says, among the Alps, it is supposed his army conquered a home for themselves in the valleys of those mountains and that the Waldenses are their descendants. There appears, however, no doubt that Mr. Davies' account is correct and that the Waldenses (Ghædhal-duin, Gaelic people) are part of those people who came overland from the East and settled in Thrace, of whom was the family of Philip of Macedon (Gælic Mac Ethach or Mac Eduin) and also in the valleys of Piedmont. The Kingdom of Macedon, in Thrace, of which Alexander, the son of Philip, was the 17th King of his line, was founded, according to Rollin (IV., 270), in the year 794 B. C. Sethes or Seuthes, prince of Thrace, into whose service the Greeks entered on their retreat from Asia under Xenophon, was, perhaps, great-grandfather of Alexander the Great, or brother of his grandfather? Alexander may have been called after him, since Seth or Sethar is a Gaelic form for Alexander, which perhaps, was the real form of name of the latter?

THE HEBREW COSMOGONY.

A TREATISE WHICH GIVES AN EXPOSITION OF THE SIX DAYS OF CREATION IN
THE BOOK OF GENESIS OR ALL OF THAT BOOK PRECEDING
THE ACCOUNT OF THE FLOOD

AND

THE ORIGIN OF THE MOSAIC DISPENSATION OR HEBREW POLITY;

A TREATISE WHICH ALSO GIVES AN EXPOSITION OF THE MIRACLES AND HEROES
OF THE OLD TESTAMENT.

BY

ROBERT SHAW, M. A.,

AUTHOR OF

“CREATOR AND COSMOS,” ETC., ETC.

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INTRODUCTION.

(Hebrew Cosmogony and Mosaic Dispensation.)

The subject of this treatise must needs be of profound interest not only to the religious person but to the historian and ethnologist. The nature of the subject leaves all this easy to be understood.

To the scriptural, historical and ethnological investigators of the subject of the origin of the Cosmical Phenomena my Hebrew Cosmogony will, I am persuaded, prove fully as interesting as it is fairly representative of truth and consistent with itself and with scriptural theology. While it indicates as proper that liberty of investigating and seeking after the truth on the cosmical phenomena and its origin, which Gospel Christianity guarantees to its children, it will, I believe, as I have left it, constitute a proper basis whereon standing to consider the proper connection of the Old Testament with the New. The first treats of the earth, earthy, that is the natural man; the second of the Lord from heaven, the spiritual man, born and actuated from above.

Believers in the Spiritual records need not be told that it is of great importance to properly apprehend the accounts of the creation in the Book of Genesis. Such persons believe them to be true in some important sense, even though they may not yet have come to a proper apprehension of that sense. But how much more satisfactory to the mind it is to conclude upon evidence open and above board; evidence which the mind having passed upon the reason receives and accounts sufficient.

At first sight I am aware the investigator would be apt to suppose there were not only one but two or three accounts of the creation in the Book of Genesis; but an investigation of the subject with a properly enlightened mind, and in a spirit properly disposed by divine grace, will show there is only one and that what might appear to be different accounts, more or less at variance with each other, of the same creation are but variations of the same account in the continuation of the narrative, in its continually developing volume of ideas concerning the subject.

Speaking of my treatise on the origin of the Mosaic Dispensation I may be allowed to say that the proper understanding of the

history of the Israelitish people, as given in the books of Moses, helps to a proper conception of the early history of what are understood as the dominating historic races. This treatise, however, which will be of itself sufficiently clear to the ordinary readers, will to the historian and ethnologist be more interesting, when viewed in connection with my treatise on Egypt, my "Chaldean and Hebrew Origins", and my other treatises arranged under the head of my general works. In my preparation of it I have intended it to fill its proper place in the arrangement of my cosmical works — under the head of "cosmotheologies" — a place for which I had designed it many years before I had been able to come to the accomplishment of it. It did finally, however (thanks to a wisely ordering Providence!) fill that niche for which I had designed it, just succeeding my "Sketch of the Ancient Religions of the World" and preceding my "Inquiry into the Origin of Christianity."

The subject of theology, which my general subject involves, is to the wise and good a subject of such respectful and profound study as it deserves; it is a subject which may in its treatment be very much simplified as compared with the obtruse way in which its dicta were set forth in creeds at the time, for example, of the Council of Nicea. Yet reflection upon the nature of the human mind and its varied phases and wants, even during the ordinary life-time of the individual, rather indicates that the utmost simplicity of exposition is hardly what is required in the case of theology any more than is required the utmost abstruseness.

In regard to the system of theology which we have and which has arisen to us from the Israelitish, I may remark that when a person in our system contemplates writing upon theology such an one should determine and prepare himself to do so from the basis of the two Testaments, the Old and the New, as considered in their relation to each other, and not from the basis of either one of these as independent of the other. After a careful analysis, and synthesis of each, by which discovering their literary character, their relation to each other and wherein their unity consists, the intending author will know what is required, but not until then.

R. S.

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THE HEBREW COSMOGONY.

ACCOUNTS OF THE CREATION IN THE BOOK OF GENESIS.



THE ULTIMATE analysis of the complex cosmical existence, through the media of modern research and experimentation, has tended to the confirmation of an aged dictum of the individual human consciousness, in that it brings us to the one and simple existence from which all must necessarily have sprung, and back of which research cannot go. And, thus, although we cannot possibly conceive the creator, in the infinity of his entity, nor definitely express an idea of his infinite essential being, we can yet conceive of him as existing everywhere, principally; and as containing in himself all extremes and means, moral as well as spiritual.*

* In the 25th volume of the "Sacred Books of the East," edited by Max Müller, under the head of the Laws of Manu, pp. 6-22, that divine sage goes on to say: —

"This (universe) existed in a state of darkness — unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the divine self-existent (Svayambhu, himself), indiscernible (but) making all this, the great elements and the rest discernible, appeared with irresistible (creative) power, dispelling the darkness. He who can be perceived with the internal organ (alone), who is subtle, indiscernible and eternal, who contains all created beings and is inconceivable, shone forth of his own (will). He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them," etc., etc. — "From the first cause, which is indiscernible, eternal and both real and unreal, was produced the male (purnusha), (the dweller, usha, in the fortress, pur), who is famed in this world under the appellation of Brahman." — "Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable creation." — "Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that sound is the quality of the latter. But from ether modifying itself springs the pure, powerful wind, the vehicle of all perfumes; that is held to possess the quality of touch. Next, from wind, modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour. And from light modifying itself (is produced) water, possessing the quality of taste; from water earth, which has the quality of smell; such is the creation in the beginning." Under the Maitrayana-Upanishad in vol. 15, p. 318, of this collection, is the following: "The highest self is not to be fixed; he is unlimited, unborn, not to be reasoned about, not to be conceived. He is like the ether (everywhere), and at the destruction of the universe, he alone is awake. Thus from that ether he wakes all this world, which exists of thought only, and by him alone is all this medi-

And now while the ultimate analysis of the universal phenomena of existence, points to the one creator, who is necessarily the principal and originator of all cosmoi or orders the synthesis of this same phenomena, indicates a triune medial existence by which the creation is carried on, and without which, we conceive not how it could be carried on. Day and night and the seasons, as well as the species in the kingdoms of nature, come and go in a definite order, which we experience and are accustomed to; and, because such is our experience, we conceive not how the routine of the actual creation could be carried on otherwise. This triune existence is illustrated in the media, which we have of the liquid, the solid and the aerial; which correspond respectively, in the animal kingdom, for example, to the male parent, the female parent and the offspring; or to the water (father); the soil or matter (mater, mother), and the wind or air (cind, kinder, son, sun).

These triune medial systems point to cosmoi within cosmoi, all originated and sustained by the one God Almighty, the maker of heaven and earth. For the first verse of the first chapter of Genesis, the first book of the Bible, which is as old an authority as any I can find upon the subject, says that, "In the beginning God created the heavens and the earth." This means that "in the beginning" God created all things. The process of the actual creation, which we experience is gradual. You cut the apple in two and you will get in its core, that is, literally in its heart, some seeds, which will appear to your eye as if they are there preserved and designed to be preserved, as in a well finished house. You bury one of these seeds in the earth in proper media for it, and it will in due time sprout out and grow up gradually into a great widely branching apple tree, its apples, with their seeds within, appearing on top and crowning its summit, as it were saying to you, "You have buried me in the earth, but here I am again, having overcome death; for had I not died, I could not have been revived as you see me here. Thus I exist in my successive generations, and will exist so long as I am placed in a media suitable for me."

Thus we see the creation we experience is gradual; there is a gradual increase of light from the dawn until midday and then a gradual decrease with the declination of the sun. There is a

tated on, and in him it is dissolved. His is that luminous form which shines in the sun and the manifold light in the smokeless fire, and the heat which in the stomach digests the food. Thus it is said: He who is in the fire and he who is in the heart and he who is in the sun, they are one and the same. He who knows this becomes one with the one."

gradual increase in the length of the day from the 21st of December, when the sun makes the smallest arc of a circle in his journey round the earth, to the 21st of June when he makes the largest circuit. On the 21st of June, you may say, there is a full grown day, and on the 21st of December a full grown night. And so the light we receive from the moon gradually increases, with its enlightened surface to us, from new moon phase, when it appears but a very slender crescent, to the time it has attained a gibbous phase, and then till it has attained the half moon phase; and then to the full, enlightened hemisphere, casting its flood of silvery rays down on us, and as it were rivaling the sun. And so, in the vegetable kingdom, there is first the seed, then the ear, after that the full corn in the ear; that is to say, there is for it a beginning, a progress and a maturity. There are corresponding changes to extinction by decline, if so be this happen in the natural, normal way.

But the creation spoken of in the first verse of the Bible as in the beginning is supposed and granted to have originated the whole cosmical frame of the existing phenomena. God being the sole originating cause, the secondary causes, that is to say, the media, are supposed to have been then constituted. As the Scriptures limit not the time in years, as from the present to that at which God created the heavens and the earth, not only geologists but theologians have been trying in vain to know how far back in years it is to that creation, which God made "in the beginning." As the center for absolute space is everywhere so some philosophers have thought the beginning of time to be at any point of time.

With the creation of the world time, of course, began; and theology determines it more reasonable to put that beginning at one point than at an infinity of points, which last position would leave time, as reckoned back to the creation "in the beginning," to be eternity; and the limit of each existence (be that an individual, a nation, a polity, or an institution) to constitute time and to mean "forever" and "everlasting."

The fact of the omnipresence of God, which appears certain from the ultimate analysis of the cosmical phenomena, necessitates his omnipotence and omniscience. In this Second Part of Creator and Cosmos we may come to a better understanding of the character of the creator in seeing it variously displayed, in this case through the instrumentality of the species man, and in the cosmotheologic systems of his creative agency. We shall first attend to the Bibli-

cal cosmogony or to the account of the creation, as given in the first four or five chapters of the book of Genesis.

When in Gen. 1, 1, it is said that "In the beginning God created the heaven and the earth," I conceive that this expression may have a twofold meaning. Taking the expression in its literal sense heaven means that which is "heaved up" (heav-en), elevated above us and the earth means that which is below us either in a physical or moral point of view. Whether or not it may make anything towards the proper interpretation, I may say the word earth (Latin *Terra*, Heb. *Erets*) has in it the elements of the Gaelic *dair*, a house, a church; as well as the Gaelic word *land*, also, means a house or a church. Applying, therefore, the first verse of the Bible to the church as constituted among men, we have heaven meaning the constituted hierarchy or ministry, including also the idea of Christ, the head of the church; and we have earth, meaning the church, considered as the laity, the people or members of the church. The heaven is to the earth in another sense also as the exterior is to the interior of the roof, dome or house. Although Christ be the head of the church and in heaven yet his ministries and all the members of his church on earth are united to him as closely as the branch is to the vine. Hence heaven is to earth in a physical, moral and spiritual sense in a reciprocal relation. The one exists for the other: the one is not or is not in its normal state without the other. They have been created for each other, and the one without the other subsists not. The word earth, as in the first verse, might also refer to the general institutions of civil society as now organized or brought into existence. Gen. 1, 2: "And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

In the physical sense the earth, just after its creation, especially in the light of the gradual creation, presented at length in the whole of this chapter, must have presented the appearance of vast disorder and desolation; and so the earth or the church, considered as to the material, which may compose its membership, is also in a rudimentary or disorderly state until a ministry or organizers exist in relation to it. "And darkness was upon the face of the deep and the spirit of God moved upon the face of the waters." The "deep" and the "waters," in the spiritual and moral sense, mean the same. In a physical sense the waters and oceans of the earth must, of course, have been covered with darkness before light of any kind was created. In a moral and spiritual sense the masses

of the people, the waters, the deep, are in a dark-minded state before they are enlightened by the secular teachers or by the sacred ministries, so denominated.

“And the spirit of God moved upon the face of the waters.” In the physical sense this means a literal wind moving upon the face of the waters; in the spiritual and moral sense it means the spirit of the ever-living God, moving in the hearts of the people, enlightening their understanding, and stirring them up to all good action.

Ch. 1, 3: “And God said, Let there be light and there was light.” The physical sense here is that God created light of some kind, whether it was of the nature of the electrical light or of some other kind of light. The moral and spiritual sense is that God caused or raised up intellectual lights, for the instruction of the people; and they doing the business to which he appointed them, the people’s minds became enlightened, “there was light.” Ch. 1, 4–5: “And God saw the light that it was good, and God divided the light from the darkness.”

In the physical sense God made a constitution of day and night, although that could not have been exactly as we understand it; for the sun and moon had not yet been created. In the moral and spiritual sense the meaning is that there came to be by the ordering and disposing of God a constitution of society, in which the class of teachers and all the enlightened classes are symbolized by the Day; and the unenlightened and dark-minded masses by the Night. “And the evening and the morning were the first day.” Physically speaking we know from our present cosmical constitution what day and night means: Morally and spiritually speaking, as the seasons of light and darkness make up the day of 24 hours, so the enlightened and the unenlightened of humanity make up the whole of the people, which in the first day of the world’s existence are, in this sense, represented to have been in an organized state. This organization, too, would seem to have been rather of a democratical than a monarchical character.

Ch. 1, 5: “And God said, Let there be a firmament in the midst of the waters and let it divide the waters from the waters.” God commenced the second day by making the firmament.*

* “The Hebrew term *râkiâ*, translated firmament, is generally regarded as expressive of simple expansion, and is so rendered in the margin of the authorized version. (Gen. I, 1-6.) The root means to expand by beating, whether by the hand, the foot, or any other instrument. It is especially used of beating out metals into thin plates. (Ex. XXXIX, 3; Numbers XVI, 39.) The sense of solidity, therefore, is combined with the ideas of expansion and tenuity in the term. The same idea of solidity runs through all the references to the *râkiâ*. In Ex. XXIV,

Physically speaking the Hebrew idea of the firmament was as it were of a roof over head or of a floor underneath that which was supposed to be above that roof. As the former it kept the waters, which were above it from coming down altogether upon the earth; as the latter it was the floor of heaven, upon which were the feet of God, the angels and the redeemed of earth. In a moral and spiritual sense it means that among the masses of the people, the laity, speaking in a religious and political sense, there were orders, designed to have different positions, which should not change place at random, or, as a rule, become confounded with each other. Between these orders in the constitution of the human cosmos these distinctions should be kept in view.

Ch. 1, 7-8: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven, and the evening and the morning were the second day."

In the physical sense the firmament is placed, in the conception, between heaven and earth. In the moral and spiritual sense it means also that the teachers of the people, both secular and religious, stand, analogously, in an intermediate position; those in the higher or highest positions in the human cosmos being above them; those in the lower or the lowest positions below them. This explanation stands good as to the proper position of teachers, religious and civil, in a democracy as well as in a monarchy; and favors not the idea of any religious teacher, such as a bishop, being also the secular sovereign of a state. Still the firmament is heaven and the original word in the Hebrew implies in it the idea of firmness, invariability; symbolizing God, the Creator and Redeemer, who is eternally the same, in his characters of goodness, love, mercy, truth, etc. In the second day's work we have put forth the idea of organization.

10, it is represented as a solid floor. So again in Ezekiel, I., 22-26, the firmament is the floor upon which the throne of the Most High is placed. Further, the office of the *râkiâ* in the economy of the world demanded strength and substance. It was to serve as a division between the waters above and the waters below. (Gen., I., 7.) In keeping with this view the *râkiâ* was provided with "windows," (Gen. VII., 11; Isa. XXIV., 18; Mal. III., 10,) and "doors" (Ps. LXXXVIII., 23,) through which the rain and the snow might descend. A secondary purpose which the *râkiâ* served was to support the heavenly bodies, sun, moon and stars (Gen. I., 14,) in which they were fixed as nails, and from which consequently they might be said to drop off. (Isa. XIV., 12; XXXIV., 4; Matt. XXIV., 29.) In all these particulars we recognize the same view as was entertained by the Greeks, and to a certain extent by the Latins. If it be objected to the Mosaic account that the view embodied in the word *râkiâ* does not harmonize with strict philosophical truth, the answer to such an objection is that the writer describes things as they appear, rather than as they are." (Smith's Bible Dictionary, Art. "Firmament.")

Ch. 1, 9: "And God said, Let the waters under the heaven be gathered into one place and let the dry land appear; and it was so." This 9th verse begins the third day's work of creation. This takes place after the making of the firmament, and the ideas concerned in it are the waters under the whole firmament being, in a physical sense, gathered together into one place, so that the dry land appears in place and the waters in place. In the moral and spiritual sense it means that all those classes of the people to whom by means of their intelligence the teachers classes, both sacred and secular, were accounted superior, should be, as far as practicable, organized into sacred and secular institutions of learning, in which condition they are symbolized by the dry land appearing above the waters; those of the masses of the people who would not organize and be instructed and enlightened in some such way being still symbolized by the dark-appearing, troubled waters. This verse is not concerned in the waters that were above the firmament; that is, the people, who by position, learning or otherwise, are or are accounted superior to the classes of teachers.

Ch. 1, 10: "And God called the dry land earth; and the gathering together of the waters called he seas and God saw that it was good." The explanation of this is included in that I have given of the preceding verse.

Ch. 1, 11: "And God said, Let the earth bring forth tender grass, the herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so." In the physical sense the earth is here commanded of God to bring forth tender grass, the herbs and fruit trees yielding after their kinds and in their own particular and several ways; which so took place.

In the moral and spiritual sense we perceive that there are peoples of diverse nature and character in these sacred and secular institutions of learning, some of them being symbolized by herbs which bear seed, and others by fruit trees which put forth fruit; others again which put forth tender grass, bring forth the fruits and graces of the holy spirit, in the daily conduct of a godly life.

Ch. 1, 12-13: "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind, and God saw that it was good."

Physically speaking it means that all those things came forth in accordance with God's command, who then contemplating his creations sees that they are good. Morally and physically speaking

it symbolizes the good effects and fruits of the sacred and secular institutions of learning, when carried on in the proper manner and spirit and in the proper execution of the design for which God originally intended them. These creations bring to the end of the third day.

Ch. 1, 14-15: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for days and years. And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so."

In the physical sense, although light was created and the division of day and night made on the first day, yet that light, which constituted the first three days, must, in consistency with the narrative, be thought of as arising from a different source, even if not of a different nature from that of the sun, moon, and stars; for not until the fourth day were these luminaries created. The purpose of the lights now to be created was to give light upon the earth and to be for signs and seasons, etc. There was now provision to be made for the seasons, such as we now experience upon the earth; and for the abundant material, which the complex constitution of our present cosmos affords for our science of astronomy. The system of the cosmos being astronomically different from what we experience, we know not how we could have day and night, the signs of the zodiac, the seasons, etc. A change made for example in the angle of obliquity of the ecliptic, that is to say, in the angle which the earth's axis makes with the perpendicular to the plane of its orbit; or otherwise again (which will be as easily understood and amount to the same thing exactly) in the angle which the earth's axis makes with the plane of its own orbit; I say a change made in either one of these angles would have the effect of changing the seasons correspondingly throughout the whole earth.

In the moral and spiritual sense we have here organization indicated among the human family, the origination of a type of teachers higher by far than what existed before or during the preceding periods; and that in an established system, firm and stable; which were to be for signs and for seasons, for historical epochs, for time marks, for almanacal characters, and even for sacred, literal, and historical canons. These were to be most distinguished lights in the moral heavens, lights whose radiance should not pass away with their own day and generation; but should shine with an undiminishing luster to all generations. "They that be wise shall shine as

the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." How many such wonderful and worthy teachers the world has produced, whose light shines from afar in time and space whose light will never be extinguished so long as the human race exists!

Ch. 1, 16-19: "And God made two great lights; the greater light to rule the day and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth; and to rule over the day and over the night, and to divide the light from the darkness and God saw that it was good. And the evening and the morning were the fourth day."

The physical sense is that God created the sun, moon and stars and set them in the firmament to give light upon the earth, to be by their movements and the varied phenomena they would present, for signs and for seasons and for days and for years. The moral and spiritual sense is as I have given it above, as well as further that the sun and moon may symbolize the male and female heads of organized government; while the stars and all the apparently lesser lights may symbolize the citizens or subjects of governments. And, thirdly, the sun and moon might symbolize the male and female parents or heads of families, while the stars would stand for the families of children; the comets signifying the occasional knight-errant, or erring knight, that goes forth from the parental roof; and the meteors or falling stars those who fall through the use of intoxicating liquors and vices of various kinds. Some comets have, however, regular orbits as well as the sun, moon and planets, and, for what the wisest may know to the contrary, those cometic knight-errant, who go forth from families, may, most or all of them, have special and important missions to perform. The sun and moon in almost all languages are of the masculine and feminine genders respectively; the exceptions to this general rule being perhaps by misconception or accompanied with the idea of common or neuter gender. All governments, all families, all organized institutions, political, religious or otherwise, should take the astronomical, cosmical phenomena as the type of the order which should characterize them individually or severally as institutions; and in relation to each other as individual members of the household, of the church, of the state, or of the great human family. May not eclipses of the sun and of the moon be thought of in connection with the regularity and precision with which they happen in time and space, as also

emblematic of the veil of sorrow, which death or misfortune occasionally throws over the face of individuals, of families, of institutions and of nations. How many thoughts, both sad and glorious, crowded into my mind as on the afternoon of the first day of the new year, 1889, I beheld the eclipse of the sun, as it appeared in the State of Kansas. Have we not in our life's experience the alternate swings of the sensation pendulum? Have we not each our lights and shadows; our sorrows and our joys? In this fourth day of creation the idea of organization is plainly indicated.

Ch. 1, 20-23: "And God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God saw that it was good. And God blessed them, saying: Be fruitful and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And the evening and the morning were the fifth day."

The physical sense is that God, on the fifth day, created those species, which inhabit the waters and those which inhabit the air. The moral and spiritual sense appears to be that among the masses of the people God designs and appoints men for different purposes and positions; some being of such an humble disposition, as that they would, as it were, "creep" in the dust; and some so spirited and high-mettled as that they are not content to creep or even to walk in the common ranks whether in theology or politics; but go soaring away above the heads of the masses in the open firmament of heaven. But while some of the aqueous creatures were created mere creeping things, as it were, to be devoured by others, some were great whales, which is suggestive of the predaceous among the multitudes of the human species. The masses of society present all varieties of character; in the general ranks of the people, in the family, the village and the nation. In the political field; in the professions; and in all the branches of business, we have men of the gentlest and roughest mould, men of the humblest and most aspiring spirit. Even in the nominal Christian church for eighteen centuries, there have always existed those contrary dispositions. The monks are so humble as to live in cells and ask their alms from door to door, as Martin Luther did, for example, when he was a monk; while some priests are so ambitious as not to be content with anything less than earthly sovereignty,

yea and supremacy over all the potentates and potentialities of the earth.

You see, therefore, how the creatures of the fifth day's producing may symbolize different characters in the nominal Christian church, more especially when that church aspires to state sovereignty, and uniting itself with the world becomes estranged from God and antagonistic to him. Among the inhabitants of the oceans there are but a few whales, sharks, and large carnivora, in comparison with the vast multitudes of small fry. Among the aerial species also there are but comparatively few eagles, or large, ravenous birds, all the rest being of the smaller kinds. So among men, we have but few monopolists, comparatively speaking; but we have these in church and state. Otherwise, you perceive, it would not do; for if all should set out to be monopolists there should be none to be monopolized. If all the creatures in the great deep were sharks and whales, whereon would these large creatures live? If all the lights in the firmament were suns and moons, should we not have too much light? Yea, should we not have a much more than summer's heat? In the waters, therefore, of mankind there are comparatively few great ones, the masses of the people for their accommodation absolutely requiring to be common folk.

Ch. 1, 24-25: "And God said, Let the earth bring forth the living creature after his kind, and the creeping thing and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good."

The physical sense is that God caused the earth (considered as the dry land) to bring forth the living creatures, after their kinds; and the creeping things and beasts of the earth after their kinds; the cattle or domestic animals after their kind; and everything that creeps upon the earth after its kind. On the beginning of the sixth day, therefore, God created the fauna or animal species pertaining to the dry land of the earth; while, on the third day, he had created the flora, or vegetable species thereto pertaining.

The moral and spiritual sense is that God causes in the secular and sacred institutions of learning certain characters to be developed, which are symbolized by those living creatures; such as creeping things and beasts of the earth, that is to say, predaceous animals, and cattle, that is, tame and domestic animals, all pertain-

ing to the dry land, the earth; organized society in sacred and secular institutions of learning, in official positions and otherwise. God only knows what a great variety of character there exists latent and developed in the human family, as it exists in organized society, civil and religious. But God saw his creation "that it was good."

Ch. 1, 26-27: "And God said, Let us 'make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

The physical sense is that God created man in His own image, the *modus operandi* of the creation not being here given, and that he created man dual, that is, male and female, as reciprocal to each other, and necessary to the continuance of the race.

The moral and spiritual sense is that God created mankind now after his own moral and spiritual likeness, or rather elevated a portion of mankind by means of intelligence above the level of the masses. See, for example, John's 1st Epistle III, 1-2: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore, the world knoweth us not because it knew him not. Beloved now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." According to this explanation God now created man or a portion of mankind into a higher type morally than he may have been before; into a higher moral and spiritual type, more like unto his own perfect nature, although not up to the perfection of Christ, the new man, who after God, is created in all righteousness, knowledge and true holiness.

Ch. 1, 28-31: "And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree, yielding seed; to you it shall be for meat. And to every beast of the field and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat, and it was so. And God saw

everything that he had made, and, behold it was very good. And the evening and the morning were the sixth day."

The physical sense is, as on the surface, that God having created, the human race gave them his blessing, with dominion over all animate creation in the earth, air and seas. Then he gave them for food all herbs and fruits of the vegetable creation, thus apparently constituting for them a vegetable diet. To the beasts of the earth also and the fowls of the air, and all things that creep upon the earth wherein there is life, he gave every green herb for their food. Then, looking upon the whole scope of his creation and constitution he pronounced it good; which ended the six day's work.

In the moral and spiritual sense God addresses himself here particularly to the heads and leaders of organized society and gives them to understand that he now approves of the organized rather than the wild disorganized state for mankind. He gives them his blessing in this state with the dominion over earth, air and sea, which their now superior intelligence gives to them. His giving them a diet of vegetables, and fruits, accords with what Sanchunlatho informs us in his Phœnician history, namely, that the most ancient people lived upon the fruits of the trees. To the beasts, cattle, creeping things and fowls God gives the green herbs for meat, which is what we experience; and in the moral and spiritual sense this would mean that he promised to support the various ranks in organized society in general in a respectable way and manner. There might come betimes in certain geographical districts dearth and scarcity, arising from the failure of crops, as by drouths, by "hot winds," or otherwise; but, speaking generally and for the long run, he promises the various ranks in organized society the delicate and delicious fare of green herbs, which their superior mode of life, their order, intelligence, industry and thrift will enable them to possess in abundance for themselves and their little ones; by the green herbs being symbolized all that is good for the food of man in the vegetable kingdom. Thus with the Psalmist they could say, "Truly, God is good to all and his tender mercies are over all his works."

GENESIS, CHAPTER II.

Ch. II, 1-3: "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work, which he had made; and he rested on the seventh day, from

all the work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which he had created and made.”

The physical sense is simply that God, having finished all his work of creation in six days, rested on the seventh; thereby appointing it a day of rest for his intelligent creatures. The moral and spiritual sense is that in six days men were to work and to rest on the seventh, keeping it as a day holy unto God; forever remembering that He rested from his work of creation on the seventh day.

Beginning with the 4th verse of the 2d chapter of Genesis there is thought to be a second account of the creation, distinct from the foregoing; but I am persuaded a fair analysis, synthesis, and mature consideration of it will show that it, as a whole, is intended to indicate the race descent of the people called the Hebrews to have been from the stock of the Turanian-Iranian race through the Chaldaean. This account in general, then, has reference to the origin of a particular race of mankind, called variously in the histories, the Hebrew or Phœnician, or Edomitic, i.e., Adamitic or Israelitish. This second account of the creation stands, indeed, to the first in a like relation as the second section of the XIIIth chapter of the Book of Revelation; which begins with verse 11th and ends that chapter, does to the first section thereof, which ends with its 10th verse; that is, the second section does in each case set forth only a part of the whole represented in the first.

Ch. II, 4-6: “These are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the earth before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground.”

The physical meaning in the fourth verse would refer to the account of the creation recorded in the first chapter, which we have just got over. In the fifth verse there would be the same reference up to the point where it says: “for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground.” The physical sense here would be that consequent upon a protracted season of drouth in the geographical division of the terraqueous globe, here denominated the earth, the men had departed from that region to other quarters, where they found herbs and fruits to sub-

sist upon. And then it continues: "But there went up a mist from the earth and watered the whole face of the ground," which, according to the physical sense also, means that by the process which we call evaporation, whereby the earth has in all the recorded ages of experience been moistened, the water ascended into the atmosphere from the surfaces of lakes, rivers and seas in such quantity that when it came to the earth again in the nature of rain it watered the whole surface of the land. This caused vegetation, animation and life to appear; and even man soon appears also when there is sufficiency of food for him to eat; for it says, in verse 7th: "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The physical sense is that when there was provision made for the sustenance of man he was created. Every creature was designed to be fitted for and to live in its media, the land animals for the land, the aqueous animals for the waters; and the fowls for both as well as for the air.

It is to be remarked here that the name of God, which in the first chapter is Elohim, i. e., Elach-im, which is the plural form of Elach and means Gods, is in this second chapter Jehovah (i. e., Yah-veh)-Elohim. Although this augmentation of the name is a reason given by eminent biblical critics why it should be concluded that this second account of the creation, as they call it, comes from a different source from that of the first; yet a sober consideration of the subject will show that this conclusion does not necessarily or naturally follow; but, *per contra*, when it is understood that the name Yah-veh is evidently the same compound word which comes into the form Sabbath, one of whose meanings is rest: And Yahveh (i. e., Shachbeth or contracted Sheath or Seth)-Elohim would simply point to the God who rested on the seventh day. "In the Egyptian mythology, connected with the Hikshas, or Israelitish race in Egypt, Seth is the father of Judaeus and Palestinus and the God of the Shemitic tribes, whose requirement it was that his people should rest on the seventh day."* The name Yahveh, which the Hebrews, by means of their vowel pointings, that are of a somewhat later date than primitive times, divide into three syllables, is of the Iranian-Turanian stock of languages. The Yah or Yach, as first component, is the same which appears in the Persian word Shah. The veh as the second component, is the same which appears in the Hebrew form Beth, meaning a house, primarily a child. Nineveh, for ex-

* See Bunsen's Egypt's Place in Universal History.

ample, means the house or city of Ninus: Yahveh, the house, child or city of the king, that is, a name of the Supreme God with that ancient race: in its form Seth Rawlinson concluding it to have been the most ancient name of God among the Chaldaeans. In the moral and spiritual sense this second account has largely reference to the church of God as planted among men. The generation of the heaven and the earth mentioned in verse 4th would imply this, which would mean the organization of the sacred and civil institutions among the people after the creation set forth in chapter 1. "In the day that Jehovah Elohim made the earth and the heaven," that is, when the church as well as civil institutions, considered as to their bodies of members (earth) and to their ministers or officials (heaven) were organized. The ministers, who in their daily life of self-denial, love and active godliness, walk near to God, are symbolized here by heaven, the aerial idea being connected with them.

"And," in verse 5th, "every plant of the field before it was in the earth, and every herb of the field before it grew" has reference to the members of the church as well as members of other organized institutions, such as civil institutions, those of learning, etc., among mankind. "For the Lord God had not caused it to rain upon the earth and there was not a man to till the ground," has, in this sense, reference to a period of time, when there were in the world referred to no organized institutions of church or State or of learning; no organization outside of the family. "There was not a man to till the ground." There was no organization, and therefore no head of such. If there be no republic, college or school there is no president or teacher thereof; if there be no organized church there is no organized ministry. But, "a mist, which went up from the earth watered the whole face of the ground." This 6th verse probably indicates the formation of civil and religious institutions out of the state of things which existed in the patriarchal period, when each household was a school, a church, a college, a capital and a metropolis; and each householder was king and priest. In regard to the history of the race we are contemplating, the patriarchal period just preceded in time organized governments. The patriarchs we are in particular speaking of were of what are called in history the Scythian, Sethian or Shepherd race; who were the stock of the Hebrews. From those patriarchal metropoloi spoken of, some of which were tents, and others doubtless of no better construction than our old-fashioned

log cabins, went forth the organizers of civil and religious institutions; the stock of the founders of Nineveh and Thebes.

“And the Lord God formed man out of the dust of the ground.” God makes his best teachers out of the humblest as well as the most industrious and godly-living specimens of humanity. In the ancient Egyptian mythology, Thoth, the god of letters and science, is sometimes symbolized as a man with a canine head, indicating the humility, which characterizes the most accomplished and efficient scholarship. God makes his teachers out of material so humble as to be symbolized by the dust of the ground; they come forth from institutions of learning, religious and civil. They attain to great efficiency by industry, humility and perseverance; and God gives the requisite grace without which all the scholarly accomplishments are ineffectual. “He breathed into his nostrils the breath of life.” When God designs one for any position as a teacher in the institutions he has established among men, he gives the requisite ability for it, usually by gradual means; he breathes into him the spirit of life and of intelligence and he becomes a living soul therein; full of life, intelligence and energy for and in his work. Dust is an emblem of humility, which always characterizes the true church, as to its ministries as well as its members. The truly godly are always in an intelligently humble frame of mind; they allow not themselves to be engrossed or occupied with the world’s trinity, namely, the lust of the eye, the carnal lust, and the pride of life. In dust we find some substantiality; but in this trinity there is none; nothing but deception and fraud; it is far worse than nothing and vanity. Is the truly and actively godly man made out of dust? Yea, but in him there is the breath, the soul of life, more precious than all treasures, which all world’s can afford. He may be compared to an earthen casket filled with jewels of incomparable value. “Dust thou art to dust returnest was not spoken of the soul.”

Ch. II., 8-9: “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”

The physical sense is as given. God prepared this garden for the abode of the man whom he had made. This garden was eastward, implying light, intelligence. The sun, the symbol of intel-

ligence rises in the east; "in Eden" implying a happy state. And out of the ground in this garden God made trees of the most excellent beauty and of great productiveness, in regard to the edible kinds of fruit, to grow. This is what God does for men in the natural world. But in this garden we can imagine the most beautiful and stately trees; and besides these which were both ordinary and extraordinary there was also the tree of life in the midst of the garden and the tree of knowledge of good and evil: "This is that tree of life which gives refreshing fruits and healing leaves, besides that tree whence knowledge springs." There has been, it is said, great research by botanists all over the world in trying to discover the species of those two trees and the general conclusion they have come to is, I believe, that they have become extinct. We know, however, that in any case every tree that is not gone to decay is a living tree; but it is plain the tree under our consideration was not called "the tree of life" simply because it was of the nature of an ordinary healing tree, full of the principle of life. I do not think that botanists should ever spend their time in trying to discover "the tree of knowledge of good and evil" or the "tree of life" in the sense of their being of the genus tree of the vegetable kingdom. These two trees exist the one for the other, neither could the one be supposed to exist without the other. Among the ancient Scythians and other nations the tree was the symbol of knowledge. The olive tree as well as the vine was the symbol of literature in general.

Ch. II., 10-14: "And a river went out of Eden to water the garden; and from thence it was parted and came into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bedellium and the onyx stone. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates." The names of these rivers give the geographical division of the earth wherein was the garden of Eden. The name Euphrates is at once recognized. The Gihon is an old name of the Araxes, which runs out of the mountains of Armenia, eastward into the Caspian sea. It is said to compass the whole land of Ethiopia, that is Cush (Chaeth) in the original. The Cushites or Ethiopians, which mean the same, of the Nile's valley, were descended from this shepherd race of which we are now treating. There are Asiatic Ethiopians as well as African,

but neither of these can be called of the Negro race. *Æthiop* = Japhaeth and this last form of the name for this same people is given in Greek mythology as Japetus. Contracting Japheth it is also as before dialectically Saeth or Seth.

The Hiddekel is the Tigris “which goeth to the east of Assyria;” and the Pison is the Joruk, which compasseth the whole land of Havilah where there is gold. The river Pison (i.e., Pi — Sethan, the Sethan) or Yoruk (i.e., Yah-rach, i.e., Shah-rach) which means the same, bounds Armenia to some extent on the west, running into the Euxine. “And a river went out of Eden to water the garden; and from thence it parted and became into four heads.” The four heads meaning the *sources* of the four rivers indicates with sufficient distinctness the location of the garden of Eden. These sources are the water sheds in the different directions indicated of the mountains of Armenia. The Euphrates and the Tigris ran in the southeastwardly direction; the Araxes toward the northeast and the Yoruk toward the northwest. The scriptural language of a river divided into four heads taken in connection with what we find the nature of the sources to be justifies this conclusion. The garden of Eden was, therefore, situated between Mount Caucasus (Caeth-Caes-us), which stretches between the Black and Caspian Seas on the north, and a line drawn parallel to the north shore of the Persian Gulf, to a moderate, but indefinite extent, eastward and westward. Here then is the garden of Eden, geographically considered, one of the ancient seats of our Indo-European race. The time whereof we are speaking in reference to that race is very ancient.

Speaking of “the land of Havilah where there is gold,” which the river Pison “encompasseth,” it says, verse 12: “And the gold of that land is good; there is bedellium and the onyx stone.” In the scriptural language, as interpreted by Christian theologians, gold represents the divine nature or glory, especially of Christ, as revealed more particularly in his risen life. Precious stones represent severally this and the other Christian virtue as conspicuous in this or the other section or member of Christ’s church.

Ch. II., 15–17: “And the Lord God took the man (Hebrew Adam), and put him into the garden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” In the physical sense

this means what it says. Placed in the garden the man was allowed to eat all that was good for him, with which he should have been content. There are some noxious and poisonous plants, fruits and vegetables, which as to the outer appearance, look as well as those that are wholesome. Now, if a man have been given timely warning that a plant or fruit, with whose nature or effects upon the system he is yet unacquainted, is noxious, he should be at least thankful to the person who so informs him and prudent enough not to touch or use it. He certainly should be content with wholesome food, especially when he has this in great abundance and variety; nor should he be offended if told that in the day he eats a poisonous plant "he shall surely die." You can see, therefore, what happened to Adam. He was placed in the midst of beauty and pleasantness; in the midst of abundance of all that was good for his sustenance, he was told that of all the trees of the garden excepting one he might freely eat; but that in the day that he would eat of this one he should surely die. Such, then, were the circumstances and conditions in which Adam was placed after his creation. But, even in such favorable and pleasant circumstances the Lord, who is always considerate of the wants and even the comforts of his creatures, notices one thing which must necessarily tend to the incompleteness of Adam's happiness, and this was that he was "alone."

Ch. II., 18: "And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him." Of the nature and character of this helpmeet we shall know more after we shall have gone a little farther.

Ch. II., 19-20: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto the man (Heb. Adam) to see what he would call them; and whatsoever Adam called every living creature that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an helpmeet for him."

The physical sense here is as given. God formed out of the ground all beasts and fowls, all living creatures; and Adam or man gave them names; "and whatsoever name Adam called every living creature that was the name thereof."

This must needs be so in its literal sense; but with all this glory, "for Adam there was not found an helpmeet for him."

Ch. II., 21-25: "And the Lord God caused a deep sleep to fall

upon Adam and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman and brought her unto the man, and Adam said, This is now bone of my bone and flesh of my flesh; She shall be called woman (Isha) because she was taken out of man (Ish). Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh.

And they were both naked, the man and his wife, and they were not ashamed."

In the physical sense, and taking the root meaning of the word rib, this passage, relating to the production of a woman out of the rib of a man must needs mean what it says.

According to its derivation rib is roof; and you can notice that the ribs in the human or animal body are the rafters (roof-dair) in the animal house; and roof or house is, in its original meaning, offspring, child. From the male parent originates the offspring, the female being only the medium of transmission. This, therefore, is literally true that from the rib, considered in the original sense of offspring of a man, was "buildd," as in the Hebrew, a woman. That a man should leave his father and his mother and cleave unto his wife is necessary to the continuance of the human race; and that he should cleave unto one wife (as we see monogamy here instituted) is necessary to the order, regularity and the abiding in love of the social cosmos. The institution of monogamic marriage is here recorded as it was afterwards recognized as proper by Christ's presence at the marriage at Cana of Galilee.

"And out of the ground the Lord God formed every beast of the field and every fowl of the air and brought them unto the man to see what he would call them; and whatsoever Adam called every living creature that was the name thereof."

In the moral and spiritual sense the meaning here refers to the sacred and secular institutions in organized society. "Out of the ground," that is out of organized institutions, sacred and civil, "the Lord forms every beast of the field," that is, those in the theater or domain of the sacred and secular institutions; "and every fowl of the air," that is, those that ascend to greater heights of spirituality than those that remain much occupied with wordly things and never ascend above the rudiments; "and brings them unto the man to see what he would call them;" that is, to the acknowledged heads of organized society; as embod-

ied in established and freely working institutions, who give appointments, names, designations, offices to the members of their flocks; and whatsoever they call them that is the name thereof. "And Adam," that is, the heads of organized institutions, "gave names to all cattle, and to the fowl of the air, and to every beast of the field," that is, gave appointments, designations, businesses, to all the various characters within the theater or domain of the operations of their institutions. "But for Adam there was not found an helpmeet for him." Adam is also in this sense a type of Christ as head of the church as well as a type generally of the heads of organized civil institutions. As head of the church, therefore, he becomes so closely united therewith as if he were, in a sense, one with it. The church in the New Testament is called the bride of Christ. The root meaning of rib for the wife of Adam fits in here also, namely, roof, house, in its primitive sense of family, collection, congregation, which is the proper meaning of our word church; not simply the building wherein the congregation assembles, but the assemblage itself of living stones which congregate therein to worship; this is the real church. Therefore, "shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh." And Christ tells his disciples that "he that forsaketh not father and mother and wife and children and all that he hath, and followeth me is not worthy of me." The church of Christ is, therefore, quite as high and holy a type of spouse as is the natural wife, and is as closely united to Christ as is the natural wife to her husband.

"And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs, and closed up the flesh instead thereof." In the scriptural language sleep is the symbol of death. "Except a corn of wheat fall into the earth and die it cannot bring forth fruit; but if it die it bringeth forth much fruit." There must needs be death before there can be a resurrection from the dead. Who is it that formeth the offspring in the womb? The Lord God, the same who formed the woman out of the rib of man. And so the Lord is the prime organizer and builder up of all good and worthy institutions, sacred and secular. These organizations will take place in their time; and they will not lack instruments to effect them; stand in, and operate them. The world sleeps while God works; and he always works according to a cosmic plan. He is indeed the architect of architects. "My father worketh hitherto and I work," says Christ to his disciples.

“ And they were both naked, the man and his wife, and were not ashamed.”

The state of innocence in which the human family was originally created is symbolical of Christ and his church. The true church of Christ is a spotless spouse, holy and chaste; thinketh no evil but always rejoiceth in the good. And so, we may believe, the first Adam in his state of innocence, was a fair if not a perfect type of Christ, the second Adam. But from this state of innocence the first Adam fell, as is related in what follows:

GENESIS, CHAPTER III.

Ch. III., 1-8: “ Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree that is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.”

In the physical sense the serpent converses with the woman as Baalam's ass, conversed with that prophet, whereof we read in the book of Numbers XXII., 28. There it is said that the Lord opened the mouth of the ass, when she spake to Baalam, and here may we not in like manner conclude that the Lord opened the mouth of the serpent so as to permit him to use his characteristic cunning in the temptation and ultimate seduction of the woman; if she should prove so faithless and disobedient, after the Lord's warning, as to yield to him. She had received fair warning from the Lord that she should not eat of the fruit of this one tree, which would undoubtedly have such an effect upon her as that she should die, in some sense at least, as a result of eating it.

Baalam rode on in his hardihood, in opposition to God's will, until the ass crushed his foot against the wall; and even after that and after the ass had fallen under him and had spoken supplicatingly to him he still intended to go forward in his design; but this was contrary to God's will, as he saw when the Lord opened his eyes and he looked up and saw the angel of the Lord standing in the way with a drawn sword in his hand. He then knew that he

was going forward in opposition to the Lord's design, and saw plainly the cause why the ass would not go forward. And so evidently the Lord has design in all these things, nothing whereof can happen without his permission.

And now the physical sense of the text is that he gave to the serpent the organs of speech and the general ability to converse with the chaste and innocent spouse of Adam; who, having been sufficiently warned before, should certainly not have yielded to him. The serpent began his seduction of Eve rather by way of inuendo than by fair speech. We perhaps may suppose it to have been the first time this serpent ever used human speech, and so might think of excusing, not to say his bad grammar, but his badly constructed language. To quote literally he thus begins: "Yea, because God said, Ye shall not eat of every tree of the garden." With that much expressed he, for the present, left off; but who in law or in any other way could begin to make anything out of that language. For the language itself certainly it appears there could be no case made out against him in law. There is no sense in it if it were not in the tone of voice with which it was uttered. But she to whom he spoke seems at once to have caught his meaning and in all the simplicity of her innocent language she tells him, saying: "We may eat of the fruit of the trees of the garden; But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it neither shall ye touch it lest ye die." This is the plain, straightforward language of guileless innocence; there is in it no mincing or equivocation; it is clear and implies a sense of duty, of obligation on her part to keep the command of God. But the serpent now in continuance of the conversation with her, says: "Ye shall not surely die: For God doth know that in the day ye eat thereof then your eyes shall be opened; and ye shall be as gods, knowing good and evil." This had the effect desired by the serpent. The woman's danger was in dalliance with him or in listening at all to him. No notice whatever should she have taken of his inuendo. Some people nowadays—you have doubtless met with them—are so wise that they converse chiefly by inuendo; and they will occasionally become angry when those whom they wish to thus converse with do not or will not understand them. But the fact is plain that mother Eve should not have dallied with the serpent, the result of which dalliance she might easily have foreseen, even had she not been forwarned, would surely get her into great trouble; and, besides, entail her sin of disobedience upon all her race.

The serpent, in order to induce her to eat the forbidden fruit, told her that in the day she and her husband would eat of that tree they should become as gods, knowing good and evil. By this, of course, he meant that they should become as wise as the serpent. But who should covet to become such a god as the serpent? Almost all the ancient Pagan nations, including the ancient Americans, had the serpent in their pantheon of gods; they worshiped the serpent. But who would want to worship the serpent? Who should not covet to have the innocence of the dove rather than the wisdom of the serpent? Let people prefer beyond comparison, in their character, the innocence and harmlessness of the dove rather than the wisdom, with its concomitant sting, of the serpent. As analogous to types of human character, properly standing for such opposites, I may say that the serpent is to the lamb as Antichrist is to Christ. Beware lest any man beguile you through vain deceit, after the rudiments of the world and not after Christ; who united in his person the utmost simplicity and goodness of character with all the fullness of the Godhead bodily.

Ch. III., 6-7: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her and he did eat. And the eyes of them both were opened, and they knew that they were naked and they sewed fig leaves together and made themselves aprons."

It appears that the woman considered a while after the speech of the serpent before she dared to touch the fruit; and then the sight of her eyes conspired with her inward desire, all assisted by the serpent's speech, to touch and eat. There was a threefold reason now present to her mind why she should touch and eat of the fruit; first, it was good for food; secondly, it looked to her eye as if it were really desirable; and thirdly, the eating of it, she was told, would make her wise. The eye without the assistance of some of the other senses, or of experience, is sometimes deceptive. Some of the poisonous fruits of the tropics are the most luscious appearing to the eye. There is nothing suggestive of evil in the appearance of belladonna, but what an effect it will produce upon the system, if partaken of in any considerable quantity! After reflection upon the serpent's speech the woman, as said above, thought she had a threefold reason for eating of it and so proceeded. Innocence and obedience to God implies self-denial and the being

content to be ignorant of many things which the world desires and delights to know. Has not the Savior said, that the children of this world are wiser in their generation than the children of light? Has not Adam Clark said that God Almighty, who is the creator, orderer and sustainer of the universe, is the simplest of all beings? Is it not, therefore, time for us to do away with and utterly deny ourselves of that such wisdom and cunning as is characteristic of the old serpent, the devil? Is it not better for all people to cultivate in themselves the innocence of the dove, the gentleness of the lamb, the character of the Christ, than to try to become so very wise as is nowadays, practiced in the world's wisdom? If the character of the omnipotent God, the maker and sustainer of the universe, has been faithfully mirrored in that of his son, the God-man, Christ Jesus, should we not rather pattern after such an innocent, guileless character as that than pay any attention to the imitating or developing in ourselves or in others the character of the worldly people, who are so accomplished in the serpent's wisdom and devices?

But the serpent told the woman one truth which was that consequent upon eating the forbidden fruit their eyes should be opened and they should be as gods, knowing good and evil. "And," so it happened in a way, for we read in verse 7th, "the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." Their eyes were opened, therefore, and they came to know something; but this something was to their shame, as discovered by their act of disobedience. They thereupon hastened to make coverings for themselves, to cover the dark stains which their sin had left. But now that they had come to this knowledge it was too late for them to repent. Can the Ethiopian change his skin or the leopard his spots? Could all the water in earth's oceans wash out those guilty stains? Cæsar hesitated before crossing the Rubicon in the face of the Senate's prohibition; it is said he rode to and fro all night before he brought himself to do it. But do it he did in the morning; when passing the stream he said, "The die is cast," and onward marched to Rome. But we all know what end he came to. Has not Shakespeare depicted it? In less than five years after his passage of the Rubicon, after his commission of that act of disobedience to the Senate, he fell in the Senate house pierced with sixty wounds. But Cæsar's act of disobedience was only against the Roman Senate; that of our first parents in eating the forbidden fruit was against God. His act created only a ripple upon the stream of

time, his end counteracting the effect of his example to some degree. Their act has not only disturbed but vitiated the human race-stream for all time, as you know has been fully set forth by our evangelical writers now for nearly four centuries!

Realizing the heinousness of their offense, when it was too late, our first parents extemporized for themselves some covering, in order, as they proposed to hide themselves; but from God, to whom all things are naked and open, they could not screen themselves.

Ch. III., 8: "And they heard the voice of the Lord God, walking in the garden in the cool (wind) of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." They were now fully conscious of their transgression, and like erring children, they proceeded to hide themselves. Nor does it appear that the serpent now showed himself to give them any relief in their difficulty. He had gotten them into trouble, but now he did not show up to help them out of it. They, therefore, hid themselves as best they could among the trees of the garden. Ch. III., 11: "And the Lord God called unto Adam, and said unto him, Where art thou? And he said I heard thy voice in the garden and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

Before Adam ate of the forbidden fruit he had no need to go a hiding from God; he never thus acted before he committed that offense; nor did he ever before experience any fears of meeting with God and conversing with him as a son with a kind, indulgent father. But now both he and his wife, being conscious that they had disobeyed God's command, go and hide themselves, falsely supposing that they might be able to hide themselves from God. When they heard God's voice they became afraid and went and hid themselves; neither did the serpent come to their relief. If Satan can succeed in getting you into trouble, that is what pleases him; and having injured you he will not show himself till he wants to injure you again. His business is to injure people. "I was afraid," says Adam, "because I was naked." It was by no means profitable for Adam to have come by so much knowledge as he did at such an outlay. The serpent, indeed, got the best of him in the transaction. "And he (God) said, Who told thee that thou was't naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" In his act of disobedience

Adam had cast off his robe of righteousness: he was now naked as regards holiness; and he extemporized a kind of garment to cover his guilt, the miserable garment of equivocation and apology. But this garment could not cover him from the piercing eye of God, who knoweth even the thoughts and intents of the heart, and the springs and motives whence all actions flow.

“Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?” Adam hesitated to tell who gave him the knowledge of his nakedness; but his consciousness told him he was destitute of his robe of righteousness; and pretty soon you will find him laying the culpability of his act upon his wife, and she, in her turn, laying it upon the serpent; but all this time the serpent was noticeably absent. Oh no, he is not now present to help them out of their difficulty as they stand arraigned before the Judge of all the earth!

Ch. III., 12-13: “And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat.” What miserable subterfuges these; the one casts the responsibility of their guilt upon the other; and finally the whole recoils upon the head of the serpent, which, indeed, had a sufficient load of that kind to bear already. It is hardly necessary to say here that his deception of Eve was not the first act of the kind he had committed. John Milton, as well as the Bible, gives us to understand that it was for such acts as that he had been put out of heaven. He may have been but recently arrived from the celestial regions when he undertook his task of the deception of the mother of mankind. He is called “a fallen spirit,” and he must have fallen quite a distance in order to have arrived at the depth of infamy to which he attained. Christ saw him like lightning fall from heaven; and he afterwards, by overthrowing Satan’s kingdom in the world, completely bruised the serpent’s head. To all who believe in Christ’s atonement and live the Christ-life Satan’s kingdom is overthrown; over such Satan has no dominion.

Ch. III., 14-15: “And the Lord God said unto the serpent, Because thou has done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.”

Some theologians have been of the opinion that before he had performed his act of deceiving our first parent the serpent used to walk upright; and that as a penalty for it he was condemned to move along in the wriggling way he does in the dust. However this may have been, I find none of the old natural historians who mention erect serpents; and I am satisfied that Pliny, the younger, who wrote extensively upon natural history, would not have failed to make mention of it had he known anything of the kind existing in his own day or seen anything in the ancient writings concerning it. Some serpents, they say, are innoxious animals; but nevertheless almost all human beings are their enemies, so that the first impulse almost every one has when he sees a snake is to kill it. This may possibly be unjust to some of those animals, but so it is. And so there exists enmity between the serpent and the woman; and between his seed and her seed, all along down the line of the ages; so that the seed of the woman are usually ready to tread upon the head of the serpent or to injure it in some way. The one who treads most effectually upon the head of the serpent is he who keeps his own carnal nature always in subjection to the spirit of Christ.

The prophecy: "It" (that is the seed of the woman) "shall bruise thy head and thou shalt bruise his heel" has been fulfilled in the crucifixion of Christ, when the world serpent bruised his heel upon the cross; but he, in dying for mankind, in a way which set all the great things of the world at naught, effectually bruised the serpent's head. As Paul in his Epistle to the Roman Christians, ch. XVI., 20, says: "And the God of peace shall tread Satan under your feet shortly."

Ch., III., 16-19: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee. And unto Adam, he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I have commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return into the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

Every pleasure of this life appears to have its correspondent

pain. The desire of the woman was to be to her husband, but in sorrow she should bring forth children; and her sorrow would be greatly multiplied in the nursing and bringing up of her children. In her desire for and attachment to her husband she should experience pleasure; but afterwards she should experience sorrow, — a certain degree doubtless of pleasure mixed therewith, — as consequent upon that pleasure. In pain and sorrow such as married women experience, true and abiding religion is a great help: Faith, like a firmly fixed anchor, which will not shift its position until the hour of pain and sorrow shall have passed away, will tend to elevate and abstract the mind from present suffering and supply courage and hope until the light of the returning day of happiness shine once more upon the soul.

And upon Adam and his wife, consequent upon his disobedience in partaking of the forbidden fruit, there was pronounced a curse, which was to descend to their posterity. He had eaten of the fruit of the earth whereof he had been commanded not to eat and whereof he should not have eaten; which, in short, he should not have touched, he doubtless found a momentary pleasure in the eating of the fruit; but that moment's pleasure entailed an everlasting curse upon himself and his race. For this act of his a curse was entailed upon the earth, so that in sorrow he and his descendants should eat of its products forever. Before this act of disobedience the earth brought forth spontaneously and abundantly what was requisite for the sustenance of man. But after this it should require careful cultivation and constant care in order to keep the thorns and thistles from smothering and choking the useful crops, which were requisite for the subsistence of man and beast. If now he should be given for his food the herb of the field instead of the great abundance and variety he had before, it would be by the sweat of of his brow he should obtain even this; and this was decreed for him during all time; by which is meant that he should procure his subsistence by labor, — for all time, I say, — during all the generations of men which out of dust have come and unto dust shall return. This decree, too, that man should obtain a subsistence by his personal labor seems a just and righteous law. “The sleep of a laboring man is sweet.” “Wealth gotten by labor shall increase, but he who maketh haste to become rich shall not be innocent.” The way in which the mechanic or laboring man, who by reason of living far from his work is accustomed to bring with him his dinner in the morning, will apply to his pail or basket at noon, by

which I mean the relish with which he will eat his dinner, is suggestive at least of good health. But the millionaire full of disease from continued self-indulgence or over-anxious about his monetary concerns may not have any appetite or taste for his food and have to turn away from his richly spread board without touching his now depraved palate with a morsel of his choice viands. Labor is, therefore, the way ordained by heaven by which man is to derive his subsistence: by the sweat of his brow he is to eat bread. Those who will not labor industriously in some honest way are not unlikely to be afflicted with some bodily disease, which will more than compensate for the labor that is due by them, to the world for themselves and for society. All honest men and women labor diligently in some way, and calculate not to lose any time by laziness or by dissipating or twittering of it away. Knowing that time is precious they utilize it all. They work while it is day, knowing that the night cometh when no man can work.

And, now, in the moral and spiritual sense, is not all this so in like manner? If the ministries or administrations of the sacred or secular institutions, of organized society, err, for example, by following some advice wrongly conceived and arrived at, which has been offered by their congregations or their charges, and which is evidently contrary to the law of God, and subversive of his design in moral government, they, of course, thus render themselves culpable before him, and have, in the dispensations of his rewards and punishments, as consequent upon their conduct in life personally, and their conduct of their flocks and charges, to receive and bear the penalty, which their conduct calls for. And, in like manner, the congregations or charges, considered as symbolized by the wife or helpmeet, if they consent to follow some strange advice, which is evidently contrary to the law and word of God, as well as to their own best interests, and induce their preceptors or administrators to follow such advice, if they do this, I say, they should not think it strange, when they discover, in the course of the dispensations of Providence, that they shall receive penalties adequate to their disobedience and their transgressions, penalties to be borne by themselves personally, and perhaps by their descendants. How requisite, therefore, it is that people should live in accordance with the will of God, and deny self always rather than disobey him once.

Ch. III., 20-24: "And Adam called his wife's name Eve (Heb. Chavēh, i. e., living), because she was the mother of all living.

Unto Adam, also, and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said: Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live forever: Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden cherubim and a flaming sword which turned every way, to keep the way of the tree of life."

And Adam called his wife's name Chavah, because she was the mother of all living; a doctrine which Paul appears to confirm in Acts XVII., 24-28, where, speaking of the origin and descent of the human race, he says: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshiped with men's hands as though he needed anything, seeing he giveth to all life and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. For in him we live and move and have our being; as certain also of your own poets have said, For we are also his offspring."

"And to Adam and to his wife did the Lord God make coats of skins and clothed them." This would symbolize the state of contrition and shame in which they were placed, consequent upon their act of disobedience.

"And the Lord God said, Behold the man is become as one of us to know good and evil; and now lest he put forth his hand and take also of the tree of life and eat and live forever."

The eating of the tree of the knowledge of good and evil could not have affected either one of the parties, who did partake thereof, had they eaten of it singly, the one without the other, if it were possible for this to have taken place. But, there was a reciprocity in the action, which constituted not only the guilt thereof but the act itself. "She took of the fruit, and did eat, and gave also unto her husband with her and he did eat."

The eating of the fruit of the tree of life is however a single action, without any idea of reciprocity or duality being implied in it farther than what subsists between the human being and God. This is implied in the expressions of the apostles: "Believe in the

Lord Jesus Christ and thou shalt be saved.” “Believe in and be baptized into the name of Jesus Christ and thou shalt be saved and all thy house.” And in the expressions of Christ himself: “I am the way, the truth, and the life.” “Whosoever liveth and believeth in me shall never die,” etc. These expressions are all truths and acceptable to the dullest mind when properly conceived. It will, of course, be said that Christ’s name was not heard of in the days of Adam and Eve. But the reply to this is equally in order that the same Christ principle of eternal life existed not only in and for Adam and Eve, but in and for each individual of the human race in all its successive generations from that time to this; yea and will always exist for each and every individual of the human race in all the generations to come. Will people, therefore, not believe, i.e., be-live?

“And God (Elohim) said, Behold the man is become as one of us to know good and evil.” This means that before his act of eating the forbidden fruit the man was not conscious that any moral distinctions, such as are now implied in the terms good and evil, existed. He had been before that act in a state of blissful innocence; but now both he and his wife came, to their sorrow, to know that evil existed in the world, and that by their own act; “The man is become as one of us,” the objective personal pronoun “us” here corresponding to the plural form Elohim in the nominative case and subject to the verb “said.”

“But now lest he may eat of the tree of life and live forever, therefore, the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.”

Besides the physical sense here, which is as apprehensible as it is natural, the moral and spiritual sense is that he who was now put forth from Eden was not only a cultivator of the land, as we understand that expression; but also a cultivator in the sense of being an educator, sacred or secular, or both combined, in which last case he would, perhaps, in the modern parlance, be called a culturer rather than a cultivator. The expression “to till the land” as in the text is susceptible of both these applications.

“And having driven out the man God placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way to keep the way of the tree of life.”

Eden was lost in Adam and won back in Christ, when on the cross the Savior said to the repentant thief: “This day shalt thou be with me in Paradise.” John Milton, as you know, wrote a work

entitled "Paradise Lost," and another corresponding work entitled "Paradise Regained." The first, Adam by his self-indulgence lost Paradise; the second, Adam by his self-denial regained it: The first by his disregard of God's prohibition, forfeited his inheritance: The second by his obedience to God's law of self-denial and active godliness won it back. Through the merits and blood of Christ we enter not only the earthly, but the heavenly paradise: "By a new and living way which he hath new made for us, through the veil, that is to say, his flesh." Heb. X., 20.

Our first parents having through self-indulgence, fallen by their own act, put themselves out of Paradise; which shut its gates against them; and on the east of this garden, on that side whence light and intelligence should come, there took their place cherubim and a flaming sword, which symbolize their inability to get back into the state of heavenly innocence again; or, after they had broken the command, to eat of the tree of life and live forever. Let it be remembered here, therefore, that Adam and Eve by their own act (and not necessarily God) put themselves out of Paradise; and the state into which they put themselves is represented by their condition being outside of their former blissful home, which was shut and guarded against them in regard to any more heavenly light or comfort proceeding from it to them. In their new condition, it is true, they had the wisdom of the serpent; but they had lost the innocence of the dove and the gentleness of the lamb; neither could they attain to the knowledge of God, since they had already lost by their disobedience the spotless robe of the righteousness of Christ.

GENESIS, CHAPTER IV.

Verses 1-2: "And Adam knew Eve, his wife; and she conceived and bore Cain (i.e. Got i.e. Goten i.e. Chaethan) and said, I have gotten a man from the Lord. And she again bore his brother Abel (i.e. Chaebal). And Abel was a keeper of sheep, but Cain was a tiller of the ground."

The literal sense would be here that the two classes of shepherds and agriculturalists arose from the same stock. But in the moral and spiritual sense, or in the sense of the scriptural symbolism, the shepherd and the agriculturist might refer to varieties of the same occupation, that, for example, of chief or prior of a sacred or secular institution of learning in organized society. Ch. IV., 3-5: "And in process of time it came to pass that Cain brought of

the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell." In the physical as well as in the moral and spiritual sense, it means that the first part of the cultivator's harvest was dedicated to the Lord, whether you denominate that as of members of a flock or as of products of the earth of some other kind. Some have thought the reason Cain's offering was not accepted by the Lord was that it was not offered in the proper spirit: that he may have had some improper reserve in his mind about it; that, in short, he may not have offered it with a whole and undivided heart. But it appears plain to me, when taken in connection with the account in Sanchuniatho's Phœnician History, of the ancient people having subsisted upon a diet of the fruits of the earth, that it here indicates a transition in organized society, in the matter of diet, and in the matter of offerings for religious purposes, from the fruit and vegetable to the animal kind. This change being once recognized and established in the customs and laws of organized society, sacred and civil, material for the regime of fruits and vegetables would be thenceforward either not required by the heads of the establishments, as in the way of tithes or contributions; or it would be less acceptable than the offerings of sheep and goats, as the word "flock" in the original, verse 3d, means, which would be now more in accordance with the new custom becoming established. Cain was very angry by reason of his offering not having been accepted of the Lord; but for its non-acceptance there was good reason upon either of the foregoing hypotheses. If the offering were presentable in accordance with the rule now becoming established, he should have offered it with a whole heart and ungrudgingly; if the new custom were now established and well known as being more in accordance with God's will than the old one, he should have conformed to it and brought an offering of such animals as, it was publicly known, would be acceptable.

Ch. IV., 6-8: "And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not have the excellency? and if thou doest not well sin lieth at the door: And subject unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel, his brother; and it came to pass when they were in the field that Cain rose up against Abel, his brother, and slew him."

From this it plainly appears that excellency doth not necessarily bring to its possessor pre-eminency in this world, for it says here, "If thou doest not well, sin lieth at the door: and subject unto thee shall be his desire, and thou shall rule over him." The name Cain means chief or king (the Gaelic *Chaineach* and German *König* being derivatives); it is the eastern Khan. The Cainites were the first governors, the first organizers and builders of cities. The established governors, heads of State and church, are not always the best specimens of humanity, judged by the standard left us by Christ. They are often of the self-willed, unjust and cruel kind; such as will have everything in their own way even if this have to be at the expense of the lives of their humble opponents. But still, in the conditions of the case, it is true that while sin lieth at their door, their humble opponents, who in God's sight are likely to be much better men than they, may be of their subjects, over whom they may be bearing rule.

In matters of or concerning religion the priests are likely to have as correct an understanding at least as the monarch, who is head of the State and church, and who has not so much time to exercise himself in religious subjects as they. But in his position of head of the church he is still supposed to be the first theologian of the land, and may have been originally a bishop, who also exercises with his bishopric secular sovereignty. In any case there are multitudes of the humble subjects of the monarchy, who may be ignorant and unlettered people, and still have as correct views on theology as he; whose humble offerings, spiritual or otherwise, will be, as that of Abel, more acceptable to God; but who cannot, if they wish to live in the monarchy, dissent from the monarch in matters theological or otherwise. In such matters, where they disagree with him, they have either to oppose him openly, as Abel did Cain, or as Lambert did Henry VIII., and thus lose their status or their life; or they have to pretend to agnosticism in the matter, as so many people, who, otherwise, can by no means be called ignorant, find it often convenient to do nowadays; or they have openly to give up their will to his; in which case their desire is subject to his and he rules over them.

"And Cain talked with Abel, his brother; and it came to pass, when they were in the field that Cain rose up against Abel, his brother, and slew him." They, doubtless, were discussing some matter pertaining to theology; in which when the dogmatic Cain could not agree with his brother, Abel; considering, perhaps, like a

certain head of State and church of a later day, that none should dare oppose the religious views of so great a monarch and theologian as himself and being enraged with his opposition, he rose up and slew him. How very much harm dogmatism in theology has done? By gentleness and kindness there should be leading and guiding in this subject. But how if the one who wishes to lead and guide, even in this way and manner, have no more correct views really than the one he wishes to lead and guide? Who is to decide between? The established law of the land. This may be more dogmatic still, being the expression of the will of a few persons, who upon the subject on which the law is, may be the most utter dogmatists. In any case, then, matters and laws should be so arranged that in religious subjects there should be no compulsion, which is totally out of the category of Christ's rules for bringing into and keeping in his fold. A dogmatic and vindictive disposition is so opposite to the character of Christ that it is a fair index of Antichrist and never should be entertained or countenanced in theological subjects.

That the discussion between Cain and Abel, which resulted in the death of the latter, was upon a theological subject, is fairly implied in the expression, "when they were in the field Cain rose up against his brother and slew him." This would mean the field of some theological subject, the discussion of which had perhaps now reference to whether the old regime of vegetables and fruits, as offerings to God and as food for mankind, were, theologically speaking, the proper one. Cain, holding himself aloft above his brother, as head of the state and church, and as defender of the old faith, would not listen for a moment to the idea of the innovation, which his brother had now the authority of God for introducing; and so, in his towering wrath, having as yet the law of the land on his side, he rose up against his brother and slew him. Abel was, therefore, the first human sacrifice to the introduction of the new regime, which ultimately became the established custom; when Cain himself, with his old notions of a vegetable and fruit diet and oblation to God being the proper one, had to clear the way for it. There is nothing in the first three chapters of Genesis to indicate that the ancient people subsisted on any other than a vegetable and fruit diet, or offered any other oblation than vegetables and fruits to God, but here in the account of Cain and Abel in the IVth chapter, it seems plainly implied that a change took place from the one custom to the other, even Cain himself ultimately becoming fully reconciled to it.

Ch. IV., 9-12: "And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not. Am I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood (Heb. bloods) crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength, a fugitive and a vagabond shalt thou be in the earth."

To God's question to Cain, where is thy brother? he answers, Am I my brother's keeper? implying, first, that he wanted to avoid confessing the murder; and, secondly, supposing he had not committed it, implying his want of such love and care for his brother, as his natural relation of a brother implied he should have and exercise. Independently or not of the idea of the murder Cain's answer to God would imply that his impression was that it was his duty to maintain the dignity of his position before the public, to maintain integrally also that opinion which the public entertained of him personally as being a great monarch and profound theologian, and to bring to dust all who would dare to oppose his will on such subjects, even the nearest to him by the ties of nature; such an autocrat do Cain's behavior imply him to have been. Cain, as head of the dual sovereignty of church and state, was set for the defense of the old established customs and institutions; and the law of the Medes and Persians might not be changed. But it does come to pass and to be known that God is stronger than any autocratic Cain of earth; this autocrat has soon to step down and out from his position of self-exaltation, and go as a vagabond over the face of the earth.

"What hast thou done? the voice of thy brother's blood crieth unto me from the ground." I have taken notice of thy murder of thy brother; I have seen thee in the terrible act of cruelly and unjustifiably depriving him of his life; and now, besides, I have continually resounding in mine ears the mournful voices of the church (the ground) on account of his having been taken from their headship and brotherhood. "And now thou art cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand." Now thou art cursed from the church (the earth) whose blood shed by thee in the establishment of the new faith, is the sacrifice which is pleaded in mine ears. Take notice, therefore, henceforth that thou art excommunicated by the church now established by custom and statute among men; for the time

had indeed fully come in the dispensations of my Providence that I should recognize before the world this slight change I have now permitted in the established customs and institutions of organized society.

The institution which you supported and of which you were the recognized head is now supplanted by one partially like and partially unlike it; by one which your brother died at your hands to introduce; he being a type or rather a faint adumbration of my own everliving Son, who in the fullness of the ages shall come upon the earth and also die for the expency of his principles and for the introduction of the age and dispensation of Him, the Son of Man.

“When thou tillest the ground it shall not henceforth yield unto thee her strength; when henceforth thou endeavorest to govern the church and the State in the old way thou shalt not be able to do it profitably either to that dual institution or to thyself: for thou shalt not derive the requisite fruit therefrom; nor shall such proceeding be profitable to either the governor or the governed; a fugitive, therefore, and a wanderer shalt thou be upon the earth; the now established institutions acknowledging thy authority no more!

Ch. IV., 13-15: “And Cain said unto the Lord, Mine iniquity is greater than that it may be forgiven. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass that every one that findeth me shall slay me. And the Lord said unto him, Therefore, whosoever slayeth Cain vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain lest any finding him should kill him.”

We can recognize here in Cain's plea before God on his own behalf, on having heard his doom pronounced, the voice of deep and heartfelt repentance: “Mine iniquity is greater than it may be forgiven.” He was now to be driven down and out from his old place of pre-eminence, and he was to be a stranger from the earth (the newly organized church and state institutions) and from the face of God he should be hid; he was to be, as it were, a fugitive from justice wandering about, and whosoever should find him might slay him as an outlaw. But the Lord, as consequent upon his deep repentance, condescends to guarantee the preservation of his life: He promises that whosoever slayeth Cain, vengeance shall be taken upon him sevenfold: And he even sets a mark upon him, lest any finding him should kill him. Truly it must be

confessed, God is good to all, even to those who are deserving condign punishment, when they show themselves of a truly repentant and contrite spirit. Nor does God do things by halves in the way of the forgiveness of sins; and so there is reason to conclude that there was no reservation on the part of God in his act of the absolution of Cain.

It has been thought that the mark which the Almighty put upon Cain pertains to the occult rather than the now known sciences; but, on the other hand, may we not suppose it to have been recognizable in the effects of deep repentance and contrition of spirit upon Cain's general character and demeanor? A person who exhibits habitually in his character and disposition the marks of a broken and a contrite spirit, is not likely to be slain or even maltreated by the froward, as according to the ordinary experience. Cain, acknowledging his great sin, repented heartily, and throwing himself upon the Lord's protection, the Lord did fully forgive him, and take him completely under his care.

But however well we may hope it to have been with the repentant Cain, and however it may have been concerning it in any way, I may say that the name of which Cain is one form means in the old language a priest; and its first letter as spelled in the Greek is the same with the mark spoken of in the book of Revelation, as well as the whole name, as spelled in the Greek, stands exactly for the same number as does the name in Revelation. Thus, Chaëin, or, spelled with each consonant expressed, Chaëthan, turned into Greek numerals counts exactly six hundred and three score with half a dozen plus.

Ch. IV., 16: "And Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden." Cain goes now to dwell on the east of Eden, that direction whence comes light, the symbol of intelligence. The name of this land is Nod, which means the land of Cain. As in the old language Cain or Chaëthan means head, the old chief being both priest and king, so Nod is for Ned, that is, head. When you nod you simply head, that is, you project your head slightly with a significant look. Although a person would not quickly realize it at first, the root of the name Cain in the old language is Edh (as in the forms Edhach, Edhachan), which is the root of our name Edward (Edh-guard), which we occasionally, for brevity, call Ned.

Cain's repentance appears to have opened for him a brighter day, to have brought him into a bright and promising position on

the east of Eden, which is Cain fully repentant or restored to a state of happiness by repentance and contrition.

According to the Swedenborgians the literal translation of Genesis IV., 1, is: "And Adam knew Chavah, his wife, and she conceived and bore Cain and said: I have gotten a man, Jahveh." The name Cain is for gain with the initial g hard. But gain fully spelt is gaethan, which is our past participle gotten; the th in the old language being silent and not appearing as in Caein. Would Jahveh have been in this case the proper prenomen given to the child by his mother? Then they would have called him Cain by reason of her using the word gotten in connection with the child's birth.

Ch. IV., 17: "And Cain knew his wife; and she conceived and bear Enoch (Heb. Chanoch, i.e., Chaethanach); and he builded a city, and called the name of the city after the name of his son Enoch." Of this patriarchal race of people, of the shepherd kind, the Cainites are said to have been remarkable organizers and builders of cities. I have no doubt the old form Chaetham, as a personal appellation, has come into the English name Smith, at least for one family name; for, in the old language, the name Cain is said to mean a smith or worker in metals.

Ch. IV., 18: "And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech." This I find to have been the line of the ancestors of the Hebrew race down to and including Lamech, who in the list in the following chapter is made father to Noah.

Ch. IV., 19-24: "And Lamech took unto him two wives; the name of the one was Adah and the name of the other Zillah. And Adah bore Jabal; he was the father of such as dwell in tents, and such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bore Tubal-Cain, an instructor of every artificer in brass and iron; and the sister of Tubal-Cain was Naamah. And Lamech said unto his wives, Adah and Zillah, hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." The patriarchs from Adam to Lamech, both inclusive, are in this line seven; and these names are dwelt upon at length by me in my "Chaldean and Hebrew Origines," in the proper place, with references also to them in my "Phœnician Cosmogonies."

Ch. IV., 25-26: "And Adam knew his wife again; and she bore a son and called his name Seth (i.e. Shaeth); for God said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also, there was born a son; and he called his name Enos; then began men to call by the name of the Lord."

This Seth, the son of Adam, the Hebrew genealogical list makes to have been ancestor of the Hebrew race. But my research in preparation for my "Chaldaean and Hebrew Origenes" and "Phœnician Cosmogonies" showed with sufficient plainness this Seth, son of Adam, to have been identical with Cain, son of Adam; first, because they are but slight variations of the same name, which are understood in the ancient lists for each other, and, for that matter, in modern lists also. The principal clan, for example, from which a certain present family descends in the male line is called, in the Gaelic, clan Chaethan; but this certain present family name is in the Gaelic Seth or Sethach, which is understood as the same with Caeth or Caethach; and as Jack and John are variations of the same name and used for the same man so Caeth, Caethach and Caethan; and Seth, Sethach and Sethan are forms which might be entered in books for each other. Secondly, it is seen that Enos, the son of Seth, of the one list, is but a slight variation of Enoch, the son of Cain of the other, the ch guttural being often in the old language changed into s, which is also the reason we have Seth for Chaeth; and thirdly, a comparison of the two lists, after we pass these two names, shows the other successive names in the two lists to be identical, with a couple of forms repeated in the Sethite list. Bryant, in his mythology, gives us to understand that Josephus in his original copy of the Jewish Antiquities has given Cain as Cais; but this is an original form of Cush as Caeth is the original for Cuth, the s and the th taking place of each other.

The Greek Zeus, Latin Jupiter (Jove-pater) is the same with Seth or Chna, which of course corresponds to our Hebrew Cain and the Iranian and Egyptian Chon. The name Seth is really the same with Chaeth, which in the Gaelic means seed, chaff. But the text and margin say it means "appointed" "put" which shows the name Japheth, i.e., Jah-Put to be another representation of the form Seth, Chaeth or Cush. Genesis X., 6, however, gives Cush and Mizraim and Phut and Canaan, as sons of Ham, which my tabulation shows to be seventh in descent from Seth, eighth from Adam and ninth in the list including Adam.

GENESIS, CHAPTER V.

The Hebrew genealogy from Adam to Noah, including the whole of this chapter.

Ch. V. “ This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him: Male and female created he them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years and he died. And Seth lived an hundred and five years and begat Enos: And Seth lived, after he begat Enos, eight hundred and seven years and begat sons and daughters: And all the days of Seth were nine hundred and twelve years: and he died. And Enos lived ninety years and begat Cainan. And Enos lived, after he begat Cainan, eight hundred and fifteen years and begat sons and daughters: And all the days of Enos were nine hundred and five years; and he died. And Cainan lived seventy years and begat Mahalaleel. And Cainan lived after he begat Mahalaleel, eight hundred and forty years and begat sons and daughters: And all the days of Cainan were nine hundred and ten years: And he died. And Mahalaleel lived sixty and five years and begat Jared: And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years; and he died: And Jared lived an hundred and sixty and two years and begat Enoch: And Jared lived after he begat Enoch, eight hundred years and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years; and he died. And Enoch lived sixty and five years and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God and he was not for God took him. And Methuselah lived an hundred eighty and seven years and begat Lamech: And Methuselah lived after he begat Lamech, seven hundred eighty and two years and begat sons and daughters: And all the days of Methuselah were nine hundred sixty and nine years;

and he died. And Lamech lived an hundred eighty and two years and begat a son: And he called his name Noah, saying: This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years and begat sons and daughters: And all the days of Lamech were seven hundred seventy and seven years and he died. And Noah was five hundred years old and Noah begat Shem, Ham and Japhaeth." This, as is seen, connects Adam with Noah and the general account of the flood. It then in the book of Genesis gives the patriarchs from Noah to Joseph inclusive. Hereunder I give a brief tabulation which will exhibit my idea of those two lists, the Cainite, so-called, as found in chapter IV, and the Sethite, so-called, as found in chapter V of Genesis.

Yahveh — Elohim.

Adam=Chaedham, *i.e.*, Saedham, whence Sodom.

Cain=Seth, *i.e.*, Cainan, or Cain repeated, *i.e.*, Chna, *i.e.* Chon.

Enoch=Enos, *i.e.*, Chaenoch, *i.e.*, Enoch repeated.

'Hirad=Iarad, *i.e.*, Irad, *i.e.*, Iered.

Mehujael=Mahalaleel, *i.e.*, Malaliel, *i.e.*, Mahaleel=Mechiyyael.

Methusael=Methuselah, *i.e.*, Methuselach, *i.e.*, Methushael.

Lamech=Lemach, *i.e.*, Lemech, *i.e.*, Lamach.

Jabal, Jubal, Tubalcain: Noah

Shem, Cham, Japhaeth.

Reckoning thus, Noah is eighth and Joseph, the son of Jacob, is the 21st (3×7) or completes the third epochal week of patriarchs. For a discussion of this whole subject see my treatise on the Chaldaean and Hebrew Origines as mentioned above. In reference to the two lines, so-called, as given from Adam to Noah, it will be concluded that the line of Cain, to which there are no years attached to the names, is, doubtless, the original one: the other being made out of it, and the figures attached to the names having reference to epochal periods. It will be concluded also that the two names Cainan and Enoch of the Sethite list are simply repetitions again of the names Cain and Enoch, his son, as in the Cainite list.

ASTRONOMIC EXPLANATION OF THE CREATION.

Mythology, which is Adamology, was a primitive method of setting forth natural facts. Cardinal Baronius has said that the intention of Holy Scripture is to teach us how to go to heaven and not how the heavens go! Although the earliest scriptures properly apprehended may teach correctly how the heavens go yet the cardinal had evident reference to the living the life of the Son of God in the flesh in order to the attainment of heaven in spirit, in deed and in truth.

The first "creation" of heaven and earth was but the division into upper and lower, the distinguishing the light from the darkness, the vault above from the void below. This was also rendered by the dividing of an egg into two halves, and by the cutting of the heaven, the Cow of Heaven, or the Heifer of the Morning and Evening Star in two. The writer of the Hebrew Genesis may be understood to say that all things were made and finished in one week. "And God blessed the seventh day and hallowed it because that in it he rested." This was the accepted origin of keeping holy the seventh day of every natural week, and not at the end of aeons of time or six ages. Seven days in one week are also shown by the dedication of each day to one of the seven planetary gods. The account of the Creation, being of such a sort, is pre-extant among the Akkadians, the Persians and Egyptians as well as the Hebrews; and the Hebrew account appears nearer to the later form of the Persian than to the Egyptian form of it, being rewritten after the time of the captivity in Babylon. This is shown by a comparison with the Parsee Bundahish or aboriginal creation, literally, "the creation of the beginning." The first words of the account of the creation in the Hebrew are "B'Rashith Elohim Bara;" and "B'Rashith" literally translated reads "in the beginning of," leaving an ellipsis, without stating in the beginning of what. Now the meaning of the word Bundahish is "the Creation of the Beginning" which seems to show the one account to have reference to the other, the one supplying what the other omits.

The first two facts distinguishable in external phenomena by man were those of Darkness and Light. By observing their alternation a primary measure of time was established as the creation of a night and a day marked by the Twin-Star. And "there was evening and there was morning, one day," as a result of this

earliest creation of the Beginning. In the Persian Bundahish the deity Ahura-Mazda is the chief of the Seven Amshaspands just as the Creator Ptah is of the Seven Khnemu; and the Gnostic Ialdabaoth of the Seven Elohim. Here we learn that the Gods created the world in six periods, although not in six days. The first of Ahura-Mazda's creatures of the world was the sky, and his good thought by good proceeding produced the light of the world. So this corresponds to Elohim's seeing the light that it was good, and with the blessings pronounced on his creation by the Egyptian Ptah. The light now separated and distinguished from darkness in the creation of time is quite distinct from the divine, illimitable and eternal light already existing with Ahura-Mazda; it is the evening, and morning, one day. In the confusion of Chaos, Darkness and Light are represented as being at ceaseless enmity with each other, but they come to a mutual understanding as Co-Creators, and make a covenant in appointing this primeval period of time.

And such was the first creation in the Persian series of six. "And of Ahura's creatures of the world," it is said, "the first was the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind." The creation of light in the Hebrew Genesis is the creation of the sky in the Persian; and the creation of water in the Persian Genesis becomes the dividing of the waters in the Hebrew version. The time of the creation of water is called the second day.

The third Persian creation is that of earth, which is the dry land of the Hebrew. "And the Elohim called the dry land earth." The fourth Persian creation is that of plants. This in the Hebrew version is not a separate creation but is thrown into the third creation, that of earth. Nevertheless the third must have included the plants because it includes every herb yielding seed and every tree that bears edible fruit. In the fourth Hebrew creation the heavenly bodies become the time-keepers for signs and seasons. This is not one of the six Persian creations which are followed by the "formation of the luminaries." Of those it is said "Ahura-Mazda produced illumination between the sky and the earth, the constellation-stars, and those not of the constellations, then the moon; and afterwards the sun." The fifth Persian creation is that of the animals. In the Hebrew this account is limited to the winged fowl, sea fauna and fishes.

Lastly in both accounts man is the product of the sixth creation.

If taken literally man of the sixth Persian creation appears on the scene before the stars or moon, or sun, which follow the six creations, not as mere light-givers to the earth, but as time-keepers for man. And this is thought to explain why the stars are said to be in existence before the moon; and the moon before the sun. In the Persian writings the invariable order is that of stars, moon and sun. Time was first told by the stars, morning and evening, and by the seven which turned round once in the circle of a year; next by means of the moon and its monthly renewal; next by means of the sun; solar time being last employed because the most difficult to make out.

In a papyrus at Turin it is said of Taht, the god of lunar time in Egypt: "He hath made all that the world contains, and hath given it light when all was darkness, and there was as yet no sun." This language is figurative and applies to the moon, by which time was kept earlier than it was by the sun. It is well known that the lunar year and the lunar zodiac or pathway of the moon were earlier than the solar zodiac of 12 signs, which is later than the Mythical Beginnings.

In the Babylonian account of creation the moon is produced before the sun. This, as Geo. Smith points out, is in reverse order to that of the book of Genesis. Evidently, he says, the Babylonians considered the moon the principal body, while the book of Genesis makes the sun the greater light. "Here it becomes evident," he adds, "that Genesis is truer to nature than the Chaldean text." The uninspired Babylonians were not, of course, expected to know that the moon was the less and the sun the greater light. Prof. Sayce likewise tells us that "the idea which underlay the religious belief of Akkad" was that "the moon existed before the sun." Neither of these Assyriologists appears to have had any notion why this was so represented and that it was solely attributable to time being reckoned by the moon earlier than by the sun.

Many ancient nations, including the Akkadians, the Argives and the Quiches claimed to be pro-Selenes, or those who lived before the time of the moon (not before the existence of that luminary). But these ancient nations must not be understood as talking about the cosmical creation in the modern sense but about the mythical beginnings of the time-keepers. In these the mapping out of the lunar month came before the solar year. Hence the sun-god was called the child of the moon-god Sin, in Assyria, and the lunar-god Taht, is called the father of

Osiris, the sun-god in Egypt, the priority arising from the earlier observations for the keeping of time.

The Great Mother, to whom the planet Venus was dedicated, was represented by the Sacred Heifer or the Golden Calf, as it was called. This being of either sex it supplied a twin-type for Venus, as Hathor or Ishtar, the double star that was male at rising and female at sunset, and therefore the twin stars of the "first day." Any other sense the creations spoken of may have had besides that of time-keeping was elemental and relating to the order in which man cognized and represented the natural elements. Darkness with its voice of thunder was the first. Out of the darkness issued the Light. These two were the Twins of eternal alternation in external phenomena, found in so many forms of the Mythos as the two Brothers, who fought each other for the Birth-right, etc. The next two were water and air, or the water of life and the breath of life. These four creatures, as the Bundahish has it, of Ahura-Mazda were the four elements of darkness and light, water and air. In Egypt they were typified by the Jackal of darkness, the Hawk of light, the Ape of breath, and the Hippopotamus or Dragon of the waters, which were appointed those keepers of the four corners who are universal in mythology. They indicate four elements or four seasons, or the fourfold heaven by which the circle of the whole was divided, and squared as it were in the circle of Yima. Let us turn once more to the Persian Bundahish where it says in Revelation — such being the formula frequently employed on matters of religion, or on the periods set apart for the observance of religious duties:—"the creatures of the world were created by me complete in 365 days; that is the six periods of the festivals that are accomplished in a year." Here then the Bundahish may seem to part company with the Hebrew account of creation in six days, but this last is thought by some to be a condensed summary of an earlier account which leads a little nearer to nature. In this version of the creation-legend the six creations are completed in one year of 365 days, or rather the year of 365 days had been finally completed in six stages, or seasons, or periods of time-keeping. In accordance with this sixth creation we learn from the Targum of Palestine that Adam, as the Adamic man, was created in the image of the Lord, his maker, with 365 nerves. Here the divine model of humanity was the solar god of time, or of the creations perfected at last in a year of 365 days, which figures are reflected in the 365 nerves. Now we can

see how the Persian sixth day of celebration of each of six creations became the six days of creation in the Hebrew Genesis; and how one year became one week to make it more tangible at a later time. The creations include the elements identified, together with the various systems of keeping time, which culminated at last in a year of $365\frac{1}{4}$ days. These systems may be roughly sketched as (1) the one day of light and dark; (2) one turn round to a year; (3) the half years of the solstices; (4) a lunar month of the four quarters; (5) planetary time; (6) solar time or a year of $365\frac{1}{4}$ days. When it says in this Persian Revelation, "The creatures of the world were created by me in 365 days," it does not mean during that period any more than it meant the six days of the Hebrew creation. It means that the concluding creation of the six different creations culminated in a year of solar time or 365 days, in the image of which Adamic man was created with 365 nerves.

The origin of the Sabbath in Genesis, is curiously paralleled in the Bundahish. "On matters of religion," it says in Revelation thus: "The creatures (or six creations) were created by me complete in 365 days. That is the six Gahanbars, which are completed in a year." And here the matters of religion are explained as being the periods for observance of religious duties. That is the six festivals or Sabbaths were instituted to commemorate the six creations which were created complete or culminated in a year of 365 days. The Persians represented their god as resting during five days after each of the six seasons of creation; and they also celebrated a great six days festival annually, beginning on the first of March and ending on the sixth day, as the greatest holiday, because in this, the sixth season (in place of the sixth day in the Hebrew Genesis), Ahura-Mazda had created the superior things. The Hebrew Elohim rested on the seventh day, whereas the Persian Ahura-Mazda rested for five days at a time after each of the six creations. Further, the six periods of creation pertained also to the earlier Babylonian account in which the seventh day was not a sabbath but the period in which the animals and man were created. The Bundahish says further: "It says in Revelation that before the coming of the destroyer vegetation had no thorns upon it or bark about it; and afterwards when the destroyer came, it was created with bark and things grew thorny." And in the Avesta, an older scripture, this destroyer, the evil opponent, is a serpent, as it is in the book of Genesis.

According to the Persian account man was formed as the sixth creation, or, as the Hebrew version is, on the sixth day; whereas in the Septuagint version man was formed on the eighth day. But both these reckonings seem to be combined in the first chapter of Genesis. Although there are no more than six days of creation mentioned here there are eight distinct acts of creation or utterances of the Word as follows: —

1. The Elohim said — “Let there be light.”
2. The Elohim said — “Let there be a firmament.”
3. The Elohim said — “Let the waters be gathered together and let the dry land appear.”
4. The Elohim said — “Let the earth put forth grass.”
5. The Elohim said — “Let there be lights in the firmament.”
6. The Elohim said — “Let the waters bring forth.”
7. The Elohim said — “Let the earth bring forth.”
8. The Elohim said — “Let us make man in our image.”

The Persian Bundahish has six creations only. The eight are Egypto-Gnostic in keeping with the Ogdoad of primary powers. Irenaeus tells us how the Gnostics maintained that man was formed on the eighth day of creation: “sometimes they say he was made on the sixth, and at others on the eighth day.” B. 1. C. 18, 2.

These two creations of man on the sixth day and on the eighth were those of the Adamic or carnal man and of the spiritual man, who were known to Paul and the Gnostics as the first and second Adam, the earthly or natural man and the heavenly man born into and living in heaven.

Damascius in his *Primitive Principles* says: “the Magi consider that space and time were the source of all; and from being powers of the air the gods were promoted to become time-keepers for man. Seven constellations were assigned to them, and so they could be called auxiliaries of Kronus, when time was established. As the seven turned round in the ark of the sphere they were designated the seven sailors, companions, Rishis, or Elohim. The first “seven stars” are not planetary. They are the leading stars of seven constellations, which turn round with the great bear in describing the circle of a year. These the Assyrians called the Seven Lumazi, or leaders of the flocks of stars, designated sheep. On the Hebrew line of descent or development, these Elohim are identified for us by the Kabalists and Gnostics, who retained the hidden wisdom or gnosis, the clue of which is absolutely essential to any proper understanding of mythology or

theology. The Gnostics and the Jewish Kabalah preserve an account of the Elohim of Genesis by which we are able to identify them with other name forms of the seven primordial powers. They are the children of the ancient mother called Wisdom; and according to Irenaeus (B. 1, 30, 5) they are identical with the seven Pitris or Fathers in India. Moreover, they are extant by name as Phoenician divinities or powers; Sanchoinatho mentions them as the auxiliaries of Kronos or Time. In this phase they are time-keepers in heaven. In the Phoenician mythology the Elohim are the Seven Sons of Sydek, identical with the seven Kabiri, who, in Egypt, are the Seven Sons of Ptah, and the Seven Spirits of Ra in the Book of the Dead; in Persia the Seven Amschaspands; in Assyria the Seven Lumazi. Having one genesis in phenomena they are always seven in number as a companionship or brotherhood who Kab, that is, turn round together, whence the "Kabari." The Egyptian Ali or Ari gives the root meaning; the ari are the companions, guardians and watchers who turn round together. They are also the Ili or gods in Assyria who were seven in number! Eight with the Mother in the beginning or the manifestor in the end. In their primordial phase they were seven elementary powers warring in chaos, lawless and timeless. They were first-born of the Mother in space; and then the seven companions passed into the sphere of time as the auxiliaries of Kronos or sons of the male parent. The class which preceded creation was simply that of timelessness and of the unintellectual and non-sentient nature powers. Creation proper began in the mind of men with the first means of measuring and recording a cycle of time. Thus the primary creation in the Bundahish as in Genesis is understood as a measurement of time in which the morning and evening measured one day.

But the seven Kronidae were found to be telling time somewhat vaguely by the year in accordance with the annual revolution of the starry sphere, and being found inexact and untrustworthy they were dispossessed and superseded, or, as it was fabled, they fell from heaven. The seven were then succeeded by a Polar pair and a Lunar Trinity of time-keepers. For example it had been observed that there was a fixed center which was a pivot to the starry vast all turning round. Here there were two constellations with seven stars in each. We call them the two Bears. But the seven stars of the lesser Bear were once considered to be the seven heads of the Polar Dragon, which we meet with as the beast with seven heads in the Akkadian

hymns and elsewhere. The mythical dragon originated in the Crocodile of Egypt. Plutarch tells us the Egyptians said the Crocodile was the only animal living in water which has his eyesight covered over with a film so thin that he can see without himself being seen by others — “in which he agrees with the first god.” Now, in one particular cult, the Sut-Typhonian, the first god was Sevekh, who wears the Crocodile’s head as well as the Serpent, and who is the Dragon, or whose constellation was that of the Dragon. The name Sevekh signifies the sevenfold; hence, the seven heads of the Dragon; the Dragon who is of the seven and is himself also an eighth. In him the seven powers were unified, as they were in Ea, Iao-Chnubis and various others of the chief gods, who summed up the earlier powers in the Chief One, when unity was at last attained. In Egypt the Great Bear was the constellation of Typhon or *Kepha*, the old genetrix called the Mother of the revolutions; and the Dragon with seven heads was assigned to her son Sevekh-Kronos or Saturn called the Dragon of Life. That is the typical dragon or serpent with seven heads was female at first, and then the type was continued as male in her son Sevekh, the sevenfold serpent, in Num-Ra, in the seven-headed serpent Iao-Chnubis and others. In the book of Enoch, these two constellations are identified as Leviathan and Behemoth = Bekhmut or the Dragon and Hippopotamus = Great Bear, and they are the principal pair that were first created in the Garden of Eden, and the two revolved about the *pole of heaven*, or the Tree, as it was called, which was figured at the center of the starry motion. The Egyptian first mother, Kepha, therefore, whose name signifies mystery, was the original of the Hebrew Chavah (*Eve*); and therefore Adam is the same with Sevekh, the sevenfold one, the solar dragon, in whom the power of light and darkness were combined, and the sevenfold nature are shown in the seven rays worn by the Gnostic Iao-Chnubis, god of the number seven, who is Sevekh by name and a form of the first father as head of the seven.

From the Rabbinical legends some more information may be adduced in relation to Adam’s first wife. Her name was Lilith and Lilith-Perith, is that Egyptian goddess whose constellation was the Great Bear. Thus Adam and Eve are identified with at least the Greater and Lesser Bear and the legendary Tree of Knowledge with the Celestial Northern Pole. The Hebrew Adam can be likewise shown to have been a chief one of the earlier seven who fell from heaven. Not only is he the head of the first group of Patri-

archs turned into historical characters in the Genesis, who are seven in number, preceding the ten, but we also learn that *in the mysteries of Samothrace* the name of Adam was given to the first and chief one of the seven Kabiri who were a form of the earliest seven time-keepers that failed and lapsed from heaven. One name of this lapsed father is Ialdabaoth; and his name Adam is identical with the Egyptian Tum or Atum, who was the father god in his first sovereignty, and whose other name, Adon, is identical with the Hebrew Adonai. It has been said with truth that "mythology properly interpreted reflects the primitive sociology as in a mirror, and we could not comprehend the reflection in the divine dynasties above until we knew something fundamental about the human relationships on the earth beneath." The sevenfold one God is the same in origin whether known by name as Jehovah, Iao-Sabaoth, Sevekh the Sevenfold, Ea the fish with seven fins, Ra with seven souls, Agni with seven arms, the Gnostic Chnubis or Heptaktis with seven rays, El of the seventh planet, or the Dragon with seven heads.

But there is another Jah or Iao who is the lunar divinity, and who was that Duad of the mother and child which becomes a Triad as the child grows into a consort for the same mother. It is more ancient than the divine Fatherhood and preceded the luni-solar trinity of father, mother and son. This was the moon-god who rode upon the heavens by the name Jah! and in this phase the zootypes were superseded by the human likeness, and the God was imaged as one, in the threefold human character, when time was reckoned by the mother moon, the child moon, and the virile new moon. The human family exalted to heaven as the divine father, mother and child followed the recognition of the personal fatherhood in sociology, and the knowledge that the lunar light was derived from the sun. Just as this institution superseded the mother and the brotherhood of the totemic stage on earth so was it in heaven. In each phase the human sociology is reflected in the mirror of mythology. One Jewish sign of this trinity given by Bochart is a circle containing three yod letters, the numerical value of which is 30, or ten days to each of the three phases of the moon. Another of the lunar types is the ass, the three-legged ass of the Bundahish. In the Egyptian hieroglyphics the head of the ass is a sign for No. 30 on the same ground, and on account of such typology the Jews were charged with being worshipers of an ass.

Thus the Elohim were the seven powers, elemental or preplanetary or planetary; Jehovah Elohim was the sevenfold one as supreme amongst the planetary gods, and Jah is the threefold lunar Deity, the trinity in unity, in the likeness of the human family; these were again combined in a totality that is tenfold in the divine fatherhood. Hence the Hebrew letter yod, the sign of ten, is a symbol of the sign of Iao, Iah or Jehovah; thus the name of the Iao can be expressed in Roman numerals by the 1 and 0, which figure the No. 10: And this figure of the tenfold totality so made up is both the heavenly man, called Adam Kadmon by the Kabalists, composed of what they term the ten Sephiroth, and the Supreme Being worshiped by the whole of Christendom as the one God. The Egyptian Aten will show us how and why the Jews could use the name of Adou as an equivalent for that of Jah or the Yod, which has the numerical value of 10. Aten as a title of Highness is determined by the numerical number 10, and is therefore an equivalent for IO or Iao of the tenfold nature, united at last in Aten or Adon as the Lord, who was God of the 10 tribes. Such was the origin in natural phenomena and such was the unity at last attained in a tenfold totality by the Supreme One, the All, the unity not being initial but final: *E pluribus unum*.

And with respect to the meaning of the narrative of the Creation in Genesis I may remark here that Origen, in his answer to Celsus, upbraids that sarcastic infidel with his total want of candor in treating this narrative as if it had been delivered for history, and hiding what he should have known, namely, that all this was to be understood allegorically. Celsus, not giving his readers any intimation which would lead them to think that the narrative had a figurative meaning (*Contra Cels. Lib. 4*); and 'It is not reasonable,' he says, 'to deny to Moses the possession of truth under the view of allegory, which was then the practice of all the eastern nations.'



ON THE ORIGIN
OF THE
MOSAIC DISPENSATION
OR POLITY,

WITH REFLECTIONS ON THE MIRACLES, AND HEROES, ESPECIALLY
THOSE OF THE OLD TESTAMENT.

CONNECTION OF GENESIS WITH EXODUS.

The Book of Genesis is largely, as its name imports, taken up with origins of races of men. In that book is traced back to Adam, the lineage of the Hebrew patriarch Jacob.

In my treatise upon the “Chaldaean and Hebrew and the Chinese and Hindoo Origines” will be found this subject of the Hebrew Origins treated in a most lucid manner.

The appearance of the three angels to Abraham in Gen. XVIII., and Jacob’s vision in Chapter XXVIII. of a ladder, whereon he sees angels ascending and descending between earth and heaven, are both in the nature of visions, not miracles. Nor are Jacob’s wrestling with the angel, recorded in Gen. XXXII., nor Joseph’s interpretation of Pharaoh’s dream in Gen. XLI., classed under the head of miracles.

But when we begin the Book of Exodus, which, as its name imports, records the “going out” of the Israelites, (in this case) from the land of Egypt, we then meet with miracles, although perhaps not strictly so in the old state and church meaning of miracles, namely, a work out of the common course of nature, which is out of man’s power to perform without the assistance of God.

For when, in view of God’s omnipresence, which necessarily includes his omniscience and omnipotence, it is remembered that man

cannot do even the smallest and most insignificant work without God's assistance, it will, of course, be readily apprehended that he cannot do the greatest and most unexplainable work that he may happen to do, without God's assistance; and so, properly defined and limited in meaning, miracles may become easily receivable as among the possibilities, more especially when it is considered that they are always wrought by God through man's instrumentality or otherwise.

We know that God accomplishes his purposes oftentimes by means which in the eyes of the philosophers of the world might appear not only humble but foolish: Still he accomplishes them; nor does his word return to him void, but it effects that which he pleases, and prospers in the thing whereto he sends it.

It is seen, therefore, that God, the omnipotent and omniscient, being always to be understood as the worker of the miracle, though this may be through the humble instrumentality of man, if proof of the record of the miracle be, in any sense, deemed sufficient, then should not the miracle be lightly brought into disputation.

And, now, in beginning the record of the Mosaic Polity, as found in the Book of Exodus, I may say in the first place, that my "Critical Review of the History of Ancient Egypt," will be found to throw a great deal of light on the subject of the Israelites in Egypt and their Exodus from thence; and, secondly, that the first four chapters of the Book of Exodus are necessary to be attended to closely in the start in laying the foundation for a proper understanding of this subject.

These four chapters show, preliminarily, the connection of the Book of Exodus with that of Genesis. Secondly, they give an account of the birth, life and character of Moses, until he receives his commission from God at Sinai for the deliverance of the Israelites out of Egypt. And, thirdly, they accompany him back from Midian to Egypt with his brother Aaron and leave them there busily engaged wrestling with Pharaoh for the accomplishment of their mission.

Nothing less than this full quotation, whether, as in the text or in a strictly just paraphrase, would, in my judgment, be sufficient as a proper basis, for obtaining even a partially adequate comprehension of the nature and character of that polity or dispensation introduced by Moses.

It will be remembered that the Book of Genesis closes with the death of Joseph in Egypt, his brethren, the children of Israel, having

come into that country from the western part of Asia, under the conduct of his father Jacob, about twenty years before, as I conclude, with, I conceive good reason, in my "Chaldaean and Hebrew Origines." See especially, pgs. 49-50 of that treatise.

Exodus, Ch. I., as follows, both as in the text and in just paraphrase.

"Now, these are the names of the children of Israel, which came into Egypt, every man and his household came with Jacob:

Reuben, Simeon, Levi and Judah,

Issachar, Zebulon and Benjamin,

Dan, Naphtali, Gad and Asher,

And all the souls that came out of the loins of Jacob were seventy souls; for Joseph was in Egypt already.

"And Joseph died and all his brethren and all that generation.

And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceeding mighty; and the land was filled with them. Now there arose up a new King over Egypt, who knew not Joseph."

The foregoing language clearly implying that Joseph had been dead many years before this king arose, "who knew him not," this passage simply means that there arose a king or dynasty, which was not in accord with the people here understood as Israelites, a people who during their residence in Egypt had become very numerous, influential and mighty in the many ramifications of their ancient stock; a people from whose stock, implanted in the country by their ancestor, Jacob, had sprung now two contending dynasties, as the sequel here, with my "Critical Review of the History of Ancient Egypt," and my "Chaldaean and Hebrew Origines" may satisfactorily show.

AS TO WHO WERE THE ISRAELITES OF THE EXODUS.

And, now, to start our subject here in the proper historical way I may remark that my research discovers the dynasty whereof Menes is reckoned as first King to have been preceded, for about 217 years or during eight or nine reigns, by a dynasty called the Auritae, that is, Abrahamites, and the time of Menes to have been about 2130 years before Christ.

And, secondly, all my Egyptian research, when compared with the Hebrew records, tends to the conclusion that the man the Egyptians recorded as Menes was the same with him whom the

Hebrews have recorded as Jacob or Israel, a conclusion which is rather strengthened by the fact that the name Menes is given in another form from the hieroglyphs as Ames, which is equal to our English name James, the German and Latin equivalent whereof is Jacob, which last form my research shows to be equivalent in meaning to Israel, to the Galic Seachlan, short form seach, and to the English Alek or Alexander.

And, thirdly, I may say further that my research discovers that the movement corresponding to what is understood as the Exodus of the Israelites from Egypt, most probably took place in the neighborhood of the year 1500 B. C., or sometime in the reign of that Pharaoh, called by the Greeks Sesostris, and by the Egyptians Rameses the Great, in about six hundred* years after the ascent of Menes to the throne of Egypt, my tabulation having Rameses the Great to be twentieth in generation or in succession, from Menes, both inclusive.

Fourthly, and lastly, my tabulation† shows distinctly that the first dynasty of the Ramessides, or that whereof Rameses the Great was fourth ruler in succession, was the third actual dynasty, in male line from Menes, the first dynasty, containing eight successive rulers, being called Thinite, or Theban, the second eight, and called Memphite, and the third six being the first dynasty of the Ramessides. These were all in male descent from Menes and in succession to each other upon the Egyptian throne.

And now for the appellations by which those dynasties were called. The first dynasty was called Thinite from This, the place of residence of Menes, its founder, and some of his successors, a city which was afterwards called Abydos. This dynasty was also called Theban, from Thebes having, during the reign of this dynasty, attained to great magnificence and become not only the capital of the nation, but the principal residence of the kings.

The second dynasty was called Memphites, as is reasonably supposed‡ because the founder, Tuthmosis III, of my list, had his residence in the city, Memphis, before he came to throne.

In the list of Eratosthenes this man is called Momcheiri the Memphite. From pgs. 74-75 of my Critical Review of the History of Ancient Egypt, I extract the following: "Momcheiri the Memphite, the sixth king of Eratosthenes' list is Tuthmosis,

* Or more exactly, according to my reckoning $263 + 214 + 33\frac{1}{2} \times 3 + 19 = 596$.

† See pgs. 70-71 of my Critical Review of the Hist. of Ancient Egypt.

‡ See p. 70 C. R. of H. of A. Eg.

number nine of my list, from whose son, Amenophis III., descended both the second and third dynasties, so-called, the last named dynasty being the actual kings. The fact that Momcheiri, the Memphite attained, to the throne without having fought for it, as according to Eratosthenes, shows he was one who was understood by the nation as having a right to the position. The expression 'unfought' is not without its meaning and such is its signification in this place."

As seen above the second and third dynasties were contemporaneous, the third being the real kings and the actual second. The second dynasty, so-called, was retained in the lists, because through that line was reckoned back to Menes the ancestors of the great Rameses, who was of the real and actual third dynasty.

Momcheiri the Memphite is also by Eratosthenes called Tesander "of the disproportioned limbs." Now, this Tesander is evidently for Teth-Sander or Teth-ander, the first part of the compound being the Egyptian Teth or Thoth and the last the Greek, ander, properly Cander or Sander, genitive of Aner a man.

Tesander, therefore, is clearly for the Egyptian Thothmes, or Tethmosis, and means chief or son of the Moon, that is the Moon god. The ancient historic characters are entered in the records, which have come down to us, by many different appellations; but generally a sober and sufficiently long-continued investigation and comparison of the lists will insure a right conclusion provided no prejudice, as to what the result should be, or design to make such result square with any preconceived theory, occupy the mind.

In illustration and proof of the 2nd and 3rd, so-called Egyptian dynasties, being both in descent from Menes and contemporary lines, I deem it necessary to make from my "Critical Review of the Hist. of Anet. Egypt," pgs. 68-9, the following quotation:—

"In explanation of the proper chronological order of the kings in the list of Africanus, as from Manetho, I may remark that Bunsen, after considerable painstaking research bestowed upon the subject, found that Africanus' 2d dynasty was contemporary with the 3d, both attaining to a unity of empire in the 4th; and 'the fifth dynasty of Elephantine kings with the line of imperial kings from a given starting point, namely, the close of the 4th dynasty. This is all right only we will find the succession of nine Elephantine kings were the imperial kings after the close of the 4th dynasty, properly understood. He finds that, after the 1st dynasty had lasted 190 years under five consecutive kings, the reigning family

became divided into two branches, and that Egypt was probably divided into two, the Upper and Lower country. The Imperial or Memphite, called the 3d dynasty, then reigned 224 years, the Thinite, called the second, the same number, the former comprising nine, the latter seven rulers. At the end of 414 years, therefore, from Menes inclusive, the 4th dynasty reunited the whole government under one scepter.' Bunsen was correct in regard to the contemporaneity of the 2d and 3d dynasties, so-called, of Africanus; but incorrect in his supposition of the kingdom being divided into Upper and Lower Egypt; for the 3d dynasty here were the *de facto* kings of Egypt for nine reigns; the line of the 2d dynasty was preserved in the records, as I suppose, only for genealogical purposes, the genealogy of Sesostri-Rameses, who came afterwards, being traced back through that to Menes. However, without me necessarily now going further with Bunsen than in agreeing as to the 4th dynasty (as properly understood) carrying on the government of Egypt in succession to the 3d, I may remark that it is said the Tablet of Karnak traces genealogy back to Menes through the 6th and 3d dynasties (this last according to Africanus) and the Tablet of Abydos reaches the same goal through the 4th and 2d dynasties. But there is a mistake here, for both those Tablets were erected by the Rameses, whose genealogy must go back in the same line. The 4th dynasty, it is true, is connected with the 6th, so that the mention of the 4th for the 6th is not altogether a mistake; but it is most correct to mention the 6th as connected with the 2d, as you will afterwards see, for it is found that the Tablet of Karnak contains immediately after the kings of the 3d dynasty, the shield of Pepi, who is variously called Apapus and Phiops (the latter being the fourth name in Africanus' 6th dynasty) and also Sesostri, Ægyptus, and Rameses the great."

The whole discovery anyhow goes to show us that there was a branching out of the imperial family from the fifth name in Eratosthenes' list, which would most probably be the eighth in succession as well as in generation; some names being reasonably supposed to have dropped out of Eratosthenes' list, or to have been omitted by him; for the Pemphos, which is the fifth name in Eratosthenes' list, is P-Amenophis (the Amenophis) the second of the name in my list; and besides the average length of reign given to the first five names in Eratosthenes' list is 38 years and to the first six about 45 years, either of which length of reign for so many in succession is inconsistent with all historical experience, and shows

clearly that three more names, which are present in Africanus' first dynasty, and put down there as standing for three successive generations in descent from Menes, are wanting by some cause from the list of Eratosthenes, wherein they ought to appear. To the eight names in his first dynasty Africanus from Manetho gives an aggregate of 263 years, which allows for an average length of generation (he having the son to succeed his father in each case) and of reign about 33 years. This may appear also too long an average for so many in succession; but it is much more reasonable than in the case of Eratosthenes.

Now, the foregoing will surely be understood as giving a sufficiently good foundation for the historical argument as to the Exodus and as to who those people may have been, who went out of Egypt in that Exodus. And in this fundamental argument it will not fail to be easily apprehended what my understanding is as to who those people were, who were called the Israelites of the Exodus. For it will I think as plainly appear to any other person who completely investigates and studies the data on this subject as it does to me that the people who have been called the Israelites of the Exodus were in descent from Tuthmosis III., the first king of the third Egyptian dynasty, so-called, whose descendants were, at the period of the Exodus, so-called, in a subject state to the first dynasty of the Ramessides.

The fourth ruler of this first Ramessides dynasty began his reign perhaps at nearly the 100drth year of the duration of that dynasty, and is put down for a long period of reign in all the authors; but in Eratosthenes this is broadly stated at 100 years, while he gives his son and successor but one year.

Eratosthenes was an Egyptian Greek, whose mean date was about 280 B. C. He flourished in the reign of Ptolemy Philadelphus, one of the early kings of the Macedonian dynasty; and although proved to have been in general quite historically exact in his deductions and statements, still I think him to have been too hasty and off-handed in regard to some of the data he found before him to which in some of its connections, where it became puzzling to him to understand, he did not give sufficient patient labor.

It will be kept in mind, then, that the third dynasty, whose first king was Tuthmosis III. was, at the time of Rameses the great in a subject state to the then reigning or first Ramesside dynasty. This was for the space of three whole reigns, Rameses the great being the fourth ruler in succession of that dynasty.

In this subject condition there doubtless were circumstances which gave rise to and justified the account of the bondage of the Israelites we have in the Bible; and we know that these people now in subjection for three or four successive generations to the ruling power; largely ignorant, too, and in a condition of the most abject poverty as well as slavery, would be most likely to have in general lost all knowledge of their origin as in descent from the kings of Egypt, during sixteen generations in times gone by. They would, however, have preserved in their books and in tradition the general idea of their descent from Jacob or Israel, an ancestor of theirs, who had come into the land of the Nile, a, to them, indefinite number of generations before; but who in the language of the country was usually called Menes.

Through fear of jealousy and consequent persecution from the ruling power they would not, in the age of the Exodus or for a generation or two before, have given out that they were in descent from that Menes or James, who was the ancestor of the then reigning dynasty. But their priests or scribes, for the sake of present comfort to their people, would take care to hide from them all knowledge of their descent from the kings of their country and would clothe the account of their early origin with the humble garb of a servant to Pharaoh rather than dare convey the idea that he could possibly have been Pharaoh and clad in the purple buskins himself.

Egypt being in that age, as in all the historic ages, very densely populated in proportion to its arable acreage, these subject people of whom, they being in descent from the dynasty immediately preceding there may have been some jealousy on the part of the now ruling power, would be the most likely to be required to do the public works under the royal stewards or overseers and to serve in the armies of the king both in the home garrisons and upon foreign expeditions.

Rameses the great, the fourth king of this first Ramesside dynasty, was the greatest conqueror which Egypt ever sent at the head of her armies beyond her own borders. He conquered Asia, a part of Europe and Ethiopia, and round him clusters not only this idea of that emigration called the Israelitish Exodus from Egypt, but most other ideas which are of a sublimely grand and heroic nature in the history of that ancient country.

We have, however, now given enough of cause to conclude that this people called the Israelites of the Exodus were, in the period of

the Exodus and for some generations before that event took place, in a state of bondage or comparative slavery to the rulers of Egypt. This then gives rise to the idea in the beginning of the book of Exodus of the Israelites coming up out of a state of bondage in Egypt, and afterwards in their writings designating that country as a "land of bondage."

The seventh verse of the first chapter of Exodus, which I have already quoted, seems clearly to imply that the Israelites were of the regular ruling stock of Egypt. Otherwise how could it be fairly said, as the finishing sentence of that verse, "and the land was filled with them." For if the land were filled with them where were there place therein for Egyptians?

Verse 7, the next succeeding this we have just mentioned is: "Now there arose a new king over Egypt, who knew not Joseph." In the scriptural and prophetic language a king is often put for a dynasty or a kingdom. Thus Nebuchadnezzar, in the prophecy of Daniel, is put for the Chadaean kingdom; the Roman empire is spoken of symbolically as a king, etc. And in this connection we may understand this new king, who knew not Joseph, as the third successive dynasty which not only did not recognize the right of the government of the disinherited and supplanted second, but through jealousy and fear of uprising on their part, they being exceedingly numerous, persecuted and oppressed their descendants in many different ways.

"And" this king who knew not Joseph, "said unto his people, Behold, the people of the children of Israel are more and mightier than we.

Come on, let us deal wisely with them; lest they multiply and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us and so get them up out of the land." This language would be most likely to be used of a supplanted dynasty, with whose descendants the country was still well filled, and of whom, although they did not now possess the executive offices of the kingdom, the actual rulers had still some fears and suspicions, lest they might rise in arms against them themselves or assist a foreign and invading force to the conquest of the country.

Verse 11 is: "Therefore did they set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses."

They were doubtless engaged on public works in different dis-

tricts of Egypt; but the city Rameses is supposed by the biblical geographers to have been identical with On or Heliopolis, which was also called Aven and Bethshemesh; and Pithom, that is, P-Etham, the Seth-am, the Sodom or city of the Sethites, was about forty miles to the northeast of Heliopolis and only a very short distance from Tel el Kebir, where the battle was fought a few years ago by the English against the Egyptians.

All the rulers of this first Rameside dynasty seem to have been understood by historians as of the name Rameses. Syncellus has in the list he gives us in his *Laterculus*, in the 17th place, reckoning from Menes inclusive, the name Rameses, which is the first time that name occurs in his list; in the 18th place he has Ram-essomenes; in the 19th Ousimares, and in the 20th Ramesseesseos, that is, Rameses—Sethos or Rameses, the great, which is the place that hero fills in my list also.

The city Rameses, therefore, which doubtless took many years to build, may have been named after any of these Rameses, who in this dynasty preceded Rameses the great.

There is no doubt in my mind that the word Ram in the name Ram-Seth or Rameses is originally the same with the Gaelic *Mor* originally *mar*, meaning great, and that the Gaelic proper name *Murchadh* or *Muredhach*, which means literally high king, is the same originally as the Egyptian name Ram-Seth, which has the same meaning exactly. And in regard to the name *Schaigh*, in my list, of the first king of the 3rd successive dynasty, I may say this is the same as Seth, wherewith Ram is understood, and Ram-schaigh, Ram-Scheth and Rameses are equivalents, being but variations of the same historic name.

Verses 12–15 as follows: “But the more they afflicted them the more they multiplied and grew. And they were grieved because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigour.

And they made their lives bitter with hard bondage in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour.” All this language is justified by the condition of the disinherited 3rd dynasty in relation to the actual ruling dynasty, as seen in passing. But, according to the following, in verses 15–22 inclusive, some of the Pharaohs of this now ruling dynasty must have out-Heroded Herod in point of cruelty to infants. The introduction,

too, of the midwives into the discourse seems to suggest great craftiness and ingenuity on the part of some of those Pharaohs in their proceedings to exterminate that race they so much detested. The record is as follows: "And the king of Egypt spake to the Hebrew midwives; of which the name of the one was Shiprah, and the name of the other Puah. And he said: When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter then she shall live.

But the midwives feared God and did not as the King of Egypt commanded them, but saved the men children alive. And the King of Egypt called for the midwives and said unto them, Why have ye done this thing, and have saved the men children alive?

And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively and are delivered ere the midwives come in unto them.

Therefore God dealt well with the midwives; and the people multiplied and waxed very mighty.

And it came to pass because the midwives feared God that he made them houses.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

It seems difficult for one to bring one's self to believe that this language is to be understood literally; for who would suppose that a man could become so contemptibly mean and exquisitely cruel, as to devise such ineffably wicked means, as did this Pharaoh for the destruction of infants? Believing all the Biblical records, upon every subject therein, as of strictly literal interpretation some have been disposed to put in one class such men as this Pharaoh, Herod the great, Judas Iscariot and Pontius Pilate; but they should have added all cruel tyrants and especially all the originators, manipulators, abettors and supporters of that ineffably cruel institution called "the holy office of the inquisition."

"But the midwives feared God, therefore God dealt well with them and made them houses." God fails not to reward those who fear and obey him.

BIRTH AND LIFE OF MOSES TILL HE RECEIVES HIS COMMISSION AT SINAI.

CHAPTER II. of Exodus records the birth of Moses and his history until he receives his commission at Mount Sinai to deliver the Israel-

ites out of bondage. Of this chapter the following is a just paraphrase: There was among those Egyptian Israelites at this time a Levite in good standing among his people, who took a wife of the same tribe. She in due time brought him forth a son, whom observing to be a lovely and promising child, and fearing lest he might fall into the hands of Pharaoh's minions, she hid three months. And when, for various reasons, she could not keep the child longer in hiding, she made for him an ark or canoe of bull-rushes; and to make it perfectly water tight she daubed it with pitch and slime; into this she put the child and let him float therein among the flags at the river's brink.

At a distance his sister Miriam kept watch in the shade in order to learn what might befall the child.

In due time Pharaoh's daughter came down to bathe at the river, and she with her maidens, walking along the bank, sees the ark among the flags, and she sends her maid to fetch it.

Having opened it she perceived the babe weeping, which aroused her sympathies for him, and surveying his countenance with her well trained eye, and at the same time reflecting upon Pharaoh's cruel edict for the destruction of the male children of the detested race she said: "This is one of the Hebrew's children."

Upon this his sister came up and taking a real as well as seeming interest in the discovery, she asked the princess whether she should not go and get a Hebrew woman, whom she knew to be an excellent nurse, to care for and bring up the child for her?

The princess told her to do so and she went and called her mother. She having arrived the princess delivered over the child to her to be nursed and brought up, promising to give her for this service a good recompense. The woman took the child and nursed him and when he was grown up to boyhood she brought him to Pharaoh's daughter who adopted him as her son. And she called his name Moses, because, said she, I drew him out of the water. And when Moses had grown up to man's estate, and had attained such an excellent education as the city of Thebes then afforded to those who were able to acquire it, he went out one day walking among his brethren, the Israelites, and was much affected by the treatment he saw them receive at the hands of their taskmasters; and as he was taking a general survey with his eyes he espies an Egyptian smiting an Hebrew.

And when he cast his eye round and saw that there was no man in sight he killed this Egyptian smiter, and hid his body in the sand.

The next day after he went out to walk in the same manner and saw two men, that were Hebrews, striving with each other ;



MOSES AND HIS SISTER MIRIAM.

and he said to the one whom he understood to be the offender, why do you smite your fellow Israelites ! And the man addressed an-

swered, who made thee a prince and a judge over us? Dost thou intend to kill me as thou didst the Egyptian yesterday? This caused Moses at once to suspect that his act of killing the Egyptian was known. And besides when it came to the ears of Pharaoh he sought to apprehend and kill Moses! But Moses lost no time in making his way out of Egypt, and in escaping into the land of Midian, in the peninsula of Sinai, wherein having arrived he sat down by a well. While sitting there it happened that the seven daughters of the priest-prince of Midian, whose name was Shethro, came to the well to water their father's flocks. They had barely succeeded in drawing enough to fill all the troughs when the shepherds who also were pasturing their cattle in that district came and without much ceremony drove them away. Moses seeing this stood up manfully and took their part and assisted them in watering their flocks.

This work having been done much more quickly by means of Moses' assistance, the seven damsels went home, and their father, whose name is also called Reuel, inquired of them how it was they had got through with their work so quickly to-day? They answered that an Egyptian, whom they had found sitting by the well, had nobly taken their part against the intrusions of the shepherds and had assisted them in watering the flock. He instantly inquired where the man was and why it was that they had left him behind at the well? at the same time peremptorily ordering them to call him and entertain him with food and drink.

This they did and Moses having remained with them a short time and assisted them in herding their cattle, was finally content to remain with them for a longer time. Reuel by experience being well pleased with the gentle behavior and general conduct of the man, but most of all with his habit of thoughtful industry, rewarded his painstaking and faithful labor by bestowing upon him in marriage Zipporah his daughter."

If the account Josephus gives of Moses be correct this must have been his second wife; for he relates how that Pharaoh, King of Egypt, when Moses had grown to manhood, appointed him commander of the Egyptian armies, at whose head he made an expedition into Ethiopia and succeeded in conquering the capital of ancient Saba, afterwards called Meroë, the principal State in Ethiopia, and by skillful use of his talents, in obtaining in marriage the daughter of the king of that ancient country. This account will appear the more probable by reference to Nu. XII, 1; but it goes on here to

relate, v. 22, ch. II, Ex., that "Zipporah bore to Moses a son whom he named Gershom, which means a stranger; for he said, I have been a stranger in a strange land."

So things went on in the ordinary way in the household of Shethro until Moses was informed of the death of that king of Egypt from whose vengeance or malice he had fled; he was also informed, at the same time, of the grievous oppression under which the Israelites groaned in Egypt, and he was conscious within himself from the impression made upon his inmost spirit that their cry had been heard and listened to by God: "For God heard their groaning and God remembered his covenant with Abraham, with Isaac and with Jacob. (See Gen. XV. & XLVI. 4). And God looked upon the children of Israel and God had respect unto them."

MOSES IN MIDIAN.

CHAPTER III of Exodus introduces to us Moses engaged in following a shepherd's occupation, feeding the flock of his father-in-law, the priest-prince of Midian. The scene of his labors was in the peninsula of Sinai, a tongue of land jutting down into the Red Sea, and bounded on the southwest by the gulf of Suez and on the northeast by the gulf of Akaba. It is a country the late Dean Stanley took great pains in exploring, when gathering material for his book "Sinai and Palestine."

The particular district we are now considering as the scene of the shepherd-life of Moses, was inhabited by the Midianites, a people descended from Midian, the fourth son of Abraham by Keturah (Gen. XXV., 2, XXXVII, 28-36). It is a mountainous district on the southeast of that peninsula, bordering on the gulf of Akaba. In the same district is situated the cluster of mountains, including the holy mounts Horeb and Sinai; in fact Horeb appears to be the name of the general cluster of hills whereof Sinai is a particular elevation. On the north of this Midianitish mountainous district, stretching along on a plateau situated between the Jebel el-Tih mountains on the north, and the cluster of Horeb on the south is the country of the Amalekites, an ancient people mentioned in Gen. XIV, 7, and possibly descended from Amalek, grandson of Esau, mentioned in Gen. XXXVI, 12, 16. 1 Chron. 1, 36.

Here we find Moses in charge of the flock of Shethro, his father-in-law, "and he leads his flock to the backside of the desert and

comes to the mountain of God, even to Horeb." The scene of his shepherd-life must have appeared to him much different from that of his boyhood and youthful manhood among the schools and active business life of Thebes.

In that ancient capital city and in other magnificent places upon the Nile's banks, he had acquired such a varied education as was then characteristic of the acquisition of the best of the Egyptian youth. Pharaoh's daughter had expended her money not only freely but lavishly in bringing up Moses and instructing him "in all the wisdom of the Egyptians." But this wisdom when acquired, produced on Moses the opposite effect of that which his adopted mother had desired and anticipated it would. It but opened his eyes to the wickedness of Egyptian idolatry, and to the sins of private life in that country; and determined him to refuse to be called the son of Pharaoh's daughter; and, especially reflecting upon the way in which his people were oppressed by those in power, did he finally choose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach for Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. XI., 23-27.

But Moses for the accomplishment of the purposes for which God designed him needed more knowledge, and of a different kind from what he could readily attain to in Egypt, more varied education, more culture. He needed to be instructed in priestly lore and culture, and so he did such exploits as necessitated his going out of the country to the eastward of the Gulf of Suez, where circumstances conspired to take him into the house and family of Shethro, priest of Midian. This was to him the source of the best culture of that day; the best influences of society then existent were brought to bear upon his character, yet not completely moulded or fully formed; and during the long and delightful days, which characterize that almost tropical country, with its wild mountainous scenery, situated between two gulfs, he had abundant leisure to reflect upon his past experience and upon the future requirements of his life, and to pore over the books or parchments wisely selected and gathered into the Bibliotheka of the sagacious and sacerdotal Shethro.

As Moses was thus engaged in his shepherd's work, betimes reading, reflecting and meditating "the angel of the Lord appeared to him in a flame of fire in a bush; and he looked and behold the

bush burned with fire and the bush was not consumed.” In his surprise Moses said to himself, “I will now turn aside and see this great sight why the bush is not burned. And, when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he answered, Here am I.” Mark you here, when the Lord sees that he notices his monitions and turns out of his way to see what is meant God addresses himself to him personally calling him by name and saying: “Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” How often people see wonders in the earth and in the heavens and in the experience of daily life and yet never turn aside to know what they may indicate or be designed to teach them. Some people are so stiff-necked and stubborn, so set in their own way, as is said, that they persist in their own worldly-wise course always making for the goal of the accomplishment of their designs and never delay or turn aside, peradventure to learn what the Lord may design to teach them. They, doubtless, are sometimes afraid that the Lord’s will if made known to them, would, in its accomplishment, interfere with their own worldly prospects; and so they do not turn aside to know what it may be his pleasure to teach them or to give them to do. They rush on unheedingly, so much are they occupied in their worldly pursuits, and take no notice of the phenomena, which may be designed to teach them betimes some important lessons, nor yet perhaps to the promptings of reason and conscience. But when the Lord sees that they take notice to his intimations he takes notice to them and conveys to them, in some way the information he designs to convey. When they, in obedience to his intimations, turn aside to him he condescends to notice them and, in some way, to teach them the lesson he would communicate. To know the will of God should be deemed not only important, but necessary, and to do it when known, the most important business. It is well for one to be intelligently understanding of what one’s duty is and then to have no hesitation in doing it. The ways are various, almost infinitely so, in which God may be served and in which he designs that he shall be served. The duties performed to him by the vast numbers of people who live in private stations are by him, accepted. All cannot attain to or hold the position of a Moses, nor all that of an Aaron. The number sent to deliver the vast numbers of the Israelites out of Egypt was only two, Moses and Aaron. The number commissioned by the Savior to convert the Jews was twelve and

afterwards these twelve with the seventy to convert the Roman Empire. It is well that one have a fair understanding of what one's mission really is before he sets himself to work earnestly to carry it out. Still it does not do to hesitate too long, for if the course that is presented or that presents itself to one be a not unreasonable, and, on the whole, a good one, then is it most likely to be the course one should take. One should not hesitate as to the pursuit of a good and reasonable course, if he considers it in the line of his duty, but should abstain from that which evidently tends to evil.

MOSES AT THE BURNING BUSH.

When in the presence of God we are on holy ground. Moses, being in speaking distance of the bush, was commanded not to approach nearer, "Draw not nigh hither, but put off thy shoes from off thy feet."

Moreover the Lord now communicates to him more fully as follows: "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites and the Perizzites, and the Hivites, and the Jebusites.

Now, therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt."

In the foregoing God makes known to Moses, who he is with whom he is now speaking, at which announcement Moses is so affected with awe that he covers his face, "for he was afraid to look upon God." Then the Lord informs him that he is fully conversant with the affliction which his people are subjected to in Egypt; that their cries and prayers had come up before him, and that he is now come down to deliver them from their thralldom and to bring them up into a land of so great fruitfulness that it might be said to

flow with milk and honey. He then invited Moses to accept a commission to lead out his suffering people from Egypt.

Moses then asked of God saying, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said certainly I will be with thee; and this shall be a token unto thee, that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Moses then said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they inquire of me, what is his name? what shall I say unto them? And in regard to this, God replied to Moses saying: I AM THAT I AM; and he said further, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And moreover God said unto Moses as follows: "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath sent me unto you; this is my name forever and this is my memorial unto all generations.

Go and collect together the elders of Israel and address them thus: The Lord God of your fathers, the God of Abraham, of Isaac and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

And I have said I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hitites, and the Amorites, and the Perizzites, and the Hivites and the Jebusites, unto a land flowing with milk and honey: God hereupon promises Moses that the elders would hearken to what he would say and that he and they should go together to Pharaoh and let him know that they had had an interview with the Lord God of the Hebrews and that they should then request of him to let them depart three days' journey into the wilderness to sacrifice to the Lord their God.

He then foreadmonishes him that the king of Egypt would not let them go of his own free will and without compulsion: But that he himself would stretch out his hand and smite Egypt with all his wonders, in the midst thereof, and that after this Pharaoh would let them go: And then, after that he has exercised his great wonders in the land of Egypt in behalf of the Israelites and the time approaches for their departure therefrom, God promises to give them favor in the sight of the Egyptians, so that when they were ready to go they should not go empty: But that "every woman

should borrow of her neighbor and of her who sojourneth in her house jewels of silver and jewels of gold and raiment; which spoil of the Egyptians they should put upon their sons and upon their daughters."

MOSES' INABILITY AS OF HIMSELF.

We have seen in the foregoing how conscious Moses was of his inability to do anything as of himself in the work whereto God was sending him; but when he became satisfied as to what his duty was he undertook it and became a fearless and effectual worker in it. He was, we learn, a person of a very gentle nature and in the whole progress of his mission he appears to have been conscious of the present assistance of God, who ultimately effected, even through his humble instrumentality, what he himself had, through consciousness of his own weakness, so much hesitancy in undertaking. Working in the cause of God and pursuing a reasonable course of unwavering faith in him, not taking up with or yielding to the world at the expense of the principle of truth and righteousness, one is sure to come out right at the end. Trusting to the word of the Lord Moses was well equipped, for he knew in the first place, as well how his mission was going to result, as he knew that there would be trouble and difficulty experienced in the progress of its accomplishment. The way was long and beset with difficulties and obstacles; but God had promised that all these should be overcome and that the way would end in safety, glory, blessing.

THE IVTH CHAPTER of Exodus begins with Moses still hesitating. He answers God to all the assurances he had given him as contained in the preceding chapter: "But, behold, they will not believe me nor hearken to my voice; for they will say, The Lord hath not appeared unto thee."

The Lord then proceeds to convince him and to overcome his hesitancy by miracles. He thereupon asks him what that was which he held in his hand. He replied, A rod. And the Lord said, cast it on the ground: And he did so, and it became a serpent; and Moses seeing it fled from its presence.

The Lord said to him again, Put forth your hand and take it by the tail. And he did so, and it became a rod in his hand.

This is, said the Lord, that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath appeared unto thee.

Moreover, the Lord said to him, Put now your hand into your bosom: And he did so, and when he took it out it was leprous, as white as snow. And the Lord said, Put your hand into your bosom again. And he did so and when he drew it out it was restored like as his other flesh. If, therefore, said the Lord, they believe not the first sign they will the second. But, if it should happen that they would not believe either of those signs nor listen to your word that then you shall take of the water of the river Nile and pour it upon the dry land; and this water that thou hast taken out of the river shall become blood upon the dry land.. Whether or not Moses here supposed those three miracles to be fully sufficient to prove the reality of his mission to his people, his thought seems, on the whole, to have turned into a different channel and he addresses the Lord thus: "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of speech and of a slow tongue." And the Lord asked him, in reply, who had made man's mouth? or who it is that makes the dumb or deaf, or seeing or the blind? Did he not know that it is the Lord? He then commands him to go and that he would make him sufficiently eloquent to say all he will require to say. Here, again, his consciousness of his own inability appears to have overcome him, and he said, O my Lord, send I pray thee him, whom thou shouldst send. At this long persistence in opposition to his requirements the Lord becomes angry with Moses; and asks him if Aaron, the Levite, be not his brother, whom he knew to be able to speak well. He also informs Moses that Aaron is coming forth to meet him and that when he sees him he will secretly rejoice. He also enjoins upon him to instruct Aaron as to what he required him to say, for that he should be his spokesman to the people: "And he shall be, even he shall be to thee instead of a mouth and thou shalt be to him instead of God." He also enjoined upon Moses to take the rod in his hand whereby he should do signs.

MOSES ACCEPTS HIS COMMISSION AND RETURNS TO EGYPT.

Here is the turning point in Moses' history; here he accepts his commission. He returns to Shethro, his father-in-law, and says to him, Let me go, I beg of you, and return to my brethren that are in Egypt, as I wish to see whether they be yet living. And Shethro gave him permission, saying, Go in peace.

God, also, doubtless somewhat expedited his return by informing him of the recent death of those who had sought his life.

Moses, thereupon, with all reasonable expedition took his wife and his sons and set them upon an ass and returned to the land of Egypt; not, by any means, neglecting to take the rod of God in his hand.

The Lord also enjoined upon him, that when he had returned into Egypt he should do in the presence of Pharaoh all those wonders, which he had committed to him to do, but, he added at the same time, "I will harden his heart, that he shall not let the people go."

And he said, Thou shall say to Pharaoh, Thus saith the Lord, Israel is my son, even my first born: Let, therefore, my son go that he may serve me; and if you refuse to let him go (you mark), I will slay your son, even your first born.

As the little cavalcade of Moses' family proceeded on their way and were stopping over night at an inn "the Lord met him and sought to kill him. And Zipporah took a sharp stone and circumcised her son," at the same time reproaching his father for being a bloody husband to her. When the Lord had let him go, she said, A bloody husband thou art to me because of the circumcision.

Meantime the Lord had instructed Aaron to go into the wilderness to meet Moses. And he did so and meeting him upon the mount of God (by which we are to understand that the cavalcade was now on one of the highways passing about Mount Horeb) he saluted him warmly and kissed him.

Moses hereupon told Aaron all the words of the Lord in giving to him his commission and all of the signs which the Lord had commanded him to exhibit.

The two brothers, holding pleasant converse together concerning their common mission, go into Egypt, and bringing all the elders of Israel together in convention, Aaron rehearsed before them all the words which the Lord had spoken to Moses and did the signs in their presence. The people were convinced, and especially when they reflected upon the glad tidings now announced that the Lord, having looked upon the sufferings of his people, had now visited them to effect their redemption, they bowed their heads and worshipped.

True to the word of the Lord to Moses the king of Egypt did not allow the Israelites to depart without having first necessitated much trouble and suffering to be caused to himself and his people. For in the progress of the vascillating course which Pharaoh pur-

sued in relation to the requirements of Moses there had been abundantly verified the Lord's word to Moses, Ex. III., 19-20: "And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand and smite Egypt with all my wonders, which I will do in the midst thereof, and after that he will let you go."

THE MIRACLES OF MOSES.

1. The first miracle recorded as having been performed by Moses and Aaron before Pharaoh was that of turning the rod into a serpent. The Egyptian magicians did as much with their rods; but Moses' serpent swallowed up their serpents. Ex. VII., 10-13; "And Moses and Aaron went in unto Pharaoh and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod and they became serpents: but Aaron's rod swallowed up their rods."

In regard to this miracle, which is better understood as a sign wrought for a certain purpose, the record does not give to understand that it was wrought by Moses or Aaron, but rather by God through their instrumentality and for a certain purpose, namely, to impress upon Pharaoh that it was God's will that he should allow the Israelites to depart. It is true there is no other record to support this of Moses in the matter; but, on the other hand, there is none to contradict it; and so, considering that it is represented as having been wrought by God for a good purpose, the record of it should not lightly be drawn into disputation.

2. The next miracle wrought in this cause is that of turning the waters of the Nile into blood. Its record is found in Ex. VII., 19-25. The Lord commands Moses and Aaron to stretch out their rod over the waters of Egypt, which having done in the sight of Pharaoh and his servants all the waters were turned into blood. "And the fish that was in the river died and the river stank, and the Egyptians could not drink of the waters of the river, and there was blood throughout all the land of Egypt." The magicians succeeded in doing likewise by their enchantments. "And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river." Still Pharaoh's

heart was hardened, neither did he hearken to them as the Lord had foretold to Moses.

To this miracle the same remarks apply as in the preceding case. However the Egyptian magicians may be supposed to have wrought their miracle the record here represents the Lord as doing the miracle, in behalf of the Israelites, by the instrumentality of Moses and Aaron.

3. The next miracle recorded as having been performed in this connection is that of the production of the frogs. Its record is in Ex. VIII., 5-16: The Lord commands Moses to tell Aaron to stretch forth his rod over the waters and cause frogs to come up upon the land of Egypt; And Aaron having done so the frogs came up in such great abundance as to cover the land. The magicians, by their enchantments, succeeded likewise in bringing up frogs. Pharaoh's heart being now much affected by the miseries he had caused to his people he called for Moses and Aaron and asked them to entreat the Lord in behalf of him and his people, that the plague of the frogs might be removed from them. He promised, too, that he should let the Israelites go that they might sacrifice to the Lord in the wilderness. And Moses addressed him thus in return: "Glory over me; when shall I entreat for thee and for thy servants and for thy people to cut off the frogs from thee and thy houses, that they may remain in the river only?" Pharaoh answered, "To-morrow," to which Moses replied, "Let it be according to thy word; that thou mayst know that there is none like unto the Lord our God." And he promised that the frogs should depart from the land and remain in the waters only.

And Moses and Aaron having gone out from Pharaoh, Moses besought the Lord, who answered his prayer in the death of the frogs, whereby the land stank. Pharaoh, now seeing that he was freed from the frogs, again hardened his heart, as the Lord had foresaid concerning him.

4. The next miracle or plague recorded is that of the plague of lice. Its record is in Ex. VIII., 16-20, in direct connection with the account of the plague of frogs just closed.

The Lord commands Moses to tell Aaron to stretch out his rod over the dust that it might become lice over all the land of Egypt. This Aaron did; but the magicians, although they endeavored by their enchantments to do the same, were unable to do so.

"The magicians said unto Pharaoh this is the finger of God."

And Pharaoh's heart was still hardened so that he did not allow the people to go.

5. The next miracle performed in this connection is the plague of flies. Its record is in Ex. VIII., 20-25.

Here God commands Moses to threaten Pharaoh that if he allow not the people to go he will bring a plague of flies, or literally, a mixture of noisome beasts, upon all the land and that he would distinguish between Egypt proper and the land of Goshen, wherein his people dwelt, so that no plague of flies should be there. That to-morrow this should be. Pharaoh refusing to comply with Moses' request this plague happened on the morrow, as according to the word of Moses. Upon this Pharaoh called for Moses and Aaron and said, "Go ye, sacrifice to your God in the land." With this offer of Pharaoh Moses is not content—he being unwilling to sacrifice to Jehovah in the land of Egypt, and finally obtained the consent of Pharaoh to their going three days' journey into the wilderness, it being provided that they should not go very far away and entreat God for him.

Then Moses promises him to go out and entreat the Lord that the plague of flies should depart; at the same time requesting that Pharaoh should not any more deal deceitfully with them in promising to let them go and then refusing. In answer to the prayer of Moses God removed the swarms of flies so that "there remained not one." Nevertheless Pharaoh, at this time also, hardened his heart, "neither would he let the people go."

6. The next recorded miracles in this connection are the murrain of cattle and the boils and blains upon man and beast. The record is in Ex. IX., 1-13.

Here the Lord enjoins upon Moses to go in and tell Pharaoh that the Lord God of the Hebrews commands him to let his people go that they may serve him, and to make him understand that if he do not comply with this requirement the hand of the Lord shall be upon all the living creatures of the land, excepting the land of Goshen, in the way of a very grievous murrain. The set time appointed for the murrain was on the morrow; at which time Pharaoh refusing the people exit the murrain came "and all the cattle of Egypt died," excepting the cattle of the children of Israel which did not die. And Pharaoh having sent to make inquiry discovered "there was not one of the cattle of the Israelites dead." And still the heart of Pharaoh was hardened so that he did not let the people go.

7. Here the Lord commands Moses and Aaron to take handfuls of ashes from the furnace and that Moses should sprinkle it towards the heavens in the sight of Pharaoh. This having been done and Moses having sprinkled the ashes toward the heavens in Pharaoh's sight it became a boil breaking forth with blains upon man and upon beast. "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians and upon all the Egyptians." "And the Lord hardened Pharaoh's heart and he hearkened not unto them as the Lord had spoken unto Moses."

The next miracle recorded in this connection is the plague of hail. Its record is in Ex. IX., 22-29.

8. Here the Lord commands Moses to stretch forth his rod toward heaven, that there might be hail in all the land of Egypt, upon man and beast, upon the animal and vegetable creatures. Moses having done as he was commanded, "the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail and fire mingled with the hail, very grievous, such as there was none like in all the land of Egypt since it became a nation. And the hail smote all the land of Egypt, all that was in the field both man and beast; and the hail smote every herb of the field and broke every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail." Having felt sorely affected by all this Pharaoh sent for Moses and Aaron and said to them: "I have sinned this time; the Lord is righteous and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail, and I will let you go and ye shall stay no longer."

Moses having been thus entreated by Pharaoh goes out of the city and spreads forth his hands toward the Lord and the thunders and hail and rain ceased. Pharaoh seeing this result "sinned yet more, he and his servants." And he would not let the people go.

The next miracle recorded in this connection is the plague of locusts, which is recorded in Ex. X., 12-21.

9. Here the Lord commands Moses to stretch out his hand over the land of Egypt that there might come a plague of locusts up over the whole land and eat all that the land had left. Moses having done so "the Lord brought an east wind upon the land all that day and all that night and when it was morning the east wind brought the locusts." And the locusts went up over all the land

and rested in all the coasts of Egypt. Very grievous were they; before them were there no such locusts, nor after them will there be such. They covered the face of the whole earth so that the land was darkened; and they ate every herb of the land and all the fruits of the trees which the hail had left; and there remained not any green thing in the trees or in the herbs of the field through all the land of Egypt. Then, Pharaoh having called for Moses and Aaron in haste said, "I have sinned against the Lord your God and against you. Now, therefore, forgive I pray you my sin only this once, and entreat the Lord, your God, that he may take away from me this death only."

And Moses having gone out from Pharaoh and entreated the Lord, the Lord, in answer to his prayer, "turned a mighty, strong west wind, which took away the locusts and cast them into the Red sea; there remained not one locust in all the coasts of Egypt." But this time also the Lord hardened Pharaoh's heart so that he did not let the people go.

The next miracle recorded in this connection is the plague of darkness. Its record is in Ex. X., 21-29.

10. Here the Lord commands Moses to stretch forth his hand toward heaven so that there might be darkness over all the land of Egypt, "even darkness which may be felt." Moses having obeyed this command there ensued a thick darkness in all the land of Egypt for three days.

"They saw not one another, neither rose any one from his place for three days; but all the children of Israel had light in their dwellings." Hereupon Pharaoh calls for Moses and says, Go ye serve the Lord; only let your flocks and your herds remain behind let your little ones also go with you.

But Moses told him that he must give them sacrifices and burnt offerings that they may sacrifice unto the Lord. Our cattle also, said he, must go with us, there shall not an hoof be left behind; for of these we must take to sacrifice to the Lord our God; and we know not until we come thither with what we shall serve the Lord. But, the Lord having hardened Pharaoh's heart this time, also, he said to Moses: Get thee from me, take heed to yourself to see my face no more; for in the day you see my face you shall die.

And Moses said: You have spoken well; I will see your face no more.

The next miracle recorded in this connection is the death of the firstborn of the Egyptians. Its record is in Ex. XII., 21-43.

11. Moses having assembled all the elders of Israel tells them to select, each family, a lamb, and kill it for the purpose of the pass-over. That they shall then dip in the blood, which they shall have caught in a basin, a bunch of hyssop and so sprinkle the lintel and the two side posts with the blood; that then they shall remain indoors, not one of them going out of the door of his house until morning. "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side posts the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you: What mean ye by this service? That ye shall say: It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses. And the people bowed the head and worshipped."

Having received these instructions the Israelites went away and did as they were commanded. And at midnight the Lord smote all the first born in Egypt both of man and beast. And when Pharaoh rose up late in the night he found a doleful cry in Egypt, for there was not a house wherein there was not one dead."

He hastily calls for Moses and Aaron, while it was yet night, and told them to get away from among his people both they and the Israelites: and go and serve the Lord as they had so long desired. He also gave them permission now, for the first time, to take with them their flocks and their herds and requested from them their blessing on himself.

Now, the Israelites, gladly availing themselves of his permission, hasten their preparations to depart, and take their dough before it was leavened, bound up in their kneading-troughs upon their shoulders. And acting on the word of Moses they borrowed from the Egyptians all the valuables they could, consisting largely of jewels of silver and of gold and raiment; and these they the more easily obtained, the Lord giving them great favor in the sight of the Egyptians, so that they lent them such things as they required; "and they spoiled the Egyptians."

Having started on their journey the Israelites directed their course from Rameses, a city better known as Heliopolis, to Suc-

coth, about six hundred thousand men on foot, besides (women and) children. And a mixed multitude went up also with them, and of flocks and herds a large number of cattle.

Having had to leave Egypt in such haste they had not time to prepare food for their journey and so they baked cakes of the unleavened dough which they had in their troughs on their shoulders.

“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, on the self-same day, that all the hosts of the Lord went out from the land of Egypt.” This wonderful night in which they began their exodus is to be observed to the Lord by the Israelites in all their generations.

And, in regard to the observance of the passover, the following ordinances are recorded. No stranger was to eat thereof, but a servant, bought with money, when circumcised could eat thereof. A stranger, and a hired servant should not eat of it. In one house it should be eaten, none of the flesh being permitted to be carried out of the house; neither should a bone of the lamb or kid selected be broken. All the congregation of Israel should keep it. And when a stranger sojourning among them would keep the passover all his males should be circumcised; this done he should be as one born in the land; for no uncircumcised person should eat the passover. On the day of the passover the Israelites commenced their departure from Egypt.

Not now speaking of the signs connected with the record concerning the burning bush, nor of the rod of Moses turned into a serpent, we have in the foregoing a series of plagues recorded as having been visited by God upon the Egyptians, on account of the unwillingness or refusal of their governors to let the Israelites go. And now speaking particularly in reference to these signs they are in order, as you have seen enumerated from the original, as follows:—

1. The plague of the waters turned to blood.
2. “ “ “ “ frogs.
3. “ “ “ “ lice.
4. “ “ “ “ flies or swarms of noisome creatures.
5. “ “ “ “ murrain of cattle.
6. “ “ “ “ boils and blains.
7. “ “ “ “ hail mingled with fire.
8. “ “ “ “ locusts.
9. “ “ “ “ darkness for three days.
10. “ “ “ “ death of the firstborn.

It is throughout asserted or implied that these wonders were wrought by God himself through the instrumentality of Moses or Aaron ; so that, without anybody ever intending to stand dogmatically upon any of them or to assert anything arbitrarily or dogmatically either concerning them or upon them, as a basis, I may say, if the language, in which the records are set forth, be deemed of literal signification and self-consistent — there being no other record to support them — then should they not lightly be brought into disputation.

In the solution of these and such questions the two general ideas come into play ; first, the omnipresence of God, which, of course, includes his omnipotence and omniscience ; and, secondly, our idea of the probable permanency of the cosmical phenomena, as to forms, changes, etc., much as they have impressed themselves upon man during the historic ages of recorded human experience. The one of these ideas, I myself have no doubt, may be found consistent with the other, and the accounts of the miracles as recorded at the entrance of the new dispensations, when properly understood, to be not inconsistent with the general historic cosmical experience.

The adoption of my understanding, given above, as to who the people called the Israelites of the Exodus really were and their real relation to the people of Egypt generally, by descent of twenty generations in the country, as well as to the dynasty ruling therein in the age of the Exodus, will go far towards rendering the wonders called plagues or miracles, records of which we have as connected with the Exodus, more easily understood, as to what their real literary nature was, whether historic, or allegoric and symbolic. For, *pro exemplo*, when in the accounts of the plagues given a distinction is made between the Egyptians and the Israelites, the readers, reflecting that they being both of the same stock, concludes the meaning must be that the distinction in the mind of the writer was meant to be between the oppressed and their oppressors or between the people of the immediately preceding dynasty now oppressed and those of the actual ruling dynasty, who were the oppressors.

When, then, it is said concerning the plague of darkness, for instance, that the Egyptians could not see each other for three days, while there was light in all the habitations of the Israelites ; or when, in the account given of any other plague or sign, such a striking distinction is made between the Egyptians and the Israelites the reader readily concludes that the record is intended to have some other meaning than a strictly literal one, although that mean-

ing when arrived at may be found to be of far greater importance than any which a strictly literal interpretation could, in the case, afford.

AS TO THE ROUTE OF THE ISRAELITES ON THEIR EXODUS.

And, now, while my position is that those people called the Israelites of the Exodus departed from Egypt in the reign of the great Sesostri-Rameses I may say in regard to the route which they took on that departure under Moses that the account in Ex. XIII., 17, 18, 20-22 is the record we have thereof.

This is as follows: "And it came to pass when Pharaoh had let the people go that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent, when they see war, and they return to Egypt. But God led the people through the way of the wilderness of the Red Sea. And the children of Israel went up by five in a rank out of the land of Egypt." "And they took their journey from Succoth and encamped in Etham in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud; and by night in a pillar of fire, to give them light to go by day and night. He took not away the pillar of a cloud by day, nor the pillar of fire by night from before the people."

The next encampment of the Israelites after Etham (Edom or Adam) was at Pi-hahiroth (Pi-chæth-air-oth the cities), which is understood by scriptural geographers as the same with the place called in later times Hieropolis. The situation of this in that age is understood to have been near a former arm of the gulf of Suez, which is now dry, and the location as now understood is about fifty miles from the nearest point of that gulf.

Meantime it is reported to Pharaoh and his servants that the Israelites had departed and they say among themselves, "Why have we let Israel go from serving us? And the Lord hardens Pharaoh's heart so that he pursues after the Israelites, in six hundred chosen chariots. When the Israelites, encamped near Pi-hahiroth, see the army of Egyptians in pursuit they are afraid and say to Moses: "Is it because there were no graves in Egypt thou hast taken us away to die in the wilderness? Is not this the word that we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians? For it had been better for us to have served the Egyptians than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which he will show you to-day: for the Egyptians, whom ye have seen to-day ye shall see them again no more forever. The Lord shall fight for you and ye shall hold your peace." All this, it will be borne in mind, is preliminary to the passage of that branch of the Gulf of Suez or Red Sea, which must at that time, if this record be of literal signification, have extended fifty miles farther inland than it does now. And here we approach to the performance of another miracle whose record is found in Ex. XIV., 15-31. Here the Lord tells Moses to lose no time in having the children of Israel go forward for that he will bring them on dry land through the midst of the sea, while he will derive to himself honor in the destruction of Pharaoh and his host. "And the angel of God, which went before the camp of Israel removed and went behind them; and the pillar of a cloud removed from before their face and went behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night".

THE ISRAELITES PASS THE RED SEA, WHEREIN THE EGYPTIANS ARE DROWNED.

And Moses having stretched out his rod over the sea in obedience to the command of God, "caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left.

And the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen.

And it came to pass that in the morning watch the Lord looked to the host of the Egyptians, through the pillar of fire and of the cloud and troubled the host of the Egyptians. And took off their chariot wheels, that they drave them heavily: So that the Egyptians said: Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."

Here the Lord commands Moses to again stretch out his rod over the sea so that the waters might close in upon the Egyptians and submerge their armament: "And Moses stretched forth his hand

over the sea and the sea returned to his strength, when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea, and the waters returned and covered the chariots and the horsemen and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord and his servant Moses."

THEY GO FORWARD TO MARAH, TO ELIM AND THE WILDERNESS OF SIN.

The Israelites then, having performed unto the Lord a praise service, wherein Moses, Aaron, Miriam and the women participated with vocal and instrumental music, took their journey through the wilderness of Shur for three days in which they found no water until they came to Marah, a place which derived its name from water of a bitter taste which its springs contained. Here, on the people complaining because of the want of drinkable water, the Lord in answer to Moses' prayer, graciously shows him a tree, which he having cast into the waters, they became sweet. Here Moses made for the people a statute and an ordinance, and promised that if they should keep his commandments and statutes, the Lord would put upon them none of those diseases which he had put upon the Egyptians.

Their next temporary encampment, on their march, was Elim, where were twelve wells of water and seventy palm trees.

Ex. XVI. Having pushed forward from Elim they next encamped in the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of Egypt. Here they murmured against the Lord on account of want of sufficient food, saying, "Would to God we had died by the hand of the Lord in the land of Egypt, where we sat by the flesh pots, and where we did eat bread to the full! for ye have brought us forth into this wilderness to kill the whole assembly with hunger." Then the Lord informed Moses that he would rain bread from

heaven, for them, whereof they should gather a certain portion every day, that he might prove them whether they would walk in his law or not.

He said that on the sixth day they should gather twice as much as upon the other days, so as to have a supply on hand, and not be necessitated to gather on the Sabbath.

And Moses and Aaron spoke reprovingly to the people because they murmured against them and against the Lord, and told them that in the morning they should see the glory of the Lord, as a sign that he heard their murmurings. And Moses said further that in the morning God would give them bread to eat and in the evening flesh, as a sign that he had heard their murmurings.

And Moses and Aaron having brought all the people together they looked toward the wilderness and saw the glory of the Lord appearing in the cloud.

“And,” in answer to the Lord’s promise, “it came to pass that at even the quails came up and covered the camp; and in the morning the dew lay round about the host.

And when the dew that lay was gone up, behold, upon the face of the wilderness, there lay a small round thing, as small as the hoar frost on the ground.

And when the children of Israel saw it, they said one to another it is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded. Gather of it every man according to his eating; an omer for each man, according to the number of your persons; take ye every man for them which are in his tents.” And the people did as commanded. “And Moses said, Let no man leave of it till the morning.” Notwithstanding some did leave of it till the morning and it bred worms and stank. And Moses was wroth by reason of their disobedience. But the portion which they gathered on the sixth day intended for the Sabbath did not decay until after the time of its use on that day. Every man in the morning gathered of it according to his eating and when the sun waxed hot it melted. For their evening meal quails were provided. On the Sabbath day it rained no manna. The manna was like coriander seed, white, and the taste of it was like that of wafers made with honey. Aaron, at the command of Moses, laid up a pot of manna, an omer in measure, about $6\frac{1}{4}$ pints English, which was to be afterwards preserved in the ark of the covenant as a memorial to the Israelites of the after times of

the way in which God had fed their ancestors in the wilderness for forty years.

MOSES DRAWS WATER FROM THE ROCK AT REPHIDIM AND JOSHUA
FIGHTS WITH AMALEK.

Ex. XVII. From the wilderness of Sin the Israelites pushed forward their journey and next encamped at Rephidim, which appears on the map of the wanderings to have been in the country of the Amalekites, just north of the cluster of Mount Horeb. Here again there is no water for the people to drink, the people begin murmuring, “and Moses said unto them, why chide ye with me? Wherefore do ye tempt the Lord?” But the people answering said, “Wherefore is this that thou hast brought us up out Egypt, to kill us and our children and our cattle with thirst; Moses thereupon cried unto the Lord, saying, “what shall I do unto this people? They be almost ready to stone me.” And the Lord tells him to go before the people, accompanied by some of the elders of Israel, and having his rod in his hand: That he would himself stand before him upon the rock in Horeb, which he, Moses, striking with his rod there should flow out water in abundance for the people to drink. Moses obeyed and smote the rock in the sight of the elders of Israel and the waters flowed out whereof the people and their cattle satisfied their thirst. And Moses called the name of the place Massah (temptation) and Meribah (chiding) because of the chiding of the children of Israel and because they tempted the Lord, saying, Is the Lord among us or not?

Soon after the Amalekites appear to fight against Israel, which would make it appear probable that Rephidim was in the Amalekites' territory. In this connection the name of Joshua is first mentioned, whom Moses commands to choose out men to go out and fight against Amalek; and promises him that he himself would stand on the hill-top with the rod of God in his hand.

Joshua did as Moses commanded and fought against Amalek, and Moses, Aaron and Hur during the contest were on the hill-top observing, and praying: “And it came to pass, when Moses held up his hand that Israel prevailed; and when he let down his hand Amalek prevailed.

And Moses hands were heavy; and they took a stone and put it under him, and he sat thereon: And Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun.

And Joshua discomfited Amalek and his people with the edge of the sword.

And the Lord said unto Moses, write this for a memorial in a book and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.

And Moses built an altar here and called the name thereof **JEHOVAH**—nissi," *i. e.*, the Lord my banner.

EX. XVIII.

MOSES' FATHER-IN-LAW COMES OUT TO MEET HIM.

When Shethro, Moses' father-in-law had been apprised of Moses' presence in his country again and had heard of all that the Lord had done in taking the Israelites out of Egypt under the conduct of Moses, he took Zipporah and his two sons Gershom and Eliezer, whom Moses some time previously had sent to him and came with them to the encampment to visit Moses.

When it had been announced to the latter that his father-in-law, with his own wife and two children, were near by coming to visit him he went out and met them all with a warm salutation and greeting and brought them into the camp. He then recited to his father-in-law what God had done to Pharaoh before he allowed the people to go, and also what had happened them on the way up to this time. "And Shethro rejoiced and said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Now I know that the Lord is greater than all gods; for in the thing wherein they dealt proudly he was above them.

And Shethro took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God."

This representation of Moses' interview with his father-in-law, both now met here again after a long interval, and Moses having fully effected the object for which he went away, if granted literal in signification, must be deemed of great interest.

The latter part of Ch. XVIII., verses 13-27, teaches us that Moses, in compliance with the suggestion of his father-in-law, places rulers over the people, in order of rulers of thousands, of hundreds, of fifties and of tens. This had the effect of removing

from himself much of the burden with which hitherto he had been oppressed and a systematic order of government or, at least, of judicature began now to be established.

EX. XIX.

THE ISRAELITES GO FORWARD TO MOUNT SINAI.

The Israelites having pushed forward from Rephidim encamp in the wilderness of Sinai before the mount.

And Moses having gone up into the mountain the Lord called to him out of the mountain, saying, "Thus shalt thou say to the house of Jacob and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings and brought you unto myself.

Now, therefore, if you will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people; for all the earth is mine.

And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Moses having come down from the mount convened the elders of the people and recited to them what the Lord had said. Hereupon the people in their turn, answered saying, "All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

The Lord then tells Moses that he will come to him in a thick cloud, so that the people might hear his voice when he should speak, and afterwards forever believe in Moses' account.

And the Lord commanded Moses to go and sanctify the people during two days and have them to wash their clothes; and to have them ready for the third day for that on that day he would come down "in the sight of all the people" upon Mount Sinai.

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death.

There shall not an hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long they shall come up to the mount."

Moses having gone down from the mountain sanctified the people

and had them wash their clothes: He enjoined also upon the men not to come near their wives and to be ready by the third day.

And it happened on the morning of the third day "that there were thunders and lightnings and a thick cloud upon the mount and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled."

Then Moses led forth the people out of the camp "to meet with God;" and they stood at the lower parts of the mount.

"And Mount Sinai was altogether on a smoke because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice.

And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

And let the priests also, which come near to the Lord, sanctify themselves lest the Lord break forth upon them.

And Moses said unto the Lord, the people cannot come up to Mount Sinai; for thou chargedst us saying, Set bounds about the mount and sanctify it.

And the Lord said unto him, Away, get thee down; and thou shalt come up, thou and Aaron with thee; but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them."

Moses thereupon went down and addressed the people.

Here is the foundation of the Jewish theocracy, God speaks to and governs the people through Moses, that is, the written law. Here the law begins to be delivered which has governed the nation civilly and religiously now for over three thousand years. Moses must be distinguished from the Jewish priesthood. Moses is the law, whereto the priests as well as the people were amenable. The Lord commands Moses to get him down and come up, himself and Aaron together; "but" tells him to "let not the priests and the people break through to come up unto the Lord lest he break forth upon them." The high priest among the Jews, who stood for Aaron, corresponded doubtless pretty nearly to the primate or presiding bishop of the English church; the Jewish priests to the English

presbyters and the Levites to the deacons. The man standing for Moses in the English polity I suppose would be the functionary in that government they call the prime minister or first servant; that is, if the king himself be not understood as the Moses of the English polity. In the language of the book of Exodus Moses and Aaron were reciprocally and respectively a God and a mouth to each other. But still Moses was only prime minister of God to the Israelites as the king or chief ruler of any nation is or should be and should consider himself only to be the first servant of God to his people.

In the chapter immediately following that we have just gone over there is the foundation of the Mosaic law proper as the ten commandments are or should be the foundation of all national codes of law.

Ex. XX.

THE LAW GIVEN TO MOSES ON MOUNT SINAI. THE TEN COMMANDMENTS, ETC.

This chapter is mainly set forth as in the words of God himself. Therefore it being necessary for me to give it in some way I shall have to quote it mostly as it stands in the text: —

“And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me:

And shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day to keep it holy.

Six days shalt thou labor and do all thy work:

But the seventh day is the Sabbath of the Lord, thy God: in it thou shalt not do any work, thou, nor thy son nor thy daughter,

thy manservant nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates.

For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land, which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

In the foregoing are included the ten commandments, a proper obedience to which would do away largely with one of our now much overstocked professions, namely, the law, as it would render courts of judicature to a large degree unnecessary, and confine the law business mostly to matters pertaining to real estate transfers, deeds, abstracts, etc.

"And" when this law was being delivered to Moses on Sinai, "all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it they removed and stood afar off.

And they said unto Moses, Speak thou with us and we will hear; and let not God speak with us lest we die."

And Moses bade the people not to fear, that God was proving them so that his fear might remain with them to prevent them from sinning. God instructed Moses further that in building altars to him these altars should be of earth, whereon to offer their burnt offerings and peace offerings; but if they should build an altar of stone it should not be hewn stone; "for if thou lift up thy tool upon it thou hast polluted it."

Neither should they go up by steps to his altar "that thy nakedness be not discovered thereon."

The following three chapters, viz., Ex. XXI., XXII. and XXIII. are taken up with various laws, judicial, moral, ceremonial, Sabbatical, etc. The XXIVth chapter we shall particularly notice as follows:—

The Lord commands Moses and Aaron, Nadab and Abihu and seventy of the elders to come up to him in the mount, and to worship afar off. Moses alone should come near the Lord.

Then after Moses had written all the words of the Lord and risen up early in the morning and builded an altar under the hill and twelve pillars, according to the twelve tribes of Israel; and after he had sent young men who offered burnt offerings and peace offerings unto the Lord; and after he had read the book of the covenant to the people and had their assent thereto, then having sprinkled the altar and the people with blood he and Aaron with Nadab and Abihu and the seventy elders ascended the mount. "And they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in its clearness.

And upon the nobles of the children of Israel he laid not his hand; also they saw God and did eat and drink."

The Lord then commands Moses to come up to him into the mount and he will give him tables of stone and a law and commandments which he had written out himself that Moses might teach them.

Moses thereupon and his minister Joshua go up into the mount.

And Moses tells the elders to await them here until they would return; and that in their absence Aaron and Hur would attend to the settlement of any matters which required such attention.

"And Moses went up to the mount and a cloud covered the mount.

And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud.

And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.

And Moses went into the midst of the cloud, and got him up into the mount; and Moses was in the mount forty days and forty nights."

The succeeding chapters Ex. XXV., XXVI., XXVII., XXVIII., XXIX., XXX., XXXI. relate variously to the preparations and directions for building the ark of the covenant; the tabernacle and its furniture; the altar of burnt offerings; to the separation of Aaron for the priesthood, the priestly garments, Urim and Thummim, etc.; the consecration of the priests; the altar of incense, and ransom of souls; the sacred perfumes, anointing oils, etc.

The last verse of chapter XXXI., which is as follows: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone,

written with the finger of God," is the realization of what God had promised to give to Moses in Ex. XXIV., 12.

THE GOLDEN CALF IN SINAI.

To chapter XXXII let us give some closer attention. It records a wonderful, almost unaccountable change in the people's minds in regard to the religion which they had so lately and so often promised to believe in and support. It records that when the people saw that Moses delayed so long to come down from the mount they assembled about Aaron and demanded of him to make gods that should go before them; "for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron, in reply, bade them break off the golden ear-rings which were in the ears of their wives and sons and daughters and bring them to him. This they did: and of the collection which they made of those ornaments he formed a molten calf with his graving tool, and they said: "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

Before this golden calf Aaron built an altar and made proclamation, saying, To-morrow is a feast of the Lord.

On the morrow, therefore, the people rose up early and offered burnt offerings and peace offerings: "and the people sat down to eat and to drink, and rose up to play."

Hereupon the Lord commanded Moses to get him down from the mount, for that the people whom he had led up out of Egypt were now corrupting themselves: That they had turned aside quickly out of the way of his commandments and had made them a molten calf and worshiped and sacrificed to it and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. The Lord said also to Moses that he had seen this people, and behold, it is a stiffnecked people; and added, "Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation."

Moses, greatly affected by those evil tidings and by the wrath of the Lord by reason thereof besought the Lord and said, "Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did he bring them out to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

Remember Abraham, Isaac and Israel, thy servants, to whom thou swearest by thine own self and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil, which he thought to do unto his people.”

This supplication ended Moses turned and went down from the mount, carrying with him the two tables of the testimony, which were written or engraved on both sides by the hand of God.

Joshua, having heard the noise of the people as they shouted said to Moses, “I hear a noise of war in the camp; not, indeed, the voice of them that shout for mastery, nor of them that cry for being overcome, but the noise I hear is of those that sing.”

Moses having come near the camp saw the dancing which accompanied the noise and his anger waxing hot he cast the tables of stone out of his hands and broke them beneath the mount.

He then proceeded to take the calf, which they had made, and burnt it in the fire and ground it to powder and strewed it upon the water and made the Israelites drink of it.

In a firm but angry tone he then asked Aaron, what the people had done to him, that caused him to bring such a great sin upon them? Aaron answered that he earnestly hoped the anger of his Lord would not wax hot, more especially since he knew by experience how stiff-necked this people were: that they had demanded of him saying, Make us gods which shall go before us, as for this Moses, the man that brought us up out of the land of Egypt we wot not what is become of him.”

Hereupon Aaron recites how he got the material for the calf and then cast and moulded into its present shape.

And Moses standing in the gate of the camp said, Who is on the Lord's side! let such come unto me. And, in response, all the sons of Levi showed themselves on his side. And he addressed them as follows: “Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother and every man his companion, and every man his neighbor. And the children of Levi did according to the command of Moses: and there fell of the people that day about three thousand men.”

On the next day Moses addressed the people saying, “Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.” And Moses go-

ing up again unto the Lord, said, Oh this people have sinned a great sin, and have made them gods of gold; Yet now, if thou wilt, forgive their sin; — and, if not, blot me, I pray thee out of thy book which thou hast written. To this prayer of Moses the Lord replied thus: “Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee; behold mine angel shall go before thee; nevertheless in the day that I visit it I will visit their sin upon them. And the Lord plagued the people because they made the calf which Aaron made.”

Ex. XXXIII., also is worthy of our more close attention: Here the Lord promises to send an angel before the Israelites, not deigning himself to go up in the midst of them “for they are a stiff-necked people,” lest he should consume them on the way, unto a land flowing with milk and honey from which his angel will drive out before them the Canaanite, the Amorite, and the Hittite and the Perizzite, the Hivite and the Jebusite.

The people having heard these evil tidings mourned and refused to put on their ornaments. And Moses pitched the tabernacle or temple-tent, far off without the camp and called it the tabernacle of the congregation and to this all resorted who sought the Lord. But when Moses went towards the tabernacle all the people went to their tent door and looked after him until he had disappeared inside of the tabernacle’s door.

And when Moses entered the tabernacle the cloudy pillar descended and stood at the door of the tabernacle and the Lord talked with Moses. And the people seeing the cloudy pillar standing at the door of the tabernacle all worshiped standing at their tents’ door. “And the Lord spake unto Moses face to face as a man speaketh unto his friend. And he turned again into his camp, but his servant Joshua, the son of Nun, departed not out of the tabernacle.”

Moses thus reasons with the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said I know thee by name and thou hast also found grace in my sight.

Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest. And Moses said unto him, if thy presence go not with me, carry us not up hence.

For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are on the face of the earth.

And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight and I know thee by name.

And Moses said, I beseech thee show me thy glory.

And he answered, I will make all my goodness pass before thee and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious and show mercy upon whom I will show mercy.

And he said, Thou canst not see my face; for there shall no man see me and live.

And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; And it shall happen, that while my glory passeth by that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by; And I will take away mine hand and thou shalt see my back parts; but my face shall not be seen."

In the foregoing Moses, while conscious of God's favor, is yet so conscious of his own inability, as of himself, that he begs of God not to let them go up at all if his presence go not with them. He seems to have doubted as to whether God would go up with them after they had offended himself so deeply by the idolatry with the golden calf and by their general stubbornness; for it will be remembered that in the beginning of this chapter God had said that he would send his Angel up before them for that he could not himself go up in their midst by reason of their stiffneckedness.

But it appears to me that God has finally yielded to him in all his solicitations so as to ensure to him the greatest possible confidence in his presence and help.

Verses 20-23, of this chapter, where the Lord tells Moses that "there shall no man see his face and live" might seem to conflict with verse 11. which says that "the Lord spake unto Moses face to face, as a man speaketh unto his friend." The explanation of verse 11. undoubtedly is that Moses conversed with the Lord with as great familiarity as a man converses with his friend, and yet that he did not see the Lord. This would consist with the statement in the New Testament, "No man hath seen God at any time; the only begotten son, who is in the bosom of the father, he hath declared him."

Ex. XXXIV. is likewise worthy of our more close attention in that it is concerned in the fundamental polity which we are considering:

Here the Lord tells Moses to hew out two tables of stone like unto those he had broken; and that he himself would inscribe upon those tables the words which the first tables contained.

He told him to come up in the morning alone into Mount Sinai, that no man should be seen throughout the mount, nor should the flocks or herds be permitted to graze about the mountain.

And Moses having hewed out the two tables of stone, in obedience to the command of the Lord, brought them up into the mountain in the morning. And the Lord descended in the cloud and stood with him there and proclaimed the name of the Lord. He then passed by before Moses and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

Moses thereupon bowed his head and worshiped the Lord and said: "If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin and take us for thine inheritance." And the Lord said, "Behold, I make a covenant, before all thy people I will do marvels, such as have not been done in the earth or in any nation; and all the people among which thou art shall see the work of the Lord." He promises to drive out before them the inhabitants of the land of Canaan. But that they should take care to make no covenant with them, but rather to destroy their altars, break their images and cut down their groves, "For thou shalt worship no other God; for the Lord, whose name is jealous, is a jealous God." This is "Lest thou make a covenant with the inhabitants of the land and they go a whoring after their gods and do sacrifice to them and one call thee and thou eat of his sacrifice. And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." Molten gods they should not make; all the male first born among man and beast belong to the Lord; but the firstling of an ass should be redeemed with a lamb and if not redeemed his neck should be broken. All the first born sons should be redeemed.

Seven days in the month Abib, that month (March-April) in which they came out of Egypt they should keep the feast of unleavened bread. During this time they should eat only unleavened bread.

They should observe the feast of weeks of the first fruits of wheat harvest and the feast of ingathering at the year's end. "Thrice in the year shall all your men children appear before the Lord God of Israel." Neither, when they had come into possession of the land, should any man desire it when they should go up thrice in the year to appear before the Lord. The first fruits of the land they should bring as an offering unto the Lord.

The Lord commanded Moses to write all these words in a book, "And Moses was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."

. And it happened that when Moses descended from the mount with the two tables of testimony in his hand that the skin of his face shone without his knowledge, as he talked with the people. And when Aaron and the people saw Moses' face shining they were afraid to approach him. But Moses addressing them familiarly they came and talked with him, and he gave them in commandment all that the Lord had spoken with him in Mount Sinai.

But while he conversed with them he took the precaution of veiling his face lest they might be afraid.

When, however, Moses went into the tabernacle to converse with the Lord he unveiled his face until he came out again.

Ex. chapters XXXV., XXXVI., XXXVII., XXXVIII., XXXIX. etc., are taken up with the accounts of the contributions and preparations for and the construction of the tabernacle and its furniture; with the offerings for the tabernacle, the dress of the high priest, etc. We will give more attention to chapter XL., 17-38.

THE TABERNACLE IS SET UP AT SINAI.

And it happened in the first month, in the second year, on the first day of the month, that the tabernacle was reared up. Moses had given particular attention to the constructing of the tabernacle, to the fastening of its sockets, the setting up of its boards, the putting in of its bars, and the rearing up of the pillars.

Over the tabernacle also he spread abroad the tent, and put the covering of the tent thereon above, according to the Lord's command.

The ark of the testimony he placed in the sanctuary with its staves, and the mercy-seat above thereon. The ark he covered with a vail, as the Lord had commanded.

Without the vail upon the north side of the tabernacle he put the table in the tent of the congregation, and set the bread in order thereon. And over against the table, on the south side of the tabernacle, he put the candlestick, in the tent of the congregation, and lighted the seven lamps thereon: ch. XXV., 37.

The golden altar he placed in the tent of the congregation before the vail, and thereon burnt incense according to God's command. The hanging at the door of the tabernacle he set up, and, by the door in the tent of the congregation, he put the altar of burnt offering and offered thereon burnt offerings and peace offerings according to God's command.

The laver he set between the tent of the congregation and the altar and therein put water to wash withal; and Moses and Aaron and his sons washed their hands and their feet thereat, when they went into the tent of the congregation, as the Lord had commanded.

And Moses, having reared up the court, round about the tabernacle and the altar, and set up the hanging of the court-gate finished the work.

This accomplished, "a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle. And, because the cloud abode thereon and the glory of the Lord filled the tabernacle Moses was not able to enter into the court of the congregation. And, when the cloud was taken up from over the tabernacle, the Israelites went onward in all their journeys:

But if the cloud was not taken up then they journeyed not till the day that it was taken up.

For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." Thus ends the book of Exodus.

LEVITICUS.

THE BOOK OF LEVITICUS, as its name indicates, treats upon matters pertaining to the priestly office, and therein it is seen there is great particularity observed in fulfilling the duties of that office. Lev. X., 1-2 relates how that "Nadab and Abihu, the sons of Aaron, took either of them his censer and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And

there came out fire from the Lord and devoured them; and they died before the Lord." Upon this happening Moses said to Aaron, "This is it that the Lord spake saying, I will be sanctified in them that come nigh me and before all the people I will be glorified. And Aaron held his peace."

THE SIN OF BLASPHEMY.

As to the sin of blasphemy and its punishment, Lev. XXIV, 10-17, record that the son of an Israelitish woman whose father was an Egyptian, went out among the children of Israel; and this man became involved in a quarrel with a man of Israel in the camp.

And the Israelitish woman's son blasphemed the name of the Lord and they brought him to Moses.

He was put in ward until such time as the law in such cases could be expounded, and the decision was finally arrived at that the blasphemer should be brought without the camp, where all that had heard him should lay their hands upon his head and all the congregation stone him. Thus the record says: "And he that blasphemeth the name of the Lord, he shall surely be put to death, all the congregation shall certainly stone him; as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord shall be put to death."

THE SABBATICAL YEAR.

In regard to the Sabbatical and Jubilee years the record in Lev. XXV., has as follows:—

The Lord tells Moses that when the Israelites should have come into possession of the land, which he was about to give to them, then, on the recurrence of every seventh year the land should be allowed to rest for the space of one year. Six years they should sow their fields and cultivate their vineyards and gather therefrom the fruits; but on the seventh year they should give their lands and vineyards a perfect rest. "That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: it is a year of rest unto the land. And the Sabbath of the land shall be meat for you; for thee and thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee; And for thy cattle, and for the beast that are in thy land shall all the increase thereof, be meat." This means that all which grew of its own accord, in the Sabbatical year, might be used for sustenance of man and beast.

THE YEAR OF JUBILEE.

The year of Jubilee was the year after the seven times seventh year, the record concerning it being as follows: "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

And ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

In the year of the jubilee ye shall return every man unto his possession."

In the matter of selling or buying real estate they should apportion the price to the number of years of fruits yet to run before the jubilee. "According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for according to the number of the years of the fruits doth he sell unto thee." "The land shall not be sold forever; for the land is mine for ye are strangers and sojourners with me.

And in all the land of your possession ye shall grant a redemption for the land.

If thy brother have become poor and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

And if the man have none to redeem it and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought until the year of jubilee: and in the jubilee it shall go out and he shall return unto his possession."

In the case of a man selling a dwelling house in a walled city he might redeem it within a year after it was sold. But if it should not have been redeemed within the year then such dwelling house in the walled city should be established forever to the buyer throughout his generations; "it shall not go out in the jubilee." The houses of the unwalled villages, however, should be accounted as the fields of the country, redemption pertaining to them, "they shall go out in the jubilee."

The cities and houses of the Levites were redeemable at any time; and if a man purchased of the Israelites then that which he purchased should go out in the jubilee; "for the houses of the cities of the Levites are their possession among the children of Israel." But their portions of land in the suburbs of their cities might not be sold, it being their perpetual possession. If a neighbor had fallen into poverty he should be relieved, even though he were a stranger or sojourner, in order to enable him to live among them. From such an one usury should not be exacted, for any money or provisions advanced to him. And if a neighbor had become so poor as that one should receive him for a price, such person should not be compelled to serve as a slave. As a hired servant and a sojourner he should remain until the year of jubilee. Then should he depart both he and his children and return to his own patrimony and family. The Israelites having become sunk in poverty could not be sold as bondsmen nor as servants should they be used rigorously or cruelly. The slaves of the Israelites were to be derived to the Israelites from the heathen nations round about them, and from the children of strangers sojourning among them whom they might fairly purchase with money.

Moreover, if a rich stranger, who was dwelling among them, became possessed of an Israelite, who had sold himself to him for a living for himself and his family, such Israelite was redeemable by one of his brethren or, if he were able, by himself. In the case of his redemption being undertaken to be effected he should apportion his price of redemption to the number of years he had yet to serve to the jubilee; and, according to the years yet remaining, he should give to his possessor the price of his redemption. He then might remain with his former master as a hired servant; but, in any case, he became free with the year of jubilee.

In the year of jubilee, therefore, speaking generally, all property reverted to its original possessors, among the tribes, and all servants and slaves became free.

For particulars upon all the subjects whereof the book of Leviticus treats reference may be had to that book itself.

THE TABERNACLE.

THE STRUCTURE WITH ITS DIVISIONS.

The Tabernacle formed a parallelogram thirty cubits long and ten cubits broad; and, when erected, stood with its sides looking north and south and its ends east and west. The sides and the western end were constructed of boards raised on end, sunk in sockets, and connected by more or less horizontal bars; while the end which pointed east and formed the entrance, was protected by pillars and hangings. The interior was lined with curtains; the roof, which was flat, was of skins; and the flooring was the naked earth. The holy of holies occupied the western section, and formed one-third of its whole structure, being separated from the rest by a vail supported by pillars. The whole was surrounded by a court one hundred cubits long and fifty cubits broad, the entrance being at the east end, the Tabernacle being well to the west of the enclosure, and the altar of burnt-offering, and the brazen laver on a line between.

THE FRAMEWORK.

1. The *Sockets* into which the ends or *Tenons* of the upright boards were sunk were 100 in number, and were all of silver.
2. The upright *Boards* were 10 cubits long, which was, therefore, the height of the Tabernacle, and $1\frac{1}{2}$ cubits broad, and were 48 in number, being all of wood overlaid with gold.
3. The connecting transverse *Bars* were of shittim wood, covered with gold, and arranged in rows of five.
4. The *Pillars* were nine in number, four overlaid with gold and resting on silver sockets, supporting the vail that separated the holy from the most holy place; and five similar resting on brazen sockets, and forming with their hangings the door of the sanctuary.

THE CURTAINS AND THE VAILS.

There were two curtain linings, the Cherub Curtains and the Goat's Hair Curtains.

1. The *Cherub Curtains* constituted the "Tabernacle" proper, and covered the whole interior, ceiling as well as sides, — the

ground-work being pure white linen, inwoven all over with blue, purple and scarlet, and figures of cherubim.

2. The *Goat's Hair Curtains* constituted the "Tent" of the Tabernacle, and extended along the roof and sidewalls to the floor, between these and the Cherub Curtains.

3. The *Inner Vail* was of the same material as the Cherub Curtains, and was covered with the same symbolic figures, but with a preponderance of blue, suggestive, as it is thought, of heaven, to which as the proper chamber of the Lord it symbolized the entrance.

4. The *First or Outer Vail*, forming the door of the Tabernacle, was the same as the inner, only there were no figures of cherubim woven in it. None but the priests could enter by it, and it is, therefore, reasonably decided to have symbolized the priestly lineage and the purity required of all, who can be admitted to serve at God's altar or at whose hands God will accept any spiritual service.

THE COVERINGS.

There were two coverings forming the roof, an inner of *Rams' Skins*, and the outer of *Badgers' Skins*, both being tanned and dyed,—the inner red, and the outer, which was the stronger, blue; the former symbolizing, as said by Christian theologians, the sorrow, and the latter the shame of the cross.

THE COURTS, WITH THEIR CONTENTS AND USES.

There were three Courts: the Outer, the Holy place and the Holy of holies.

1. The outer court was included within sixty pillars, presumably of wood overlaid with brass, and topped with silver and supporting rods, overlaid with silver, from which were suspended hangings of fine white linen, inwoven with blue and purple and scarlet, the whole, as the sanctuary of worship, forming the court, or, with its divisions, the courts of the house of the Lord. This court was open to all to worship in.

In this court, between the entrance and the Tabernacle, in the center, stood the *Brazen Altar*, which was 5 cubits square and 3 cubits high. It consisted of a framework of wood, overlaid with brass and filled with earth, with a platform grating at half height all round for the priests to stand on, and projections like horns at the

four corners: This was the altar of burnt offering, all its utensils being of brass.

The *Laver*, which was constructed of brass, in part polished as a mirror, stood between the brazen altar and the door of the Tabernacle, and served to wash parts of the victims in, and the priests' hands and feet, preparatory to offering sacrifice or entering the Tabernacle.

2. The Holy place occupied two-thirds of the Tabernacle, and was accessible to no one but the priests.

On its north side stood the *Table of Shewbread*, which was of wood overlaid with gold, it being 2 cubits long, 1 broad and $1\frac{1}{2}$ high.

Thereon stood an offering to the Lord of two piles of six loaves each of unleavened bread, renewed weekly, with corresponding offerings of wine and frankincense, all on plates or on vessels of pure gold. The twelve loaves with the wine symbolized primarily the offerings of the twelve tribes for the maintenance of the service of the Sanctuary, in grateful acknowledgment of the various gifts of God to his creatures; while the incense is said to have symbolized the good pleasure of God in the free will offerings of the people to his servants; the gold whereon they were presented pointing to the source of the inspiration which prompted the offering; and the whole understood as the symbol of the open dedication of one's all to God as the giver of all, to be used in his service.

On the south side of the Holy Place stood the *Golden Candlestick*, with its utensils of pure gold, wrought of a single talent, i.e., 1,500 ounces. It consisted of a vase and shaft with six branches, three on each side, the shaft being composed of a succession of floral, oblate and oblong forms, the branches bulging out each into three almond-shaped bowls, and the whole seven surmounted with knops, each with receptacles for the lamps.

Olive oil expressed by beating in a mortar was that used for the lamps, and as there were no windows the lamps must have been burning day and night. The seven symbolized completeness, the oil, the spirit, the bruising, the affliction that developes its virtues, the lamps, its illuminating radiance, and their continual burning that the light of the spirit would never be quenched.

In a line with the ark inside, with only the vail intervening, toward the entrance of the holy of holies stood the *Golden Altar*, which was made of wood overlaid with gold and having four horns

at its corners, like the brazen altar in this respect. It was called the *Altar of Incense*, as only incense was offered on it, and this by the high priest morning and evening. The incense was of a special composition after a divine prescription, and consecrated exclusively for the purpose; the fire which consumed it was brought from the Altar of Sacrifice, and the fragrance produced penetrated to the Holy of Holies. The whole is concluded to have symbolized the intercession of the high priest for the people, heard and accepted in heaven and afterwards of the great high priest of the Christian dispensation for mankind.

3. The Holy of Holies was four square, measuring 10 cubits in length, in breadth and in height, and the most sacred spot within the whole enclosure to which all the rest was subordinate. Herein were preserved in sacred seclusion the most significant symbols of the whole worship, namely the Ark with its contents, and the Mercy Seat, the cherubim and Shekinah thereon.

The *Ark* was a chest of wood, overlaid and lined with gold, $2\frac{1}{2}$ cubits long, and $1\frac{1}{2}$ in breadth and height. It stood on four feet, with rings at the ends of the poles on which it was borne aloft when it was removed. It contained the Two Tables of Stone, inscribed with the ten commandments, insistence on obedience to which constituted the vital point of the religion of Moses: "the Golden Pot with the Manna," said to have been kept in remembrance of the miraculous way in which God provided for his people in the wilderness; and "Aaron's rod still budding," said to have tokened the constant miracle involved in the church's continuance in a world of evil.

The *Mercy Seat*, literally the "covering" constituted the lid of the ark, and was of pure gold. It was sprinkled by the High Priest on the great day of atonement with the blood of the victims slain and offered on the altar. It is, therefore, typical of forgiveness on the ground of accepted propitiation.

At the two opposite ends of the Mercy Seat with expanded wings facing each other, stood the two *cherubim*, as it were pensively hovering over it in mystic down-turned gaze. These were angelic forms, made of pure gold and are said to symbolize the awestruck interest with which the angelic world regards the divine compassion first revealed in the mystery of Christ.

The *Shekinah* was a supernatural radiancy or glory issuing from the mercy-seat and reflected from the cherubim, and was said to be a symbol of the Divine presence enthroned on the mercy-seat.

It is said to have been symbolic of the Divine nature as Light and the light giver, wherefrom the Light of Life, in which especially is the presence of God with his chosen people on earth.

THE BOOK OF NUMBERS.

THE BOOK OF NUMBERS acquires its title from its recording the numberings of the children of Israel in the wilderness of Sinai. Nu. II. gives the stations of the several tribes about the Tabernacle in their preparation for and while on the march. Every Israelite was enjoined to arrange himself by the ensign of his tribe; "over against the Tabernacle of the congregation shall they pitch:"

On the east side, toward the sun-rising, pitched the camp of Judah, being 74,600 men, under their captain, Nahshon, the son of Aminadab.

Next pitched the tribe of Issachar, being 54,400 men, under their captain, Nethaneel, the son of Zuar.

The tribe of Zebulun came next, consisting of 57,400 men, under their captain, Eliab, the son of Helon.

These were all numbered as in the camp of Judah, being 186,400 men, and, on the march constituted the van.

On the south side of the Tabernacle was arranged the standard of Reuben, his host consisting of 46,500 men, under the command of Elizur, the son of Shedeur.

By him pitched the tribe of Simeon, consisting of 59,300 men, under command of Shelumiel, the son of Zurishaddai. And next the tribe of Gad, 45,650 men, Eliasaph, the son of Reuel being their captain. All, therefore, who were reckoned as in the camp of Reuben were 151,450 men. "And they shall set forth in the second rank."

On the west side of the Tabernacle was the standard of Ephraim, his host consisting of 40,500 men, under the conduct of Elishama, the son of Ammihud. By him was the tribe of Manasseh, the host consisting of 32,200 men under command of Gamaliel the son of Pedahzur. And next the tribe of Benjamin, the host consisting of 35,400 men under command of Abidan the son of Gideoni.

The camp of Ephraim, therefore, numbered 108,100 men. "And they shall go forward in the third rank."

On the north side of the Tabernacle was arranged the standard of Dan, his host consisting of 62,700 men, under the conduct of Ahiezer, the son of Ammishaddai. By him pitched the tribe of

Asher, his host being 41,500 men, commanded by Pagiel, the son of Ocran. And next was the tribe of Naphtali, numbering 53,400 men under the command of Ahira, the son of Enan. The camp of Dan, therefore, consisted of 157,600 men. "They shall go hindmost with their standards."

"These are those which were numbered of the children of Israel by the house of their fathers; all those that were numbered of the camps throughout their hosts were 603,550. But the Levites were not numbered among the children of Israel as the Lord commanded Moses."

"Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp; as they encamp so shall they set forward, every man in his place by their standards."

"And the children of Israel did according to all that the Lord commanded Moses: So they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers."

The Levites having been numbered were found to be 22,300 from a month old and upward, being of the three houses, respectively of Gershon, Kohath and Merari.

The charge of the Gershonites was the tabernacle and the tent and its covering and the hanging for the door of the tabernacle of the congregation. And the hangings of the court, and the curtains round about the door and the altar, and the cords, etc.

The charge of the Kohathites was the ark, and the table and the candlestick and the altars and vessels of the sanctuary, etc.

The charge of the Merarities were the boards of the tabernacle, and the bars thereof and the pillars and sockets thereof, and all the vessels thereof, and all that serveth thereto.

An enumeration being then had of the first-born of the males of the children of Israel from a month old and upward the aggregate of these was found to be 22,273, which is about the same given as the number of the Levites from a month old and upward. "And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel, from a month old and upwards and take the number of their names.

And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel." And so Moses did, the result being stated as above.

THE TABERNACLE IS MOVED FORWARD FROM MOUNT SINAI.

In Nu. XI. is the account of the forward move of the Israelites from the wilderness of Sinai. They set out on their journey, the tabernacle having been taken down and borne forward by the Gershonites and Merarites, and got toward the wilderness of Paran. It was on the 20th day of the second month, in the second year after their departure out of Egypt that the cloud was taken up from the tabernacle at Sinai, the tabernacle taken down, and the camp moved forward.

Accompanying the tabernacle went the armies of the tribes in the order given above; first went the standard of Judah, waving its folds over its own tribe as well as those of Issachar and Zebulun; next the standard of Reuben over this tribe together with those of Simeon and Gad. Next came the Kohathites bearing the sanctuary; "and the other" (the Gershonites and Merarites) "did set up the tabernacle against they came."

Then came in order the standard of the camp of Ephraim, whereunder were arranged, with this tribe, those also of Manasseh and Benjamin.

Last set forward the standard of the camp of Dan, which covered with this tribe those also of Asher and Naphtali. "Thus were the journeyings of the children of Israel, according to their armies, when they set forward."

"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying into the place of which the Lord said, I will give it you; come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to my own land and to my kindred. And he (Moses) said, Leave us not I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us the same will we do unto thee."

Whether Moses succeeded in inducing Hobab to accompany them is not said. But now they depart from the Mount Sinai three days' journey; the ark of the covenant being borne before them, to search out a resting place. The cloud was upon them by day; and when the ark set forward Moses said, "Rise up, Lord, and let thine enemies be scattered and let them that hate thee flee

before thee;” and on its resting he said, “Return, O Lord, unto the many thousands of Israel.”

THE PEOPLE MURMUR AND ARE SUPPLIED WITH MANNA AND QUAILS.

As they journeyed, the people having for some reason complained, the Lord heard it and his anger was kindled; and the fire of the Lord burnt among them. “And the people cried unto Moses; and when Moses prayed unto the Lord the fire was quenched.” This place Moses called Taberah, i.e. burning. The Israelites then fell a lusting after flesh to eat, saying, We remember the flesh that we did eat in Egypt freely; the cucumbers and the melons and the leeks and the onions, and the garlick. But now our soul is dried away; there is nothing at all beside this manna before our eyes.

The manna was as coriander seed and the color of it as the color of bedellium. And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans and made cakes of it; and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.

Moses remonstrates with the Lord that he of himself is not able to supply to the people the flesh which they now crave and begs the Lord to kill him rather than permit him to see more of their and his own wretchedness. The Lord bids him to gather seventy of the elders to the tabernacle that he might talk with them and appoint them to bear the burden of the rule of the people with him.

The Lord promises now also to give them flesh in no small amount, but that they might eat it until it should become loathsome to them.

Moses, thereupon, collected the seventy elders and the Lord descended in a cloud and took of the spirit that was on Moses and gave it to them and when the spirit rested upon them they went on prophesying. Two of their number, Eldad and Medad, prophesied in the camp, instead of in the tabernacle, a phase of their action, which Moses was disposed to favor.

And, behold, there arose a great wind and brought up quails from the sea and let them fall by the camp, for the distance of about a day’s journey on each side of the camp, and about two cubits high on the earth.

For two days then the people gathered the quails and they spread them all abroad for themselves round about the camp.

And while the flesh was yet in their mouth, ere it was chewed, the wrath of the Lord was kindled against the people and he smote them with a great plague. And he called the name of that place Kibroth-hattavah, i.e. the graves of lust.

The desire accomplished is sweet, but the end thereof may be fraught with injury and trouble.

MOSES' LEADERSHIP CONFIRMED.

The people, thence gone forward, encamped next at Hazeroth.

In Nu. XII., Miriam and Aaron having found fault with Moses on account of his marrying an Ethiopian woman, proceeded further to say: Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it and suddenly commanded the sister and the two brothers, "Come out ye three unto the tabernacle of the congregation." They having obeyed, the Lord came before them in the pillar of the cloud at the door of the tabernacle and called Aaron and Miriam, who both came forth and are thus addressed of the Lord: "Hear now my words: If there be a prophet among you I, the Lord, will make myself known to him in a vision and will speak to him in a dream. My servant, Moses, is not so, who is faithful in all mine house.

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: Wherefore then were ye not afraid to speak against my servant Moses?" This address ended the Lord departed, the cloud disappeared from the tabernacle, and Miriam became leprous, white as snow. Aaron seeing that Miriam was leprous says to Moses: "I beseech thee lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned; using at the same time other such entreaties. Moses, greatly touched, cried unto the Lord, saying, "Heal her now, O God, I beseech thee." The lord, in answer, having used some pertinent preliminary words said, "Let her be shut out from the camp seven days, and after that let her be received in again."

At the seven days' end Miriam re-enters the camp at which time the people set forward from Hazeroth "and pitch in the wilderness of Paran."

AS TO THE TWELVE SPIES AND THE SEQUEL TO THEIR INVESTIGATIONS.

Nu. XIII. records the sending of the twelve spies, one being selected from each tribe, to make observation of the promised land, its products, its inhabitants, etc., and bring back word to Moses. As understood by our scriptural topographers the wilderness of Paran is that sandy district stretching south from Judea towards and into the peninsula of Sinai. It is easily seen, therefore, that in going on their mission the spies might be said to have "gone up" as follows: "So they went up and reached the land from the wilderness of Zin, into Rehob, as men come to Hamath." They came to Hebron, a city said to have been erected seven years before Zoan in Egypt, and found this place distinguished as the residence of the giants, the sons of Anak.

They then came to a certain brook and cut down a branch with one cluster of grapes thereon, which branch they put upon a staff and carried upon the shoulders of two men. This brook they afterwards called Eshcol, i.e., a cluster. Of the pomegranates and figs they also bore away specimens.

They returned to Moses after a tour of observation of forty days' duration, to the camp of the Israelites at Kadesh. Their account of what they saw was encouraging: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless, the people be strong that dwell in the land and the cities are walled and very great; and moreover we saw the children of Anak there.

The Amalekites dwell in the land of the South; and the Hittites and the Jebusites and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and by the coast of Jordan."

Caleb, the son of Jephunneh, one of the returned spies, gave his voice in favor of their invading the country at once, "for we are well able to overcome it." But the other spies did not think in that way concerning the matter, saying, "We be not able to go up against the people; for they are stronger than we."

These men now put forth an evil report concerning the land they had searched, saying: "The land through which we have gone to search, it is a land that eateth up the inhabitants thereof; and all the men we saw in it are men of great stature." They added that when they saw the giants, the sons of Anak, they were

in their own sight as grasshoppers. This course they now took because they thought they were not yet prepared to go up and invade the land.

Nu. XIV. records that upon this bad news being bruited abroad, the people began to murmur against Moses and Aaron, saying: Would God we had died in the land of Egypt! or would God we had died in the wilderness! with much more in such strain.

“And they said one to another, Let us make a captain and let us return into Egypt.” This proposition had the effect of causing Moses and Aaron to fall on their faces before the whole congregation. They certainly must have suspected mutiny in the camp, Joshua, and Caleb’s astonishment at the brochure, however, took effect in a somewhat different way; these two men who had adhered steadfastly to the good account they had at first rendered of the land, proceeded to rend their garments, and thereupon addressed the people thus: “The land which we passed through to search it is an exceeding good land.

If the Lord delight in us then he will bring us into the land and give it us; a land which floweth with milk and honey.

Only rebel not yet against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them and the Lord is with us; fear them not.”

The congregation, however, in their determinate stubbornness shouted out to stone them; and hereupon the glory of the Lord appeared in the tabernacle before all the people, and the Lord addresses Moses thus: “How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they.” But Moses, in a supplicatory spirit, remonstrates with the Lord as to what the Egyptians and all other surrounding nations would say when they should learn of the Lord’s having destroyed his people by pestilence; and as to what a bad effect such result would have upon the Lord’s cause, the cause of Him, who is, indeed, long suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation. For the people generally then Moses begs pardon, and the Lord said, “I have pardoned according to thy word.

But as truly as I live all the earth shall be filled with the glory

of the Lord. Because all those men, which have seen my glory, and my miracles, which I did in Egypt and in the wilderness have tempted me now these ten times and have not hearkened to my voice; surely they shall not see the land, which I swore unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

Here it appears injected that the Amalekites and Canaanites dwell in the valley; and to-morrow, the Israelites are commanded to turn and get them into the wilderness by the way of the Red Sea (now Gulf of Suez).

GOD'S SENTENCE AGAINST THE REBELLIOUS ISRAELITES.

The Lord, however, now takes up his address again to Moses and Aaron as follows: "How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

Say unto them, As I live, saith the Lord, as ye have spoken in mine ears so will I do to you:

Your carcases shall fall in this wilderness; and all that were numbered of you according to your whole number, from twenty years old and upward, which have murmured against me.

Doubtless, ye shall not come into the land concerning which I lifted up my hand to make you dwell therein, save Caleb, the son of Jephunneh, and Joshua, the son of Nun.

But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

But as for you, your carcases, they shall fall in the wilderness.

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years; and ye shall know the altering of my purpose."

The conclusion from this record, supposed as of literal interpretation, would be that the Lord having supplied all the wants of this people so far in their journey, after having taken them out of Egypt in a most miraculous way and promised to bring them into a very

good land, had good reason now to take the course he proposed to take in relation to them, in that they went on continually sinning and murmuring against God and his servant Moses just in the face of his benefits most wonderfully provided for them. Why did they not go up now and possess the land in accordance with the report of the two spies, Joshua and Caleb? In doing so would they not have succeeded with the assistance of the Omnipotent? But, although they were encamped right in the southern part of Judaea, namely at Kadesh, they sided with the ten spies who circulated the evil report and did not go in to possess the land. It was just within their grasp, but they through cowardice, listlessness or stubbornness let it go, and subjected themselves to wander in the wilderness forty years, and then have their bodies buried in the wilderness, without the promised land. How much of this wilderness experience there is in individual life; is there not thousands who die in the wilderness of doubts and wanderings and disappointed hopes without ever having attained to the promised land for which they set out!

But the Lord was angry with the spies, who had brought the evil report, as he is, on most reasonable grounds, displeased with those who have not faith in him; and so in the continuation of this chapter we find that, "Even those men, that did bring up the evil report upon the land died by the plague before the Lord. But Joshua and Caleb, which were of the men that went to search the land, lived still." We find also that the people, when they came to realize what they did on this occasion, repented and said, "So we are here and will go up into the place which the Lord hath promised: for we have sinned." But Moses gave them to know that the Lord, consequent upon their continued disobedience, would not now go up with them, and that they would simply be subjecting themselves to be smitten before their enemies, the giants; whereas had they the Lord on their side they might conquer them without a blow being struck.

But, notwithstanding all this dissuasion of Moses they now presumed to go in order of battle "on to the hill." "Then the Amalekites came down and the Canaanites, which dwelt in that hill, and smote them and discomfited them, even unto Hormah." After this defeat, the Israelites are, in the narrative, fairly entered upon their forty years' wanderings.

In Nu. XV. it records how Moses condemned a man to death by stoning for having gathered sticks on the Sabbath day; and in this is seen how different is the law promulgated by Moses from that of

Christ which teaches that "the Sabbath was made for man and not man for the Sabbath."

AS TO KORAH, DATHAN AND ABIRAM.

In Nu. XVI. is narrated the death of Korah, Dathan and Abiram with their families for having stoutly maintained that Moses and Aaron took too much authority and honor to themselves: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" When Moses heard this he fell upon his face, and arose again and remonstrated with Korah and his party saying: "This do: Take you censers, Korah, and all his company, and put fire therein, and put incense in them before the Lord to-morrow; and it shall be that the man whom the Lord doth choose, he shall be (deemed) holy: ye take too much upon you, ye sons of Levi;" etc.

It is related that Moses' proposition was consented to, and that both opposing parties put fire and incense in their censers, and at the end, as will appear, those opposed to Moses are consumed. Moses having made an effectual speech, persuading the people to separate from Korah and his party, etc., it records as follows:

"And it came to pass, as he had made an end of speaking all these words that the ground clave asunder that was under them.

And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that belonged to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation.

And all Israel that were round about them fled at the cry of them; for they said, Lest the earth swallow us up also. And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense."

This seems a great destruction of sinners all at once, but there is more yet, for it says: "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron saying, Ye have killed the people of the Lord. And it happened when the congregation was gathered against Moses and Aaron that they looked toward the tabernacle of the congregation; and, behold, the cloud covered it, and the glory of the Lord appeared." And Moses and Aaron having presented themselves before the tab-

ernacle the Lord addresses Moses, saying: Get you up from among this congregation that I may consume them as in a moment, etc.

And Moses enjoined upon Aaron to take a censer and put fire therein from off the altar and put incense thereon and go quickly to the congregation and make an atonement for them; "for there is wrath gone out from the Lord; the plague is begun."

Aaron, having prepared himself as Moses enjoined, ran into the congregation, the plague having been already begun among the people; and he made an atonement for the people. "And he stood between the dead and the living and the plague was stayed. Now those that died in the plague was 14,700, beside them that died about the matter of Korah."

ARON'S ROD BUDS AND MIRIAM DIES AT KADESH.

Nu. XVII. records the budding of Aaron's rod as follows: Moses commands twelve rods to be collected, one for each tribe, each tribe's name to be inscribed upon its rod. Upon the rod of Levi Aaron's name was to be inscribed. These rods were to be deposited in the tabernacle before the ark of the testimony and it should happen that the rod of him whom God would choose should blossom, which would cause disputations, as to the pre-eminence, and murmurings to cease.

These rods were accordingly selected, inscribed and deposited before the ark of the testimony, "And it came to pass that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded and brought forth buds, and bloomed blossoms and yielded almonds.

And Moses brought out all the rods from before the Lord unto all the children of Israel; and they looked and took every man his rod. And the Lord bade Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me that they die not. And Moses did so."

Nu. XX. records the death and burial of Miriam in Kadesh. It also records a miraculous provision for a supply of water for which the people had now great need. The record is as follows: The people having complained greatly for the want of water, "the Lord spake unto Moses saying: Take the rod and gather thou the assembly together, thou and Aaron, thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and

thou shalt bring forth to them water out of the rock ; so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord as he commanded him.

And Moses and Aaron gathered the congregation together before the rock ; and he said unto them, Hear now, ye rebels ; must we fetch you water out of this rock ?

And Moses lifted up his hand and with his rod he smote the rock twice ; and the water came out abundantly ; and the congregation drank and their beasts also."

From Kadesh Moses sends to the king of Edom to ask him to allow the Israelites to pass through his country, promising faithfully not to injure anything in field or well but to go by the high road. This request the king of Edom refused, and supported his refusal by an exhibition of arms. "Thus Edom refused to give Israel a passage through his border ; wherefore Israel turned away from him."

THE ISRAELITES MOVE FORWARD FROM KADESH AND AARON DIES ON MOUNT HOR.

Having moved forward from Kadesh the Israelites came to mount Hor in the border of the land of Edom. Here, on this mount, it is recorded that Aaron died, and the Israelites mourned for him thirty days.

In this neighborhood the Israelites are attacked and defeated by Arad, chief of the Canaanites ; whom, they having vowed a vow unto God in relation to the matter, defeated in return.

From mount Hor the Israelites push forward by the way of the Red Sea, in order to compass in that way the land of Edom ; and the people being much discouraged on the way murmur loudly against God and Moses : "And the Lord sent fiery serpents among the people, and they bit the people ; and much people of Israel died." Hereupon the people confess that they have sinned against God and ask Moses to intercede with him that he might remove the serpents. And Moses, in compliance with instructions from the Lord, made a serpent of brass and put it upon a pole, and, it happened, that if a serpent had bitten any man, when he beheld the serpent of brass he lived.

And they journeyed from Oboth and pitched at Ije-abarim, in the wilderness, which is before Moab toward the East. Thence having removed they pitched in the valley of Zared.

From thence they removed and pitched on the other side Arnon as you come out of the coast of the Amorites.

From thence they move to Beer, i.e. the well. Thence they went to Mattanah: From Mattanah to Nahaliel: and from Nahaliel to Bamoth.

And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

Hence Israel sent a messenger to Sihon, King of the Amorites, to request him to allow them to pass through his country, promising that they would in their passage keep to the high roads and not injure anything. Sihon refused their request and supported his refusal by a strong show of armed force, wherewith he came out against Israel in the wilderness and fought against them at Jahaz. Here Israel defeats him and comes into possession of his land from Arnon to Jabbok. Israel, therefore, dwelt in the cities of the Amorites, in Heshbon, the capitol city of Sihon and all its villages.

Moses having taken Jaazer and its villages, the Israelites turn and go up by the way of Bashan. Its King, Og, came out against them but he was defeated in a battle at Edrei and his lands taken from him. "So they smote him and his sons and all his people until there was none left him alive and they possessed his land."

Whether or not the Israelites left garrisons in their late conquests, is not here intimated; but now, as Nu. XXII. informs us, they push forward and encamp in the plains of Moab on this (East) side Jordan by Jericho, wherein their presence caused considerable uneasiness to Balak, the son of Zippor, the King of Moab, who in his distress sought the assistance of Balaam son of Beor, who lived at Pethor.

BALAK, KING OF MOAB, AND BALAAM, THE PROPHET.

This Balaam seems in his own and the neighboring countries to have had the reputation of being a prophet, or rather a principal man of the magi of those parts. Balak, therefore, sent messengers informing him of the powerful and exceedingly numerous people who had come out of Egypt and were now in his vicinity; and saying to him, Come now, therefore, I pray, thee, curse me this people, for they are too mighty for me, — for I wot that he whom thou blessest is blest and he whom thou cursest is cursed.

The bearers of this message were a delegation of elders of Moab and Midian, who having come to Balaam spake to him the words

of Balak. He told them to lodge with him and that he would answer them according to the tenor in which the Lord would speak to him.

And God came to Balaam and said, What men are these with thee? Balak answered who they were and for what purpose come.

“And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.”

Balaam, therefore, having risen early in the morning, informed the messengers of Balak that they could depart into their own land, that the Lord had refused to let him go with them. Thereupon the messengers returned and informed Balak of Balaam's answer.

Balak, however, sent now other messengers of more honorable rank than the first, who addressed him saying, “Thus saith Balak, the son of Zippor, Let nothing, I pray, thee, hinder thee from coming to me. For I will promote thee to very great honor, and I will do whatever thou sayest unto me; come, therefore, I pray thee, curse me this people. And Balaam answered, If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord, my God, to do less or more.” He then asks them to lodge with him that night, that he might know what the Lord would say more to him concerning it.

And God came to Balaam at night and says thus: If the men come to call thee, rise up, and go with them; but yet the word that I shall say unto thee, that shalt thou do.

Balaam accordingly having risen early in the morning saddled and mounted his ass and went with the messengers of Balak. “And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him. Now, he was riding upon his ass and his two servants with him.

And the ass saw the angel of the Lord standing in the way and his sword drawn in his hand; and the ass turned aside out of the way and went into the field, and Balaam smote the ass to turn her into the way.

But the angel of the Lord stood^e in a path of the vineyards, a wall being on this side and a wall being on that side.

And when the ass saw the angel of the Lord she thrust herself into the wall, and crushed Balaam's foot against the wall; and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

And when she saw the angel of the Lord she fell down under Balaam ; and Balaam's anger was kindled and he smote the ass with a staff.

And the Lord opened the mouth of the ass, and said unto Balaam, What have I done unto thee, that thou has smitten me these three times ?

And Balaam said unto the ass, because thou has mocked me ; I would there were a sword in mine hand, for now would I kill thee.

And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden, ever since I was thine unto this day ? Was I ever wont to do so unto thee ? And he said, Nay.

Then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way, and his sword drawn in his hand ; and he bowed down his head and fell flat on his face.

And the angel of the Lord said unto him, wherefore hast thou smitten thine ass these three times ? behold I went out to withstand thee because thy way is perverse before me ?

And the ass saw me and turned from me these three times ; unless she had turned from me surely now also I had slain thee, and saved her alive.

And Balaam said unto the angel of the Lord, I have sinned ; for I knew not that thou stoodest in the way against me ; now, therefore, if my course be evil in thine eyes, I will get me back again.

And the angel of the Lord said to Balaam, Go with the men ; but only the word that I shall speak unto thee that thou shalt speak." So Balaam went with the messengers of Balak.

Balak having been apprised of the approach of Balaam went out to meet him to a city of Moab in the border of Arnon, in the utmost bound of his country.

And on meeting he addressed Balaam thus : " Did I not earnestly send unto thee to call thee ? wherefore camest thou not unto me ? am I not able indeed to promote thee to honour ?" And Balaam answered him, " Lo I am come unto thee ; have I now any power at all to say anything ? the word that God putteth in my mouth that shall I speak." Balaam, thereupon, went with Balak to Kirjath-huzoth, i.e., a city of streets. Here Balak offered in sacrifice oxen and sheep and sent presents to Balaam and the princes.

And it happened that on the morrow Balak took Balaam up on the high places of Baal that he might give him a view of his country to its utmost bounds.

NU. XXIII: Here occupied with religious enthusiasm Balaam said to Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

Balak did as Balaam had requested and they two offered on every altar a bullock and a ram. Balaam asks Balak to stand by the altar while he goes to a secret place to commune with the Lord.

Here God condescended to Balaam a hearing and the latter told him how that he had prepared seven altars and offered on each a bullock and a ram.

And the Lord put a word in Balaam's mouth and told him to return to Balak and thus speak. He having returned to the king of Moab took up his parable and said: "Balak, the king of Moab, hath brought me from Aram, out of the mountains of the East, saying, Come, curse me Jacob, and come, defy Israel.

How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

For from the top of the rocks I see him, and from the hills I behold him! lo, the people shall dwell alone and shall not be reckoned among the nations.

Who can count the dust of Jacob and the number of the fourth part of Israel? Let me die the death of the righteous and let my last end be like his!"

And Balak asked Balaam saying, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." And Balaam answered him, Must I not take heed to speak that which the Lord hath put in my mouth?

And Balak asked him, saying, "Come, I pray thee, with me into another place, from whence thou mayest see them; thou shalt see by the utmost part of them, and shalt not see them all; and curse me from thence."

And he brought him into the field of Zophim, to the top of Pisgah, and there built seven altars, and offered a bullock and a ram on each altar.

And he requestd Balak to stand by the sacrifices while he goes to meet the Lord yonder.

And the Lord condescended to meet Balaam and put a word in his mouth and said, Go again to Balak and speak accordingly.

And when he came to him he found him still at the burnt offerings surrounded by the princes of Moab. Balak having inquired of him what the Lord had spoken, he took up his parable and said; "Rise up Balak and hear; hearken unto me, thou son of Zippor.

God is not a man that he should lie; neither the son of man that he should repent; hath he said and shall he not do it? or hath he spoken and shall he not make it good?

Behold, I have received commandment to bless, and he hath blessed; and I cannot reverse it.

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord, his God, is with him, and the shout of a king is among them.

God brought them out of Egypt: he hath, as it were, the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, what hath God wrought!

Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain."

And Balak said to Balaam, "Neither curse them at all, nor bless them at all."

But Balaam answered him, "Told not I thee, saying, All that the Lord speaketh, that I must do?"

And Balak finally said to Balaam, "Come, I pray thee, I will bring thee unto another place: peradventure it may please God that thou mayest curse me them from thence. Balaam, thereupon, goes with him to the top of mount Peor which looketh toward Jeshimon, and said to Balak, "Build me here seven altars, and prepare me here seven bullocks and seven rams." Balak acted accordingly and he offered a bullock and a ram upon each altar.

Nu. XXIV. And Balaam, being now perfectly satisfied that it was the Lord's pleasure to bless Israel instead of cursing him, went not, as at the two former times, to inquire of the Lord, but set his face toward the wilderness.

And, thus, having looked abroad and beheld Israel abiding in his tents the spirit of the Lord came upon him, and he gave forth his parable as follows: "Balaam, the son of Beor, hath said, and the man whose eyes are opened hath said: He hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

How goodly are thy tents, O Jacob and thy tabernacles, O Israel!

As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath, as it were, the strength of a unicorn; he shall eat up the nations, his enemies, and shall break their bones and pierce them through with his arrows.

He couched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee and cursed is he that curseth thee."

Balaam having finished his parable, Balak's anger was kindled against him, by which he addressed him thus: "I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but lo, the Lord hath kept thee back from honor."

And Balaam replied thus to Balak: "Spake I not also to thy messengers, which thou sentest unto me, saying: If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak."

Now, however, as he is about to return to his people he proceeds to foretell to Balak what Israel shall do to the people of Balak in the latter days; and to this end he proceeds with his parable as follows:

"Balaam, the son of Beor, hath said, and the man whose eyes are opened hath said:

He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty falling into a trance but having his eyes open:

I shall see him but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir, also, shall be a possession for his enemies; and Israel shall do valiantly.

Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

Having thus delivered, Balaam, looking toward Amalek, took up his parable concerning him and said: "Amalek was the first of the nations that warred against Israel: but his latter end shall be even to destruction."

This done he looked toward the Kenites and taking up his parable said: "Kain shall be wasted; how long shall it be ere Ashur carry thee away captive?" Further he said parabolically: "Alas who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Ashur and shall afflict Eber, and he also shall perish forever."

And Balaam rose and returned to his place and Balak went his way."

The principal truth intended to be conveyed in the foregoing, through the vehicle of the most simple and beautiful Hebrew poetry is that no counsel or design of man can stand which is contrary to the determination of God. He knows his own from the beginning and even though it be through a long course of adversity, he carries them through to a good and glorious issue.

In "the star of Jacob and the scepter which would arise out of Israel" there is undoubtedly intended a prophetic allusion to the kingdom of Israel, which would arise long after the time of delivery of the prophecy. Christian theologians also apply it to the Christian kingdom which arose later still, the "Star," in this application, having reference to Christ himself. The spiritual kingdom is, of course, the correct sense; but this must need be seen in the prophecy as in connection with some sort of terrestrial polity, let that polity be of what character, make up, or constitution it may. The cumbersome legal constitution connected with the Mosaic polity, when considered in connection with the ages of ignorance in which it was in force, shows it to have been a far more oppressive polity for the masses of the people and far less acceptable than the Christian polity, more especially when this is considered apart from such unnatural and abnormal governmental systems as have been in some countries for long ages connected with it.

ISRAEL IN MOAB.

Nu. XXV. records that while Israel abode in the neighborhood of Moab the people became so intimate with the Moabites and Midianites as to allow themselves to intermarry with them to some extent and to worship their gods at Baal-peor. On this account the Lord's anger was kindled against them and there arose a plague wherein died 24,000. Phineas, the son of Eleazer and grandson of Aaron here displayed great zeal in the service of the Lord, for which he was given a covenant of peace and a promise that his seed should inherit the priesthood forever after him.

Nu. XXVI., records the numbering of the Israelites in the plains of Moab, by Jordan, near Jericho, wherein the aggregate was found to be 601,730; but among these there was not a man whom Moses and Aaron had reckoned in their enumeration at the mount Sinai except Caleb and Joshua.

The aggregate of the Levites having been taken was found to be 23,000, "all males from a month old and upward," which would perhaps indicate them to have been merely first-born sons of all the families.

Nu. XXVII. records the command of God to Moses to ascend mount Abarim, and view the land which he was about to give to Israel, as after he had seen it he would be gathered unto his people as was Aaron his brother. Moses requests of the Lord to appoint some one in his place to be leader of the people, and the Lord nominates Joshua, who having been brought before Eleazer the priest had his hands placed on his head and received his commission.

Nu. XXXI. records the slaughter of the Midianites and the death among others of Balaam, the prophet, spoken of above, at the hands of the Israelites.

Nu. XXXIII. gives a more detailed enumeration of the encampments of the Israelites in the wilderness even to that wherein we now have them in the plains of Shittim in Moab near Jericho. In this enumeration, which can be seen by reference to the chapter itself, I reckon forty stations, at the 33rd whereof, namely, mount Hor, Aaron dies.* The remainder of this chapter, as well as XXXIV, is taken up with a description of the boundaries of the country whereinto the Israelites were now about to enter. Nu. XXXV. and XXXVI. are taken up with an account of the cities

* "With the departure from Sinai or at least from Hazeroth the geographical interest of the Israelite history almost ceases till the arrival in the table-lands of Moab and the first beginning of the conquest. Not only is the general course of their march wrapped in great obscurity, but even, if we knew it, the events are not generally of a kind, which would receive any special illustration from the scenes in which they occurred.

No attempt shall here be made to track their course in detail. It is possible that some future traveler may discover the stations recorded in the itinerary of the 33d chapter of the book of Numbers. At present none has been ascertained with any likelihood of truth unless we accept the doubtful identification of *Hazeroth* with *Huderah*. All that is clear is that they marched northwards from Mount Sinai, probably over the plateau of the Tih,—which seems to be designated as "the wilderness of Paran"—then that they descended into the Arabah—designated apparently as "the wilderness of Zin." Thence, on the refusal of the King of Edom to let them pass through his territory, they moved southwards, encamped on the shores of the gulf of Akaba, at Ezion—Geber, and then turned the corner of the Edomite mountains, at their southern extremity, and entered the table-lands of Moab at the "torrent of the willows" ("the brook Zared") at the south-east end of the Dead Sea." Dean Stanley in "Sinai and Palestine," pp. 92-3, N. Y. Edition 1857.

of the Levites, the cities of Refuge and certain laws relating to inheritance.

THE BOOK OF DEUTERONOMY.

THE BOOK OF DEUTERONOMY, as its name indicates (*Δευτερος*, second, *Νομος*, law) is but an epitomized repetition of the law as given in the three preceding books. While the books of Exodus, Leviticus, Numbers and Deuteronomy may be styled the four gospels of Judaism, yet the fourth and last of these books, viz., Deuteronomy, will be found a convenient epitome of their contents, but more especially of those of the preceding two.

DEATH OF MOSES ON MOUNT NEBO.

Deut. XXXIVth and last records the death of Moses: And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of the hill (pisgah), which is over against Jericho, and the Lord shewed him the land that his people were about to possess. And he told him this was the land which he had promised to his forefathers, Abraham, Isaac and Jacob and added, "I have caused thee to see it with thine own eyes, but thou shalt not go over thither." So Moses died in the land of Moab according to the word God had spoken, and he buried him in a valley of the land of Moab over against Beth-peor, but no man knoweth of his sepulchre, unto this day, and Moses was an hundred and twenty years old when he died: his eye was not dim nor his natural force abated. And the children of Israel wept for Moses thirty days." And to Joshua, the son of Nun, who was full of the spirit of wisdom—Moses having previously laid his hand upon him—the Israelites hearkened, as the Lord had commanded.

JOSHUA.

THE BOOK OF JOSHUA in the Old Testament would seem to correspond (if we may use this term) to the book of Acts in the New.

After the death of Moses Joshua, in obedience to the Lord's command, makes immediate preparations to invade Canaan. Josh. II. relates the varied experience of the two spies, whom he sent over the river to take a general observation of the country and bring him all the information they could gather concerning it before his invasion. While in Jericho, the king of that city being informed of their presence, tries to have them apprehended; but they find a hiding place in the house of the harlot Rahab (to whom

and her family they afterwards prove kind) and then in the mountain for three days, when they return to Joshua, saying, "Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

Josh. III. On the receipt of this news Joshua led the children of Israel from the plains of Chittim to the banks of the Jordan, in sight of Jericho, and encamped there for three days before crossing the river. His officers then go through the host giving particular orders as to the manner of their passage.

To ordinary minds the first great difficulty to be met with and overcome would be the passage of the river in the face of, as was to be reasonably expected, an armed enemy. This train of thought, however, seems not to have occupied Joshua's mind. We find, indeed, he must from the start have had in his mind an entirely different conception of his proceeding and his requirements; some extraordinary way of taking his mighty armament over the river; and in the way he eventually accomplished this, when in the process of carrying it out, we find he conducted matters with remarkable deliberation and quietness. He carried out his part in such a way as not at least to indicate that he was actuated by fear of the enemy or that he had any doubt as to the result of his mission.

The day whereon the passage of the Jordan is recorded as having been effected was on the 10th of the month Abib, which would be about March 24th with us, at which season, it is said, the Jordan usually overflows its banks. And, now, as to the manner of the passage: —

PASSAGE OF THE JORDAN.

The priests bearing the ark of the covenant preceded the people in the passage and when, having come to the brink of the river, they stood still in the water, it happened "That the waters which came down from above stood and rose up upon an heap, very far from the city of Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho. And the priests that bore the ark of the covenant of the Lord stood firm on dry ground until all the people were passed clean over Jordan." There is no account here of any enemy drawn up on the western bank of the Jordan to dispute the passage of Israel, and some would naturally conclude that the Canaanites, actuated by

fear, supposed they would be in greater safety within the walls of Jericho; but if this were their supposition they were mistaken in it as will appear in the sequel.

Josh. IV. The people, however, being safely arrived on the western bank Joshua, in accordance with God's command, selects twelve men, out of each tribe a man, and bids them fetch twelve stones out of the place where the priests' feet stood firm, who bore the ark in the midst of Jordan, and deposit them in the place where they should lodge that night. This they did; and besides "Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests, which bore the ark of the covenant, stood: and they are there unto this day." "And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests in the presence of the people." When Joshua, in obedience to the Lord's command, tells the priests to come up out of Jordan, then "it came to pass, when the priests that bore the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before."

The place where the people encamped on that night was called Gilgal, a word which means rolling, and hence a wheel, but is often interpreted a heap, for those twelve stones, which they fetched out of the midst of Jordan, did Joshua pile up in Gilgal: "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever."

Josh. V. Joshua being now with his people lodged in the country in obedience to the Lord's command, made him sharp flint stones and circumcised the children of Israel. The reason given for this is that all the people, who had left Egypt forty years before, had died in the wilderness and those born since that time had not been circumcised. "And it came to pass, when they had done circumcising all the people that they abode in their places in the camp till they were whole. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from you, wherefore the name of the place is called Gilgal unto this day."

That the people were left unmolested in their passage of the

river and now undisturbed in their camp at Gilgal is supposed to be accounted for by the following state of things: "And it came to pass when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more because of the children of Israel."

On the 14th day of the first month, at even, we are told, the Israelites kept the passover in their camp at Gilgal. "And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn on the self-same day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

In this connection we are informed that when Joshua was by Jericho he happened to look in a certain direction and saw a man over against him with his sword drawn in his hand. Joshua being attracted by such a remarkable appearance addressed him, saying, "Art thou for us or for our adversaries? And he said, Nay, but as the captain of the Lord's host am I now come. Joshua prostrated himself before him, in the way of worship, and asked, what saith my Lord unto his servant? And he said, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

THE CAPTURE OF JERICO, AND ITS SEQUEL, THE CAPTURE OF AI.

Josh. VI. records the capture of Jericho. Of this the *modus operandi* is the following: The Israelites required, as preliminary to the capture of the city, to go round the circuit of its walls once every day for six days; but on the seventh day seven times, and on the seventh completed circuit the city would be taken. The concourse was arranged as follows: 1. Armed men led the van in the march: 2. Seven priests bearing seven trumpets of rams' horns came next, continually blowing their trumpets: 3. The ark of the covenant borne by priests came next: 4. The rereward, or crowd, came last.

In this order, the seven priests with their seven trumpets of rams' horns continually blowing, the Israelites encompassed the city once daily for six successive days, no noise being permitted to be made by the people's voices or otherwise except by the seven trumpets in the mouths of the seven priests, who marched second in order.

But, on the seventh day, the concourse had to encompass the walls seven times, the priests continually blowing with their trumpets, but no other noise being heard, until, when, on the seventh time the priests sounded their trumpets, "the people gave a great shout and the wall of the city fell down flat, so that the people went up into the city, every man straight before him, and they took the city." In connection with this capture the narrative says: "And the young men that were spies went in and brought out Rahab and her father and her mother, and her brethren and all that she had; and they brought out all her kindred and left them without the camp of Israel."

Rahab, being perhaps of one of the oldest and most influential families of the place, "all her kindred" might be supposed a numerous and influential clan; and they with the assistance of her ingenious planning and scheming brain (see Ch. II.), if, by previous understanding with the invaders, they had determined to assist them to the possession of the city, might (some would think) have perhaps been very effectual, in the undermining of the wall at a given signal from outside, on the seventh day, when having finished the circuit for the seventh time the people gave a great shout.

The record says that the Israelites "burnt the city with fire and all that was therein; only the silver and the gold, and the vessels of brass and of iron, they put in the treasury of the house of the Lord." "And Joshua adjured them at the time saying, Cursed be the man before the Lord, that riseth up and buildeth this city, Jericho; he shall lay the foundation thereof in his firstborn, and in his youngest son shall be set up the gates of it."

The city having been devoted or cursed by Joshua he warned all his people against appropriating to themselves any spoils taken therein, "lest ye make yourselves accursed when ye take of the accursed thing and make the camp of Israel a curse and trouble it."

Josh. VII. however, records that an Israelite named Achan of the tribe of Judah "took of the accursed thing and the anger of the Lord was kindled against the children of Israel." The way in which the discovery was made of who took it was as follows: About three thousand Israelites went up from Jericho to fight against Ai and got defeated. Joshua, feeling much grieved at this, put dust upon his head, and inquired of the Lord as to the cause of such a shameful defeat to his people of Israel. The Lord answered that Israel had sinned and transgressed his command in taking the accursed thing and hiding it among their stuff. Joshua at once de-

terminated to investigate the matter by lot and so discover who it was that appropriated the spoil. The result of this inquiry was that Achan confessed himself the person who appropriated the property which consisted of a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight. These he had hid in the earth, in the midst of his tent, the silver being at bottom. His confession having been found by investigation correct, he, therefore, and his were stoned and burned in the valley of Achor, so called after Achan, and they raised over him "a great heap of stones unto this day."

Everything, therefore, would seem to indicate that Jericho must have been a wicked city before its possession by the Israelites or during the prevalence of that old idolatrous religion which reigned over that land, before the age of Joshua; as well as it would indicate that a new religion was now being introduced to that country instead of the old system now spoken of.

Josh. VIII. records the capture of Ai by the Israelites, the burning of their city and the hanging of its King: Also the reading of the law of Moses by Joshua before the Israelites now assembled "half of them over against mount Gerizim and half of them over against mount Ebal."

THE STRATAGEM OF THE GIBEONITES AND JOSHUA'S CONQUEST OF THE FIVE KINGS OF THE AMORITES.

In Josh. IX. is related the deception practiced upon Joshua by the Gibeonites, who having heard of the destruction of Jericho and Ai took measures for their own preservation as follows: They clothed themselves in old garments and put stale and musty bread in their baskets and came to the Israelites to their camp at Gilgal.

They said, therefore, to Joshua and to the elders, We are come from a far country: now therefore make ye a league with us. The men of Israel answered them, who indeed were Hivites, saying, Peradventure ye dwell among us; and how shall we make a league with you? They said to Joshua, "We are thy servants." But he still inquired, "Who are ye?" and from whence come ye? They answered, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him and all that he did in Egypt. They also said they had heard of the Israelitish exploits east of the river among the

Amorites, the Bashanites, &c., and that by the advice of their elders they had made this long journey, during which their wine became old, their bread stale, and their garments and shoes so ragged that they now needed patching. And the Israelites took from them some presents of provisions, and Joshua made a league of peace and amity with them, whereto the elders of Israel swore.

But at the end of three days after the conclusion of the league the Israelites heard that these people were their near neighbors, and so the Israelites marched towards them and came to their cities in three days. They abstained from their destruction, however, because the elders had sworn to the terms of the league, and determined to let them live among them such a servile life as that of hewers of wood and drawers of water for the congregation and the altar.

The kings of the Amorites who dwelt in Canaan, having heard of the great success of the Israelites over Jericho and Ai, and now of their having entered into a league with the Hivites of Gibeon, began to have great fears for themselves, Gibeon being looked upon as one of the strongest cities in the country.

Therefore the five kings of the Amorites, namely the kings of Jerusalem, of Hebron, of Jarmuth, of Lachish and of Eglon, gathered their armies together and went up and encamped against Gibeon. The Gibeonites immediately upon their appearance before their city "sent to Joshua to the camp at Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly and save us, and help us: for all the kings of the Amorites who dwell in the mountains are gathered together against us." Joshua, thereupon, getting his army into marching order and ascending to Gibeon comes upon them unawares, attacks them suddenly and puts them to flight, chasing them along the way that goeth up to Bethhoron and to Azekah and Makkedah. And it happened, "as they fled from before Israel and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword."

The hailstones recorded here as having fallen and effected such destruction among the Amorites seem to have been like in character to those recorded among the plagues of Egypt, Ex. IX., 22-27. In some latitudes, we know by experience, hailstones of great size sometimes fall; amongst ourselves occasionally so large as to break, at least, thick plates of glass.

On this occasion of his defeat and chase of the Amorites Joshua said in the sight of Israel, "Sun be thou silent upon Gibeon; and thou Moon in the valley of Ajalon. And the sun stood still and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of the Upright?"

From the literal meaning of the verb usually rendered, "Stand thou still," recorded as spoken by Joshua in relation to the sun and moon, being "to be silent," a person would think the meaning was that in the course of this battle of the Israelites and Gibeonites on the one side and the five kings of the Amorites on the other the sun and moon may have been remarkably beclouded in order to favor in some way the designs of Joshua and in answer to his prayers. So in the book of Job IX., 7, speaking in reference to the Omnipotent, that wise man and sufferer says: "Which commandeth the sun and it riseth not and sealeth up the stars."

The margin gives it as the understanding of the commentators that Job referred to this circumstance recorded in Joshua, which we are now considering. But Job speaks of the sun not rising; Joshua, according to the common translation, of his not going down. Would the sense of the sun being beclouded be, for both cases, the proper one? Although in none of the old astronomical records do I find notice of the sun's having stood still about a whole day" (Josh. X. 13), nor does my chronology enable me to connect a solar eclipse with the particular date of this battle, still the record in Joshua has, doubtless, an important and interesting meaning, which theologians especially will be interested to discover and expound.

This part of the record gives to understand that at the time of the Israelitish invasion of Canaan Jerusalem was possessed by the Amorites, the king of Jerusalem being named among those five kings, who banded themselves together and fought against Gibeon, and were defeated by the Israelites. And these five kings, namely, of Jerusalem, of Hebron, of Jarmuth, of Lachish and of Eglon, were taken prisoners in the chase, and finally hanged by Joshua.

While on this expedition the record says Joshua took Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, and destroyed Horam, king of Gezer, with all his people. "So Joshua smote all the country of the hills and of the south and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded." All this accomplished Joshua returns with his army to the camp at Gilgal.

JOSHUA'S CONQUEST OF THE WHOLE COUNTRY.

Josh. XI. records the conquest by the Israelites of the whole country. The kings of all the north part of the country, under the nominal headship of Jabin, king of Hazor, Joshua met in battle and totally defeated at the waters of Merom, a lake well north in the course of the Jordan. "There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon; all others they took in battle. For it was of the Lord, to harden their hearts that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them as the Lord commanded Moses." Having effectually subjugated the whole northern part of the country in the battle of the waters of Merom Joshua proceeded south and subdued the giants. "There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod there remained. So Joshua took the whole land according to all that the Lord said unto Moses; and Joshua gave it for an inheritance to Israel, according to their divisions by their tribes: And the land rested from war:"

May we not, therefore, regard the new or reformed religion as now introduced, if not completely established, instead of the old, corrupt and idolatrous system which had so long prevailed; and the priesthood of the new religion as now fast establishing themselves in the places of worship all over the promised land? And although a mental conception of the physical and moral conquest of that country, taking place simultaneously may be thought to be a more exciting if not a more interesting one than a purely moral and religious conquest unconnected with physical force, still may we not in some way conceive the conquest of Canaan by the Israelites, which in the foregoing we have been considering, as a conquest rather of the latter kind than the former, more especially since the symbols employed in the narrative can be generally or wholly shown to have had a theological reference? The sacerdotal orders in all nations and ages have been accustomed to fight their battles rather with the tongue and pen than with the sword. They have indeed until a comparatively late age constituted almost wholly the authors, the "men of letters."

The remainder of the book of Joshua (XII.-XXIV.) is taken up variously with enumerations of the districts conquered by the Is-

raelites and their distribution among the tribes; the setting up of the tabernacle at Shiloh; the cities of Refuge and other cities of the Levites; the account of the $2\frac{1}{2}$ tribes, namely of Reuben, Gad and the half tribe of Manasseh, having set up a tabernacle for themselves at the west side of the passage of Jordan so that it might be in sight of them from their eastern possessions; whereat the Israelites generally take umbrage and prepare for war; which trouble is finally settled by the reason of the action of the $2\frac{1}{2}$ tribes given being satisfactory to Phineas, the son of Eleazar the priest.

JOSHUA ADDRESSES THE PEOPLE AND DIES, AS DOES ALSO ELEAZER,
THE PRIEST, THE SON OF AARON.

Joshua having grown old (ch. XXIII.) particularly warns the Israelites against the dangers arising to them from the old idolatrous practices of the country.

In ch. XXIVth and last of this book, Joshua assembles the Israelites together and enumerates God's great mercies to them and the many instances of his great power exercised miraculously in their behalf from they left Egypt to the present day. He then addresses them thus: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt and serve ye the Lord.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but, as for me and my house, we will serve the Lord. And the people answered, God forbid that we should forsake the Lord to serve other gods."

Joshua then exhorted the people to put away from among them the strange gods and to incline their hearts to the Lord. They answered that they would serve and obey Him. Joshua, therefore, made a covenant with them and having set up a stone under an oak as a witness to their agreement, he said, "Behold this stone shall be a witness unto us; for it hath heard all the words of the Lord, which he spake unto us; it shall be therefore a witness unto you lest ye deny your God."

So Joshua having let the people depart to their several inheritances soon after dies and is buried in the lot of his inheritance in Mount Ephraim.

Eleazer, the priest, the son of Aaron, also now dies and they buried him in a hill also in Mount Ephraim.

Israel continued to serve the Lord all the days of those elders, who had invaded the country with Joshua, and who now outlived him.

THE BOOK OF JUDGES.

Judges I. records the doings of the house of Judah in their capture of many places belonging to the former inhabitants of the southern part of Canaan, but especially of their capture of Jerusalem and treatment of its King. It then records the doings of many others of the tribes, more especially of the house of Joseph. In the whole of this chapter, as in the whole of the book of Judges, it is either implied or expressly said that the old inhabitants of the land were permitted to remain with the new comers, but in a tributary state.

THE ANGEL AT BOCHIM.

Judges II. records that after the death of the elders that outlived Joshua the Israelites forsook the Lord God of their fathers and followed the gods of the people that were round about them, Baalim and Ashtaroath, and so provoked the Lord to anger. By reason of these and such wickedness "an angel of the Lord came down from Gilgal to Bochim" and in many words remonstrated against their iniquities. And it happened that when the angel of the Lord spake these words that the people wept aloud; and so they named the place Bochim, i.e., weepers. And after that the Lord raised up judges to govern them they were not restrained from their idolatries even by the judges, for the Lord left the old peoples of the land among them that they might prove them and be thorns in their side.

OTHNIEL, THE SON OF KENAZ.

Judges III. records that, consequent upon the great wickedness of the Israelites by their idolatries and otherwise, He delivered them into the hands of Chushanrishathaim King of Mesopotamia, to whom they were in subjection twelve years. At length there arose to them a deliverer in the person of Othniel, the son of Kenaz and nephew of Caleb, who freed them from servitude to the Mesopotamians.

EHUD AND SHAMGAR: JUDGES.

But soon thereafter, consequent upon their sin, they fall into the power of Eglon, king of Moab, whom they serve eighteen years, and from whom they are at length freed by the dagger of Ehud the Benjamite, a left-handed, man. This man, having assassinated Eglon while delivering to him a present, made his escape and collecting his adherents attacked the Moabites at the fords of Jordan and slew about ten thousand men. The land then had rest for eighty years. "And after him (Ehud) was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel."

DEBORAH, THE PROPHETESS, JUDGE; AND BARAK, THE SON OF AHINOAM.

Judges IV. records that, consequent upon further great sin of the Israelites after the death of the foregoing, the Lord delivered them into the hands of Jabin, king of Canaan, who reigned at Hazor, the general of whose armies was Sisera. This now powerful monarch, whose kingdom, strange as it may appear, we have seen that Joshua conquered at the waters of Merom, had nine hundred chariots of iron and oppressed the Israelites for twenty years. At that time Deborah the prophetess held the office of judge to the remnant of the Israelites. "And she dwelt under the palm tree of Deborah, between Ramah and Bethel in Mount Ephraim; and the children of Israel came up to her for judgment." She sent for Barak, the son Ahinoam, out of Kadesh-Naphtali, and prevailed upon him to draw ten thousand men out of his district to the Mount Tabor, promising that there she would deliver into his hands Sisera, the captain of Jabin's army, with his chariots and his host. Barak consented to go and do thus only on condition that she would go with him. This she consented to do at the same time informing Barak that the journey would not be for his honor; for the Lord would deliver Sisera into the hand of a woman. Barak and Deborah went forward and collected ten thousand men which he placed in order of battle upon Mount Tabor. Of this movement Sisera being informed, collected all his host to the river Kishon, which flows not far from the base of that mount, and wends its way into the sea just at the north base of Mount Carmel.

When Deborah had perceived the proper time had come she gave command to Barak to descend and make the attack; a command which he obeyed with such great alacrity, descending the mountain with his ten thousand men and attacking, that the host of Sisera was entirely discomfited and that captain himself compelled to escape on foot. After the retreating host Barak pursued: "And all the host of Sisera fell upon the edge of the sword; and there was not a man left."

Sisera, however, escaped on foot until he found refuge in the tent of Jael, the wife of Heber the Kenite, who was of the family of Hobab, the son of Raguel, Moses' father-in-law, this family having come from the peninsula of Sinai and settled in this country with the Israelites.

Jael seeing Sisera in full flight went to her door and invited him in. He having entered she covered him with a rug. She having refreshed him with drink he asked her to stand in her tent door and if any one should ask if he were there, answer No. Sisera was not long in this condition before he fell asleep and Jael observing this took a nail of the tent and a hammer in her hand and went softly unto him and smote the nail into his temples and fastened it into the ground; for he was fast asleep and weary: so he died.

Barak coming on now in full pursuit of Sisera Jael came out to meet him and told him she could show him the man whom he sought. Having brought him into the tent she showed him Sisera as he lay dead with the nail in his temple. And thus was subdued by the Israelites Jabin the king of Canaan.

Judges V. records the song of Deborah and Barak consequent upon the defeat and death of Sisera and the liberation of their people from the power of Jabin King of Canaan. It is written in the peculiar style of Hebrew poetry, reminding one, in parts, of the wild strains of Ossian. "And the land had rest forty years."

Judges VI. After this, consequent upon the sin of the Israelites, the Lord delivered them into the power of the Midianites seven years. These came with the Amalekites, all of whom are here called "children of the east," but who were doubtless from the peninsula of Sinai, and oppressed the Israelites with their great numbers so as not to leave them sufficient food. In this pitiable condition the Israelites supplicated the Lord, who sent them a prophet that remonstrated with them on account of their sins.

GIDEON, THE SON OF JOASH, THE ABIEZRITE, AND HIS EXPLOITS.

Then there came an angel of the Lord and appeared to Gideon the son of Joash as he threshed wheat by the winepress of Abiezer to conceal it from the Midianites. The angel tells Gideon he is accepted of the Lord and assures him that if he goes in all his might against the Midianites, he will prevail. Gideon, like Moses, distrusting his own ability, hesitates to accept the commission. But he was assured that the Lord would go with him and that he would "smite the Midianites as one man." Gideon asked the angel, that, in order that he should have a sign that he talked with him, he might not depart until he himself would come back bringing him a present. The angel consented to wait till he would fetch it.

Gideon went and cooked a kid and brought the flesh in a basket, and the broth in a pot, and this, with some unleavened cakes, he presented to the angel. "And the angel of God said to him, Take the flesh and the unleavened cakes and lay them upon this rock and pour out the broth." This he did.

"Then the angel of the Lord put forth the staff that was in his hand and touched the flesh and the unleavened cakes; and there arose up fire out of the rock and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight."

Gideon there erected an altar and called it Jehovah-shalom. The same night God told Gideon to take the second bullock, that one of seven years old, cut down the grove of Baal, erect an altar and offer a burnt sacrifice of the bullock, making the fire with the wood cut down from the grove of Baal. Gideon, by means of ten men of his servants, did this at night, as he feared to do it by day on account of not only the people of the place generally, but of some even of his father's household who were worshipers of Baal.

Now, when the people of the place arose in the morning and saw that the altar of Baal was cast down and that his grove had been used as the fuel for the burnt offering they eagerly inquired who had done this thing.

Having been answered that Gideon did it they demanded of Joash to bring out his son to them "that he may die." He refused, saying, If Baal be a god let him plead for himself because one hath cast down his altar. He then proposed that if any one should plead for Baal he should be put to death, while it was yet morning. On that day, therefore, Joash called Gideon Jerubbael, i.e., Baal-

plead, saying, "Let Baal plead against him, because he hath thrown down his altar."

Now it happened that the Midianites, the Amalekites, and the children of the East were collected in their camps in the valley of Jezreel. But in obedience to the motion of the Spirit of the Lord Gideon blew his trumpet and the Abiezrites were gathered after him. In response to his message many other tribes also gathered to his standard. But Gideon still doubting his ability to even cope with so numerous and powerful an enemy asks God if he intends to save Israel by his hand to give him the following sign: "Behold I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Israel by my hand, as thou hast said."

This happened so, for on his rising early in the morning and pressing the fleece together he squeezed therefrom a bowl full of water. But Gideon, still doubting and hesitating, says unto God: "Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

And so it was found to be in the morning "for it was dry upon the fleece only and there was dew on all the ground."

Judges VII. Gideon now fully assured of the Lord's help collected his forces in the morning and pitched beside the well of Harod, the host of the Midianites being on the north side of them by the hill of Moreh in the valley. Here the Lord tells Gideon that his present army is much too numerous for him to deliver the opposing host into their hands, that in case of them being given the victory they might boast themselves of having gained it by their own powers.

He then tells Gideon to proclaim to the army: "Whosoever is fearful and afraid, let him return and depart early from mount Gilead and there returned of the people 22,000 and there remained 10,000.

The Lord tells Gideon that the people are yet too many and enjoins him to bring them down to the water and that there he would direct him as to who should go home and who should remain.

Gideon having brought them to the water the Lord said to him: "Every one that lappeth of the water with his tongue, as a dog

lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."

The experiment showed three hundred that lapped, "putting their hand to their mouth," all the rest of the people having bowed down upon their knees to drink. And the Lord said to Gideon: "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man into his place."

Gideon therefore retained the three hundred, furnishing them with provisions and trumpets, but the great body of the army he sent home. It happened the same night that the Lord told him to get him down to the host that he would deliver it into his hand. But if he feared to go alone he should bring Phurah, his servant, down with him. Then went he down in the dark of the night and he and his servant stood on the outside of the ranks.

"And the Midianites and the Amalekites and all the children of the East lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude."

While Gideon lay with his servant along on the outside of the ranks there was a man who related to his fellows a dream which was to the following effect, "I dreamed a dream and, lo, a cake of barley bread tumbled into the host of Midian, and came into a tent and smote it that it fell, and overturned it, and the tent lay along." His fellow to whom he has related it remarked: "This is nothing else save the sword of Gideon, the son of Joash, a man of Israel: for into his hands hath God delivered Midian and all the hosts."

Gideon having heard the dream and the interpretation thereof thanked God and returned to his three hundred and said, Arise, for the Lord hath delivered into your hand the host of Midian.

And he divided the three hundred into three companies and put a trumpet into every man's hand, with empty pitchers and lamps within the pitchers.

And he said to them, "Look on me and do likewise; and, behold when I come to the outside of the camp it shall be that as I do so shall ye do.

When I blow with a trumpet, I and all that are with me, then blow ye with the trumpets also on every side of all the camp, and say, The sword of the Lord and of Gideon."

Gideon, accordingly, and the hundred men that were with him came to the outside of the camp in the beginning of the middle

watch, when the sentries had but just come on guard; and they blew the trumpets and broke the pitchers that were in their hands.

“The three companies thereupon blew the trumpets and broke the pitchers and held the lamps in their left hands and the trumpets in their right hand to blow withal; and they cried, The sword of the Lord and of Gideon.”

While they stood every man in his place round about the camp all the host ran, crying as they fled.

The three hundred still continued blowing their trumpets while their adversaries were flying, the Lord having set every man's sword against his fellow.

And the Israelites gathered themselves together out of many of the tribes and pursued after the Midianites; and two of their princes, Oreb and Zeeb, who fell into their hands at the passage of the Jordan, they slew.

Judges VIII. Gideon, however, having reached the Jordan, passed over, “he and his three hundred men with him, faint yet pursuing.”

There were yet two princes of the Midianites, Zebah and Zalmunna, who were retreating with 15,000 men and these Gideon with his 300 was pursuing. When he came to Succoth he asked the men of that city for refreshments for his men and they answered him: “Are the hands of Zebah and Zalmunna now in thine hand that we should give bread unto thine army?”

Gideon answered that when the Lord had delivered Zebah and Zalmunna into his hands he would thresh them with thorn bushes of the wilderness.

Having come to Penuel, in his pursuit, he asked the men of that city for the same boon, and they answered him in like manner as the men of Succoth. His reply to them was of a reciprocal nature as before: “When I come again in peace I will break down this tower.”

Gideon and his warriors went on their way, and having come up with the princes of Midian they smote their host of 15,000 men (besides the 120,000 they had already destroyed of that army); they also took Zebah and Zalmunna prisoners and on their way back with them not only chastised but destroyed the men of Succoth and Penuel who had refused to succor them in their need. Gideon soon after slew Zebah and Zalmunna and took the ornaments from their camels necks.

Gideon having come into great repute by his victory his people

invited him to rule over them and proffered to allow the government to be hereditary in his family. He replied, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." I would, however, said he, desire that ye would give me every man, the earrings of his prey. They answered they would willingly give them, and they spread a garment and cast together in it every man the ear-rings of his prey, and the weight of the golden ear-rings in the contribution was seventeen hundred shekels of gold, besides ornaments and collars and purple raiment that was on the kings of Midian and beside the chains that were about their camels' necks.

Of these Gideon made an ephod and dedicated it in his city of Ophrah and the Israelites made an idol of it, so that it became a snare and a cause of trouble to Gideon and to his house.

Thus was Midian subdued and the country was in peace forty years in the days of Gideon. This hero had seventy sons by his lawful wives; but it was his concubine who lived at Shechem that bore to him Abimelech, who succeeded him in the chiefship and slew his seventy sons.

THE HOUSE OF GIDEON: ABIMELECH.

On the death of Gideon the Israelites fell into idolatry still worse and made Baal-Berith their god.

The house of Gideon who had showed them so much kindness and wrought for them so great glory, they treated with ingratitude and neglect.

The wicked Abimelech came to his end by a fracture of the skull, caused by a fragment of a millstone thrown at him by a woman, as he besieged the tower of Thebez near Shechem. "Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren."

TOLA AND JAIR: JUDGES.

Judges X. Next after Abimelech Tola, a man of Issachar, judged Israel for twenty-three years. He dwelt at Shamir in mount Ephraim. He was succeeded by Jair, a Gileadite, who judged Israel for twenty two-years. "And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair, (i.e., the villages of Jair) unto this day, which are in the land of Gilead."

“After Jair’s death consequent upon the great idolatry of the Israelites God delivered them into the power of the Philistines and of the Ammonites by whom they were oppressed for eighteen years.

JEPHTHAH, THE GILEADITE, AND HIS EXPLOITS.

Judges XI. The princes of the Israelites, more especially of the Gileadites, now proposed to make that man their chief who should deliver them from the Ammonites. The proposition was accepted by Jephthah, the Gileadite, evidently the son of the already chief of that district, but born out of wedlock, and whom, on this account, his brethren had cast out. This man, not being able to persuade the king of the Ammonites to depart from his country, which he had now so long oppressed, put himself at the head of the men he had gathered about him to try if he could not effect by force what his persuasion had failed to do.

On setting out on his expedition Jephthah vowed a vow unto the Lord saying: “If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord’s, and I will offer it up for a burnt offering.”

Jephthah having come to the Ammonites subdued them and was returning to his home.

“And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances; and she was his only child: besides her he had neither son nor daughter.

And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back.

And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

And she said unto her father, Let this thing be done for me; let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my companions.” He thereupon permitted her to go, and she went with her companions and bewailed her virginity upon the mountains. At the end of the

two months “she returned to her father, who did with her according to his vow, which he had vowed: and she knew no man.”

Following this a custom prevailed in Israel for the daughters of Israel to go yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Judges XII. On Jephthah’s return from his subjugation of the Ammonites the men of Ephraim took occasion to show him their resentment because he had not called them to his standard when he was going against the Ammonites. They threatened to burn his house over him. Jephthah told them that when before he was at strife with the Ammonites and had summoned them to his help they did not heed him: but now he did not summon them and yet the Lord had delivered the Ammonites into his hand. He then asked them why they had taken offense at him and were come up against him in arms? Thereupon putting his own Gileadites in order of battle he took the passages of the Jordan before the Ephraimites, and it happened that when those Ephraimites, who were escaped, said, Let me go over, that the men of Gilead, asked him, Art thou an Ephraimite? If he answered No; then they asked him to say Shibboleth; and he said Sibboleth: “for he could not frame to pronounce it right.” They then slew him at the passages of Jordan: “and there fell at that time of the Ephraimites forty-two thousand.”

“And the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites and among the Manassites.”

After he had judged Israel for six years Jephthah died and was buried in one of the cities of Gilead.

IBZAN, ELON, ABDON: JUDGES.

After him Ibzan of Bethlehem judged Israel for seven years. He had thirty sons and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. He died and was buried at Bethlehem. He appears the first judge from the southern or Judæan district, all the preceding having been from the northern or Samaritan, that district wherein was the portion of Joshua, who was of the tribe of Ephraim.

Elon a Zebulonite then judged Israel for ten years. On his death he was buried in Aijalon in the country of Zebulon.

He was succeeded by Abdon, a Pirathonite of Ephraim.

He had forty sons and thirty grandsons, who rode on seventy ass' colts. After he had judged Israel eight years he died and was buried at Pirathon, in the land of Ephraim.

Judges XIII. Consequent upon evil committed by the Israelites the Lord delivered them into the power of the Philistines for forty years.

SAMSON, JUDGE AND HERO OF ISRAEL, AND HIS EXPLOITS.

Samson is now foretold by an angel who appears twice to his mother for that purpose. Samson's father's name was Manoah, a man of the tribe of Dan. The angel warned the parents that the child was to be brought up as a Nazarite, should be neither given wine nor strong drink, nor to eat anything deemed by the law unclean; neither should a razor come upon his head.

On the angel's second visit to the parents Manoah sacrificed to God, in his honor, a kid and "when the flame went up toward heaven from off the altar, the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on and fell on their faces to the ground." Manoah expressed to his wife his fears that the Lord would kill them. His wife answered that if the Lord were intended to kill them he would not have received at their hands a burnt offering: neither would he have foretold or shown to them the things which he did.

In due time Samson was born "and the child grew and the Lord blessed him. And the spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol."

Judges XIV. Samson, having grown to man's estate, when on a visit at Timnath among the Philistines, saw a woman whom he liked and whom he asked his parents to get for him to wife. They go down to Timnath with him and on his way a young lion roared against him "and the spirit of the Lord came mightily upon him and he rent him as he would have rent a kid," although he had nothing in his hand. This he did not tell his parents.

He passed down and talked with the woman, and was well pleased with her. And after some time, in his coming back to marry her, he turned aside to see the carcase of the lion, and found therein a swarm of bees and honey: Of this he took and ate and brought some to his parents whereof they ate; but he did not tell them he took it from the carcase of the lion.

Having come to his intended bride he made a feast and his parents brought thereto thirty companions to be with him. Here

he proposed a riddle promising to whomever should solve it within the seven days of the feast thirty sheets and thirty garments; but exacting that if they could not expound it, in the time proposed, they should give him thirty sheets and thirty garments. They asked him to propose his riddle, and he said, "Out of the eater came forth meat, and out of the strong came forth sweetness." When, on the seventh day, they could not yet expound the riddle they asked Samson's wife to entice him to tell her the riddle adding, "lest we burn thee and thy father's house with fire." Samson's wife by weeping and entreating finally prevailed on him to tell her the riddle and she told the riddle to her people. These people, accordingly, on the seventh day before sunset answered Samson saying, "What is sweeter than honey? and what is stronger than a lion? And he replied, If ye had not plowed with my heifer ye had not found out my riddle."

Soon after this he visited Ashkelon and there the spirit of the Lord having come upon him mightily he slew thirty men and gave garments, as he had agreed, to those that expounded the riddle. Samson's wife was meantime given by her father to an old companion of her husband, a fact whereof Samson had not yet come to know.

Soon after in the time of barley harvest, he visited her whom he supposed to be his wife with a kid, and, on his entering to see her, her father would not allow him, saying he thought he utterly hated her and therefore had given her to his companion in marriage; that he might take her sister who was fairer than she instead of her.

Samson seems in these circumstances to have held his peace, but revolved in his mind what he might do to be avenged on those whom he now regarded as his enemies. He finally put into action the following scheme: He "went and caught three hundred foxes, and took firebrands and twined tail to tail and put a firebrand in the midst between two tails. And when he had set the brands on fire he let them go into the standing corn of the Philistines and burnt up both the shocks, and also the standing corn with the vineyards and olives."

When the Philistines found out who had done this and for what cause "they came up and burnt with fire Samson's former wife and her father." Although Samson seems now to have recognized, on his own part, some justice in their act he, still determining to be revenged, smote the Philistines "hip and thigh with a great slaughter."

Samson then escaped to the top of the rock Etam. The Philistines

thereupon invaded Judah and told the people there they had come to take Samson and treat him as he had treated them. Three thousand of the people made known to Samson the circumstances of the case and told him that as the Philistines were now their rulers the only course left them was to deliver him up to them. He answered, "As they did unto me so have I done unto them." They persisted that they should bind him and deliver him to the Philistines. He asked them to swear that they would not do him violence themselves. They answered, "No; but we will bind thee fast and deliver thee into their hands; but surely we will not kill thee. They bound him, thereupon, with two new cords and brought him from the rock. When on his way at Lehi the Philistines jeered him; "and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire and his bands loosed from off his hands." Then having picked up the jawbone of an ass he saw lying in his way "he slew a thousand men therewith." He then called the place Ramath-lehi, i.e., the raising up of the jawbone. Thirsting greatly by reason of his violent exertions and having no water to drink he supplicated the Lord, who thereupon "clave a hollow place that was in Lehi and there came water thereout; and when he had drunk his spirit came again and he revived; wherefore he called the place Enhakkore," i.e., the well of him that cried. "In the days of the Philistines he judged Israel twenty years," that is, he was contemporary, for that length of time, with the Philistines' government of Israel.

Judges XVI. In the battle of the jawbone Samson appears to have put his enemies to flight, for we find him afterwards visiting Gaza and becoming intimate with a woman there with whom he lodged. The Gazites, during the night, finding that he was lodging in the house, determined to kill him in the morning; but Samson getting up at midnight took the doors and posts, which constituted the city's gate, and, putting them upon his shoulders, bolt and all, carried them up to the top of an hill that is before Hebron, a distance of perhaps 35 miles.

After this he came to love a woman, in the valley of Sarek, whose name was Delilah. The lords of the Philistines, coming to know this, promised her, each of them eleven hundred pieces of silver, provided she succeeded in obtaining for them the secret wherein his great strength lay.

In answer to her first inquiry to this end, Samson said, "If they bind me with seven green withs then shall I be weak and as another

man." She, accordingly, bound him with seven such withs, which the lords of the Philistines had furnished her. "And he broke the withs, as a thread of tow is broken, when it toucheth the fire."

Delilah then told Samson he but mocked her and inquired of him again wherewith he might be bound. He answered, "If they bind me fast with new ropes that were never occupied, then shall I be weak and be as another man."

Delilah having bound him accordingly, said, "The Philistines be upon thee, O Samson (there being liers in wait in the chamber), and he broke them from his arms like a thread."

Delilah again told Samson that he only mocked her and told her lies, and besought him again to tell her wherewith he might be bound. He answered her, "If thou weavest the seven locks of my head with the web."

She accordingly did so, and, having fastened it with a pin, said, "The Philistines be upon thee, O Samson." But when he awoke from his sleep he walked away with the pin of the beam and with the web.

She then parleyed with him thus: "How canst thou say I love thee, when thy heart is not with me? Thou hast mocked me these three times and hast not told me wherein thy strength lieth."

And it resulted finally after she had urged and plied him with her words until his soul was vexed with her questioning that he replied: "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven then my strength will go from me, and I shall become weak, and be like any other man."

Delilah perceiving that he told her the truth this time sent for the lords of the Philistines to come to her, saying that Samson had told her what was in his heart. They came to her "and brought money in their hand."

"And she made him to sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him and his strength went from him." She then said, "The Philistines be upon thee, Samson." And he awakening out of his sleep, bethought himself that he would go out as at other times; but he had not yet come to realize that the Lord had departed from him.

In his weak and helpless condition the Philistines now took him and put out his eyes and brought him down to Gaza, and there, bound with fetters of brass, they put him to grind in the prison house.

Soon after, when the hair began to grow on his head, as before he was shaven, the Philistines, collected at the temple of Dagon to offer sacrifice to that God, proposed that they should have Samson brought from the prison house in order to make sport for them. They called, therefore, for Samson, who made them sport. Samson asked the lad who led him by the hand to let him feel the pillars, whereon the house stood, that he might lean against them. — Now the house was full of men and women, the lords of the Philistines among the rest; and there were upon the roof about three thousand men and women, who were looking on as Samson made sport, — And Samson entreated the Lord, saying, “O Lord God, remember me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.”

This prayer having gone up from the depths of his soul Samson took hold of the two middle pillars whereon the house stood, and whereby it was borne up, of the one with his right hand and of the other with his left. Then in a low supplicating voice he uttered, “Let me die with the Philistines!” Having said this he bowed himself with all his might, lifting the pillars from their bases, and the house fell with a great crash upon the people that were therein: “So the dead which he slew at his death were more than they which he slew in his life.”

Then his brethren and kindred came and took his body from these ruins and buried it between Zorah and Eshtaol, in the burying place of Manoah, his father, in the country of the tribe of Dan.

Thus ends the record concerning Samson. The primitive style of language in which it is written will be found to correspond closely with some of that which Homer puts into the mouths of his heroes, in addressing the Gods. Compare, for example, the language in Judges XVI, 28, wherein Samson addresses the Lord, with some of that in the *Illiad*, addressed to the gods by heroes in circumstances of difficulty or danger.

The experience of Samson, as set forth in the record, shows the dangerous power of evil woman over man, when forsaken by the Lord's spirit, he yields himself to her seductive enticements. She turns him in many ways, as she may please, entices, deceives, betrays and finally ruins him. When unrestrained by God's grace, left to his own weak self, a man takes up with an unprincipled and perverse woman, he is going down hill and will finally awake to the sense of his entire ruin. In like manner, and conversely, a good woman may be ruined by an unprincipled and perverse man.

Like Samson men or women may have to be deceived often before they come to know that they are really deceived ; but oftentimes, when they have found out that they are really deceived, they are really ruined in mind, body and estate.

Delilah deceived Samson three times and he did not realize it, but through her enticing words, suffered himself to be deceived a fourth time. Now, he permits himself to be deprived of his hair wherein his strength lay.

Would this mean that he finally permitted himself, in his licentious practices, to break all the vows, which he, or his parents for him, had taken as a Nazarite? Thus finally yielding, he left himself completely in the hands of the enemy, just as many a man or woman, by yielding, ruin themselves for life or may put themselves into an untimely grave.

The weakest men or women, while on the Lord's side, are stronger and more effectual in the right than are the mightiest giants on the side of the world and of sin.

Look at the great Philistine giant, Goliath of Gath, how proudly he bore himself until encountered by the stripling David. In this mere boy, however, he found more than his match. It was, of course, murmured on each side of the line as David approached the giant, how is it possible that such a mere boy can have the courage to encounter that giant, well practiced in arms?

But David represented a principle, as did also Goliath, and the principle prevailed, and always should prevail, while the principle of Goliath failed. In this case it was the Israelitish boy overcoming the Philistine giant; in the other case (that of Samson and Delilah), it was the unprincipled Philistine woman, long sold unto sin, overcoming the Israelitish giant, who now, perhaps for the sake of a transient pleasure, sells himself to her and consummates his ruin. After Samson had allowed her to shave the locks of hair of his head, he was completely in her power, her property, which she soon transferred to the lords of the Philistines to be for them an object of sport. It is usually conceded that people have a right to do what they will with their own property; and Delilah in making the transfer of Samson to the lords of the Philistines acted in this way.

When Delilah with her continued solicitations had come to know all that was in his heart, she sends for the lords of the Philistines, who come to her bringing "money in their hand." Her object was accomplished, he had told her all that was in his heart, he had

yielded to sin; his fate, therefore, was sealed and his transfer effected without delay to his enemies. How many an inexperienced woman may sell herself in like manner to a bad unprincipled man.

But Samson, although in the hands of his enemies, his outer man subdued, his eyes sightless, and his limbs in manacles, though, even in spirit much depressed, yet was not utterly crushed. Even when called from the prison house to make sport for his enemies, his old spirit returned to him and his energies revived. He had the lad place him between the pillars so as to get a firm hold. He calls upon the Lord to give him strength to be avenged upon his enemies, the sinful, idolatrous Philistines; even though in taking this revenge he should have to involve himself in their ruin. The Lord imparts to him his wonted, former strength; he bows himself, lifts up the pillars, draws down the house, and meets his own death in that of a multitude of his enemies.

It is to be noticed here that it was "when their hearts were merry" (Judges XVI., 26) that the lords of the Philistines said, "Call for Samson that he may make us sport." Foolish men, they knew not that they were, in these words pronouncing their own death sentences! Delilah had deceived them at the same time she did Samson.

I may ask, therefore, in this connection, would it not be a glorious thing for humanity if young women and young men would so conduct and demean themselves in life as that they should necessarily be the proper guides and correctors and so the benefactors, rather than the deceivers, corrupters, and so the body and soul destroyers of each other?

In reference to the exploit recorded of Samson's having slain a thousand men with the jaw-bone of an ass, I may remark that Samson being regarded as the judge of Israel, which in that age would mean the highest executive of the nation, would be naturally supposed to have had command of a force of men, when at home among his people. On the occasion of this battle at Lehi the record says he had with him three thousand men of his own nation, who were delivering him up to the Philistines. Now supposing that this was their intention and that they brought him with his hands bound to the Philistines; and that, when they came on to the ground to deliver him over to them, they changed their mind by reason of the contumely wherewith they saw their judge was treated by the oppressors of their own nation; unbound his hands and under his

direction and with his assistance attacked and defeated the Philistines then and there, killing one thousand of their men, wounding others and putting the balance to an ignominious flight, would not I say, this whole result have been likely in the language of that age and of historians generally to have been put to the credit of Samson alone, in like manner as Alexander is spoken of as having conquered the world, Scipio the Carthaginians, and Hannibal the Romans at Thrasymene lake and at Canae? In all these cases it is needless to say that opposing armies were engaged, and not, in any case, a single individual as opposed to a numerous army. Still there is no doubt that a hero, such as Samson is recorded to have been, might in that age in which bodily strength so much availed, as it did in latter ages in the case of the steel-clad Norman giants and others, have done remarkable deeds, performed wonderful exploits by his single prowess.

Not only the language, in which Samson's exploits are recorded, but the age in which he lived as given by Biblical chronologers, corresponds to the Homeric or Trojan age. Still he was no Grecian hero, but perhaps of the same shepherd stock as were the heroes of the Homeric poems.

It is noticeable, of course, that the record does not bring Samson before us in the sense of a miracle worker, that is, in the scriptural meaning of that term, but rather in the Homeric sense of a hero. If we take Bishop Usher's scriptural chronology and the Greek chronology of Herodotus to be nearly correct then we find Samson to have lived in the Homeric Trojan age. The record concerning him does not, however, give us to suspect that he was at all connected with the Trojan war, or that he could have been one of the veritable heroes in the mind of that ever-to-be-celebrated Grecian bard. We may remark, however, that the Grecian thought and mythology was largely derived from Phœnicia, an ancient land, a portion whereof Samson governed as its supreme executive under the modest title of judge.

Most of the renowned Grecian peoples, as the Lacedemonians and Athenians, there is some ground for concluding were in descent from the shepherd dynasts of Egypt, who were themselves in descent from the Phœnicians or, in a better understood sense, from the stock of the Hebrews.

The Grecian thought and mythology was originally Asiatic, but directly derived to Greece, doubtless, from the valley of the Nile. As set forth fully in other treatises of mine the whole Mosaic polity,

together with the rite of circumcision, bears unmistakable marks of having been brought from Egypt to Palestine. If its original pertained to Asia it was in an age long anterior to the Exodus. From Asia to the valley of the Nile, at the dispersion, consequent upon the confusion of tongues; from the Nile's valley to Palestine and Greece at, before, and after the time of the Exodus, should be, held as the Orthodox idea in regard to the origin of the dominating races and their religions peculiar to Greece and Palestine in the early historic ages.

Judges XVII. is occupied with the story of Micah and his Levite; XVIII. with the expedition of the Danites, into which Micah's Levite is introduced; XIX. with the narrative about the Levite and his wife in connection with the wicked people of Gibeah in Benjamin; XX. with the war of the Israelites upon the Benjamites; XXIst and last with the narrative of the obtaining of wives for the Benjamites from the virgins of Shiloh by surprise.

FIRST BOOK OF SAMUEL: JUDGESHIP OF ELI.

THE 1ST BOOK OF SAMUEL is also called the first book of kings, because it contains, in its latter part, the history of King Saul, ending with his death and with indications of the near accession of David to the throne. It is called the book of Samuel, because it is reasonably supposed to have been written by the prophet of that name. Although it makes the high priest Eli to have been the next judge of Israel after Samson, for forty years, yet it opens with the account of the birth of Samuel, whose mother's name was Hanna and his father's Elkanah, a man of the tribe of Ephraim. The last part of the first chapter records the dedication of the child Samuel to the service of the Lord at Shiloh.

I. Sam. II. records the celebrated poetic prayer of Hanna; the priest's custom at Shiloh; the wicked character of the sons of Eli and the threatening delivered against them by the man of God.

I. Sam. III. records the call of Samuel and his increasing celebrity as a prophet.

I. Sam. IV. records the defeat of the Israelites by the Philistines in battle, the death of Hophni and Phinehas, the two sons of Eli, and the capture of the ark; the death of Eli on hearing this news, as well as that of his daughter-in-law, the wife of Phinehas, on her giving birth to Ichabod.

I. Sam. V. records that the Philistines took the captured ark from the battlefield of Ebenezer to Ashdod, their capital, and

placed it in the temple of Dagon; and when they of Ashdod entered the temple early in the morning they found that god fallen on his face to the earth before the ark of the Lord, the fall having partially broken both his head and his hands.

On account of the presence of the ark the Ashdodites think the Lord is displeased with them and has smitten them with emerods; and so, in counsel with the lords of Philistia, they determine to send it to Gath, which, accordingly is done: But it happened after the ark had been deposited there that the people of that city were grievously afflicted, especially with emerods, and, therefore, they sent the ark of God to Ekron.

The Ekronites, soon after the arrival among them of the ark, are greatly alarmed for their safety; for "the men that died not were smitten with the emerods; and the cry of the city went up to heaven." In consultation, therefore, with the lords of Philistia they determined to send the ark away.

SAMUEL, JUDGE OF ISRAEL.

I. Sam. VI. records that the ark having been in the country of the Philistines seven months they decide to send it back to its own people, accompanied by an offering of five golden mice and five golden emerods. They accordingly sent it on a new cart drawn by two cows which had never before been under the yoke and from which their calves were brought home. The priests and diviners bade them watch when the team had come to a branching of roads, "then if it goeth up by the way of his own coast to Bethshemesh then he hath done us this evil; but, if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us." All this outfit having been completed and the kine started it was found they took the direct road to Bethshemesh, "lowing as they went and turned not aside to the right hand or to the left." They of Bethshemesh, as they reaped their wheat in the valley, rejoiced to see the ark as it was drawn by the cows into the field of Joshua, a Bethshemite, and stood by the side of a large stone. Here they clave the wood of the cart and offered the kine a burnt offering to the Lord. The Levites then placed the ark and the presents therewith on this stone. And the Lord smote the men of Bethshemesh, to the number of fifty thousand and seventy men, because they had looked into the ark. And they said, "Who is able to stand before this holy Lord God? and to whom shall he go up from us?" And they sent messengers to in-

form the people of Kirjath-jearim that the Philistines had brought again the ark and telling them to come down and bring it up.

I. Sam. VII. records that the men of Kirjath-jearim took up the ark and placed it in the house of Abinadab on the hill and appointed Eleazer his son to keep it. Here it remained for twenty years.

At the solicitation of Samuel the Israelites largely renounce the worship of Baalim and Ashtaroth and serve the Lord only.

They assemble at Mizpeh for religious purposes which when the Philistines hear of they come up in arms against them to that place.

The Israelites then earnestly besought Samuel to intercede with the Lord for them: "And Samuel took a sucking lamb and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day against the Philistines, and discomfited them; and they were smitten before Israel."

The Israelites, therefore, pursued and smote them from Mizpeh to Beth-car.

To commemorate this victory Samuel set up a stone between Mizpeh and Shen and called it Eben-ezer, i.e., the stone of help, saying, Hitherto hath the Lord helped us. As a consequence of this their overthrow the cities which the Philistines had taken from the Israelites were restored and there was peace between those contending peoples all the days of Samuel.

At Ramah was the house of Samuel whereat he judged the people and wherefrom he made his judicial circuits.

I. Sam. VIII. records that in his old age Samuel made his two sons judges over Israel and that consequent upon their evil practices the elders of Israel came together to Samuel and asked him to appoint them a king. This displeased Samuel, who thereupon prayed to the Lord concerning it. And the Lord answered Samuel, saying, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." While hearkening to what they would say the Lord told Samuel to protest solemnly against the progressive and ultimate evil of the course they proposed to pursue in adopting the kingly form of government. But they refused to obey the voice of Samuel and said, "Nay; but we will have a king over us; that we also may be like all the na-

tions; and that our king may judge us and go out before us and fight our battles.”

While Samuel determined in his own mind to proceed as expeditiously as possible in doing what they required he meantime requested them to “go every man to his city.”

I. Sam. IX. records the story of Saul, his ancestry, and the manner of his selections as first king of Israel.

He is the son of Kish and of the tribe of Benjamin. During a tour which he is making with his servants through the country in search of his father's asses, which had strayed away, he not having yet found them, at the suggestion of his servant, that “peradventure he can show us our way that we should go, calls upon Samuel the Seer. As they go up the hill to the city where the man of God dwells they find young maidens going out to draw water and ask them, “Is the Seer here?” They answer, “He is, behold, he is before you: make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day in the high place. As soon as ye come into the city, ye shall straightway find him before he go up to the high place to eat: for the people will not eat till he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now, therefore, get you up for about this time ye shall find him.”

They, therefore, went forward into the city, which, as they entered, Samuel “came out against them,” as he was on his way up to the high place.

Now the Lord had revealed to the ear of Samuel the day before the arrival of Saul saying: “To-morrow about this time I will send thee a man out of the land of Benjamin; and thou shalt anoint him to be the captain over my people Israel, that he may save my people Israel out of the hand of the Philistines; for I have looked upon my people because their cry is come unto me.” The reason given here for selecting Saul might by some be thought strange in the face of the record in the preceding chapter as to the conquest of the Philistines by God, on behalf of the Israelites, and the restoration to Israel of all their cities which the Philistines had long held.

But when Samuel saw Saul, on his entering the city, the Lord said to him, “Behold the man whom I spake to thee of! this same shall restrain in my people.” Then Saul, approaching to Samuel in the gate, said to him, “Tell me, I pray thee, where the seer's house is?” And Samuel answered him, “I am the seer,” and

then added "go up before me unto the high place; for ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses, that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?"

In a modest way Saul replied, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou according to this word?" Samuel thereupon escorted Saul and his servant into the parlor and made them sit in the chiefest seats among the bidden guests, who were in number about thirty persons. Samuel then addressed the cook, "Bring the portion which I gave thee, of which I said unto thee, Set it by thee." The cook thereupon took up the shoulder with all the meat pertaining thereto and set it before Saul. And Samuel addressed Saul saying, "Behold that which is left! set it before thee and eat: for unto this time hath it been kept for thee, since I said, I have invited the people." Saul therefore did eat and when they were come down from the high place Samuel communed with Saul upon the house top.

Next morning they rose early and after a while Samuel called Saul to the top of the house, saying, "Up that I may send thee away." Saul, therefore, and Samuel went abroad together. And as they passed along down towards the end of the city, Samuel said to Saul, "Bid the servant pass on before us (and he passed on) but stand thou still a while, that I may show thee the word of God."

I. Sam. X. "Then Samuel took a vial of oil, and poured it upon his head, and kissed him and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? When thou art departed from me to-day then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah and they will say unto you, The asses which thou wentest to seek are found: and lo thy father hath left the care of the asses, and sorroweth for you, and saying, What shall I do for my son? Then shalt thou go on forward from thence and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids and another carrying three loaves of bread, and another carrying a bottle of wine. And they will salute thee and give thee two loaves of bread, which thou shalt receive of their hands. After that thou shalt come to the hill of God, which is the

garrison of the Philistines: and it shall come to pass when thou art come thither to the city that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them; and they shall prophesy.

And the spirit of the Lord will come upon thee and thou shalt prophesy with them and shalt be turned into another man. And let it be when these signs are come unto thee that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee to offer burnt offerings, and to sacrifice sacrifices of peace offerings; seven days shalt thou tarry till I come to thee and show thee what thou shalt do."

And so it happened that when he turned away to go from Samuel God gave him another heart and all those signs came to pass as predicted: For, when they came to the hill, a company of prophets met him, and the spirit of God came upon Saul and he prophesied among them: So that when those who knew him before saw him prophesying, they said one to another, "What is this that is come unto the son of Kish? Is Saul also among the prophets?" And one from thence answered, saying, "But who is their father? Therefore it became a proverb, Is Saul also among the prophets?"

When Saul had finished prophesying, he came to the high place. His uncle thereupon asked of him and of his servant, "Whither went ye?" He replied, "To seek the asses, and when we did not find them anywhere, we came to Samuel." His uncle then inquired what Samuel had said to him. Saul answered, "He told me plainly that the asses were found." In relation, however, to the kingdom whereof Samuel spake, he made no mention to his uncle.

Samuel, thereupon, called the people together at Mizpeh, where he rehearsed to them the doings of the Lord towards them from the time they had left Egypt until now. He gave them to understand that now they had rejected the Lord in asking that a king be set over them; but that since they will have it so, they should now present themselves before the Lord by their tribes and their thousands. Proceeding to his selection by tribes, Samuel set upon the tribe of Benjamin. This tribe being required to come near, by their families, he set upon the family of Matri; and of this family, he set upon Saul, the son of Kish, whom when they sought they could not find, he having hid himself among the stuff. They, however, found him at length and fetched him thence: "and

when he stood among the people, he was higher than any of the people from his shoulder upward." When Samuel pointed out to the people the man whom the Lord chose, so that "there is none like him among all the people," they all shouted, "Long live the king." Samuel, thereupon, told the people the manner and order of the kingdom, and wrote it in a book; this done he dismissed the people to their homes.

Saul went to his home in Gibeah, and accompanying him went "a band of men, whose hearts God had touched." But the children of Belial said, "How shall this man save us? And they despised him and brought him no presents." But he conducted and demeaned himself as if he took no notice whatever of them. Saul is here at Gibeah of Benjamin, among his own people, and would, the way in which he is treated by the sons of Belial, in this place, be but another illustration of the truth of the proverb: "A prophet is not without honour save in his own country and among his own kindred."

I. Sam. XI. records how that Nahash, king of the Ammonites, besieged Jabesh-Gilead, an Israelitish city east of the Jordan; whereof the inhabitants expressed to him their willingness to serve him if he would but enter into a covenant with them.

He answered that the only condition whereon he would come to terms with them was that they should consent to have their right eyes thrust out, so that it might be laid to the reproach of all Israel.

The elders of the city asked him to give them seven days' respite so as to send messengers to all the districts of their people, and that then, if there were none forthcoming to their succor, they would deliver themselves up to him.

The couriers, therefore, departed from Jabesh and some of those appointed came to Gibeah of Benjamin and having told the news to the people there they wept aloud. Saul happening to be coming in after the herd out of the pasture, when he heard the lamentations asked, "What aileth the people that they weep?" They then told him the tidings the men of Jabesh had brought. "And the Spirit of God came upon Saul when he heard those tidings and his anger was kindled greatly." And having slain a yoke of oxen and hewed them in pieces he sent the portions to the different districts of Israel saying, "Whosoever cometh not forth after Saul and after Samuel so shall it be done unto his oxen." The people, therefore, through fear if not through patriotism, came out as one man, so that on the

mustering ground at Bezek the children of Israel were found to be 300,000, and the men of Judah 30,000. The messengers that came from Jabesh, thereupon, got answer that "To-morrow by the time the sun be hot ye shall have help," and having returned and announced these tidings the men of Jabesh were glad and sent word to King Nahash that on the morrow they would come out to him.

Early on the morning of that day, however, Saul had arrived on the ground and having arranged his army in three divisions attacked the Ammonites and slew them till the heat of the day, at which time two of their men were not left together.

The people then, being greatly elated with their victory, said to Samuel, in a threatening manner, "Who is he that said, shall Saul reign over us? bring the men that we may put them to death. But Saul, coming forward, said, "There shall not a man be put to death this day: for to-day the Lord hath wrought salvation in Israel." Samuel then proposed that they should all go to Gilgal and renew the kingdom there, which they did; and there, making great celebration by sacrifices, made Saul king.

I. Sam. XII. records Samuel's discourse to the people at Gilgal in defense of his own character, which indeed appears to good advantage for him, now "old and gray headed." He then recounts the kind dealings of God to the Israelites from the time of their ancestor Jacob on to the present day, although on many occasions they had deserved and come under the righteous judgment of God. He then presents to them their king and promises if they will obey God's voice in the future he will deal kindly with them; but if they disobey and rebel against his commandment then shall the hand of the Lord be against them, as it was against their fathers; and continues: "Now, therefore, stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to day. I will call upon the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord in asking you a king." Samuel thereupon called on the Lord, who in answer to his prayer sent thunder and rain that day; "and all the people greatly feared the Lord and Samuel."

Then all the people begged Samuel to pray God for them that they might not die, "for," said they, "we have added unto all our sins this evil, to ask us a king." Samuel bade the people not to fear, that though it was true they had committed great wickedness, yet they should not now turn aside from following the Lord.

“Moreover,” said he, “as for me, God forbid that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and the right way.” “But if ye shall still do wickedly ye shall be consumed both ye and your king.”

SAUL REIGNS KING OVER ISRAEL.

We have now arrived at the point when the first king begins to reign over the children of Israel. In Usher’s chronology the time of this is about 1095 B. C. But Saul has not reigned over Israel three years when Samuel predicts that the sceptre shall depart from his house. For I. Sam. XIII. records that when Saul had reigned two years he chose three thousand warriors out of all Israel, two thousand whereof were at Mount Bethel, and with himself at Michmash, and one thousand with Jonathan, his son, at Gibeah of Benjamin. The rest of the people he sent to their tents. Jonathan having smitten a garrison of the Philistines at Geba produced a great commotion among the people of Philistia; but Saul, on his part, blew a trumpet throughout all the land saying, Let the Hebrews hear! The people, therefore, collected to Saul at Gilgal. The Philistines also collected themselves together to fight with Israel, to the number of “thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore for multitude; and they came up and pitched at Michmash, eastward from Beth-aven.”

When the men of Israel contemplated the great numbers of the enemy they felt in a strait and oppressed and began to hide themselves “in caves and in thickets and in rocks and in high places and in pits.” Some of the Hebrews even passed over to the east of the Jordan, but as for Saul he was yet in Gilgal and “the people followed him trembling.”

He tarried there seven days according to the set time appointed; but Samuel came not to Gilgal; and the people were now scattered from Saul.

Saul being in haste and, thinking that perhaps Samuel was not coming, offered up the burnt offerings and the peace offerings himself. But as soon as he had finished making the offering Samuel came, and Saul went out to meet him that he might salute him. And Samuel asked him, “What hast thou done?” And Saul replied, “Because I saw that the people were scattered from me, and that the Philistines gathered themselves together at Michmash.

Therefore, said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord; I forced myself, therefore, and offered a burnt offering."

And Samuel answered Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord, thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever.

But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people because thou hast not kept that which the Lord commanded thee."

Samuel then went up to Gibeah; and Saul at the head of six hundred men, yet present with him, went and reinforced the one thousand under command of Jonathan.

But the Philistines were encamped at Michmash; and out of their camp came spoilers in three companies, one company going toward Ophrah, one toward Beth-horon, and another toward the valley of Zeboim. This, their going in all directions, would indicate they had the country in general then subject to them, a small portion of it only remaining to the government of Saul; especially since it says in connection that "there was no smith found throughout all the land of Israel (for the Philistines said, Lest the Hebrews make them swords or spears). But all the Israelites went down to the Philistines to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks and for the coulters and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but with Saul and with Jonathan, his son, was there found."

But the sword and spear which remained to Jonathan and Saul they would seem to have used quite efficiently. For I. Sam XIV. records the much-celebrated daring enterprise of Jonathan and his armour bearer against the garrison of the Philistines: "And between the passages, by which Jonathan sought to go over to the Philistines' garrison there was a sharp rock on the one side and a sharp rock on the other side; and the name of one was Bozez and the name of the other Seneh. The fore-front of the one was situate northward over against Michmash and the other southward over against Gibeah." Through such passage the armour bearer bravely made his way after Jonathan; fortified within by thought of the

righteousness of his cause and reminded by Jonathan that "there is no restraint to the Lord to save by many or by few." The Philistines seeing them coming suspected they were some of the Israelites who were coming out of their hiding places, and they invited them up to them. "And Jonathan climbed upon his hands and upon his feet and his armour bearer after him; and they fell before Jonathan, and his armour bearer slew after him." Here the carnage was great, this pair of heroes slaying about twenty men, in the space of a half acre of land. "And there was trembling in the host, in the field and among all the people; the garrison and the spoilers they also trembled; and the earth quaked: so it was a very great trembling."

But what Jonathan and his armour bearer did was only the prelude to the slaughter; for as Saul tarried in the uttermost part of Gibeah under a pomegranate tree his watchman looked and behold the multitude of the garrison melted away each man's sword being turned against his fellow. The Israelites also who had hitherto come into the camp from their hiding places when they saw all this going on took a part on the side of Jonathan; and finally Saul and the people with him went to the battle and did all they could to the discomfiture of the enemy. "And they smote the people that day from Michmash to Aijalon."

But now in the midst of all their glorification the Israelites were in sore distress; for Saul had adjured the people saying, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies." None of the people, therefore, tasted food.

In their progress, however, they came to a wood wherein there was much honey, which was left untouched by all the people, excepting by Jonathan, who was not aware of the adjuration of his father. He in passing put forth the end of the rod which was in his hand and dipped it in an honeycomb, and put his hand to his mouth, which, when he did, his eyes were enlightened. Upon one of the people having told him of his father's adjuration Jonathan answered "My father hath troubled the land; see I pray you, how my eyes have been enlightened because I tasted a little of this honey." In the casting of the lots afterwards to discover who it was that had eaten, the people all escaped and when it came to the turn of Saul and Jonathan the lot fell upon the latter. He, having confessed to his father that through ignorance of his adjuration he had tasted a little honey, Saul answered that he must

surely die, but the people dissented from this sentence and rescued Jonathan "that he died not."

DAVID SELECTED AND ANOINTED KING BY SAMUEL.

I. Sam. XV. records especially Samuel's prophecy of Saul's dethronement: and XVI. the selection and anointing of David by Samuel. The Lord tells Samuel to grieve no more for Saul seeing he had rejected him from the kingship over Israel; but to fill his horn with oil and go to Bethlehem, to the house of Jesse, for that he had provided him a king among his sons. Samuel indicated hesitancy to go, expressing his fear that if Saul should hear it, he would kill him. The Lord tells him to take a heifer with him and tell that he was coming to sacrifice; to call Jesse to the sacrifice and that then he would tell him what he should do.

Obedient to God's command Samuel goes to Bethlehem and the elders of the town manifesting fear at his presence, asked him if he were coming peaceably? He answered that he was; that his object was to sacrifice to the Lord; and that he wished them to prepare themselves and come with him to the sacrifice.

Jesse and his sons being present accordingly Samuel looked on Eliab and said, surely, the Lord's anointed is before him. But the Lord answered Samuel, "Look not on his countenance or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Jesse then brought Abinadab before Samuel. And he said, "Neither hath the Lord chosen this." Jesse having then caused Shamma to come forward, he said, "Neither hath the Lord chosen this." Jesse thereupon made seven of his sons to pass before Samuel; and Samuel said, "The Lord hath not chosen these." Samuel then asked Jesse, whether all his sons were there? And he said there remained yet the youngest, who was in the field keeping the sheep. Said Samuel to Jesse, therefore, "send and fetch him; for we will not sit down till he come hither." He sent and brought him in; and Samuel found him to be a youth of a good countenance. And the Lord said, Arise, anoint him; for this is he. Samuel, therefore took the horn of oil and anointeth him in the midst of his brethren; "and the spirit of the Lord came upon David from that day forward."

Samuel having thus finished his mission went to his home to Ramah.

Now after this the spirit of the Lord departed from Saul and an evil spirit troubled him. His servants seeing him troubled occasionally suggested to him the propriety of his permitting them to seek out for him a man who could play well upon the harp, "and it shall come to pass, when the evil spirit from God is upon thee, he shall play with his hand, and thou shalt be well." Saul gave them permission to do so. One of his servants then answered that he knew one of the sons of Jesse the Bethlehemite who would answer the purpose in every respect, besides being a valiant man, and one whom the Lord favored.

Saul thereupon sent and asked Jesse to send him David, who was in care of the sheep. Jesse complied immediately, sending David with an ass laden with a present, derived from the field and the vineyard, for Saul, who coming to know David loved him greatly, constituting him his armourbearer, and being much pleased and refreshed with his playings on the harp.

I. Sam. XVII. records the war between the Philistines and Israelites out of which arises the battle between Goliath and David, with a description of the whole.

DAVID AND GOLIATH OF GATH.

The scene of this war is in the territory of Judah, the Philistines being pitched at Shochoh and the Israelites by the valley of Elah. "And the Philistines stood on a mountain on the one side and Israel stood on a mountain on the other side and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath of Gath, and his height was six cubits and a span. And he had an helmet of brass upon his head and he was clothed with a coat of mail; and the weight of the coat was 5000 shekels of brass. And he had greaves of brass upon his legs and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him." By this time the reader will think Goliath should have been a considerable army in himself; he will perhaps think him to have been much more of a host in himself than he afterwards proved to be. He must have had a strong voice, I hear one say: Let us hear him give forth his challenge:

"And he stood and cried unto the armies of Israel and said unto them, Why are ye come out to set your battle in array? Am not

I a Philistine and ye servants to Saul? Choose you a man for you and let him come down to me. If he be able to fight with me and to kill me, then will we be your servants; but if I prevail against him and kill him, then shall ye be our servants and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine they were dismayed and greatly afraid." It cannot be denied that the language of Goliath's challenge appears as fair as it is masculine. There can be no fault found with him for having been a big man. It will be generally conceded that he was not to blame for his extraordinary size. In matter of size he had the advantage on his side in those days when bodily strength availed so much. At that time men were selected as leaders of armies, partially, at least, on account of their size. Would Samuel, by direction of God have had this in view in his selection of Saul, who was, by head and shoulders, higher than the other Israelites? In height he certainly would have made a good match for Goliath.

Still Saul, although present with his army, as we learn from verses 11 and 55 of this chapter, did not see fit to accept his challenge, and enter the lists with him. Perhaps Saul was afraid of him. Saul was a big man, but he seemed to have thought Goliath too strong if not too big for him. Saul doubtless reflected that if he had engaged with Goliath and got defeated he would have been a great disgrace to his army and to all Israel, not speaking of the hardships he himself should experience in the encounter.

Goliath's course does not indicate him to have sought any unfair advantage. Would he have been a symbol of humanity unexercised in the faith and truths of religion? This, we know, conceives itself very strong in its own strength, very wise in its own worldly and carnal wisdom. But its strength is perfect weakness, its profoundest philosophy only foolishness with God.

Verse 12 of the record continues with a particular description as to who David was. He was the son of that Ephrathite of Bethlehem Judah, whose name was Jesse, a man who had eight sons and who, in the days of Saul, was reputed an old man. The three eldest sons of Jesse, whose names in their order of birth were Eliab, Abinadab, and Shammah, were in the army of Saul, now engaged against the Philistines; but David, the youngest, and the eighth in order, who had already been in the army, was now returned and engaged in herding his father's sheep at Bethlehem.

Now, as the two armies confronted each other on the battle-field this giant Philistine came out in the way of challenge to Israel and so presented himself forty days.

But meantime the aged Jesse, at home at Bethlehem, not unmindful of but rather solicitous concerning the wants and welfare of his sons who were with Saul, orders David to bring to his brethren in the army an ephah of parched corn and ten loaves; and to the captain of their thousand ten cheeses as a present; to look how his brethren were getting along and take their pledge.

David, accordingly, rose early in the morning, and, leaving the sheep with a keeper, took the provisions and went as Jesse commanded him: and he came to the trench, at the valley of Elah, as the host was going forth to the fight and preparing for the battle: "for Israel and the Philistines had put the battle in array, army against army." And David having left his freight in the care of a keeper, ran into the army to his brethren and saluted them. But as he was talking with them there presented himself the champion (the Philistine of Gath, Goliath by name) and spake according to his usual words, and David heard him. All the men of Israel seemed to be cast down and dismayed at his presence and words: And some of them asked David, Have you seen this man that has come up to defy Israel? Now, it is known, that to the man that killeth him the king has promised great riches, his daughter in marriage, and great exaltation to his father's house in Israel. And David said to a man who stood by him, What did I hear this man say would be done for the one who killeth this Philistine, and taketh away the reproach from Israel? for who is this Philistine that he should defy the army of the living God? And the people answered him again according to the terms of the king's promise. But Eliab, his older brother, hearing David ask this question, had his ire aroused against him, and asked him, why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. David, thereupon, asked him, whether there were not good reason for him to have asked the question he did. And so asked questions concerning the matter and was answered as before by the people. Some meantime had reported to Saul the words which David had spoken concerning the giant, and Saul sent for him. David having come before Saul told him that no Israelite's heart should fail any more because of the giant or his words, that he himself would fight with him.

Saul protested that he was too young a person to undertake to fight that giant; "for thou art but a youth and he a man of war from his youth." David then related to Saul how that at one time, while he was herding his father's sheep, there came a lion and a bear and took a lamb out of the flock; and he went out after them and smote them and delivered the lamb: "and when he arose against me, I caught him by the beard and smote him and slew him. Thy servant slew both the lion and the bear and this Philistine shall be as one of them, seeing he hath defied the armies of the living God."

David, moreover, expressed to Saul his full confidence that God, who had delivered him out of the paw of the lion and of the bear, should also deliver him out of the hand of this Philistine.

Saul then, trusting in God as to the result, said to David, "Go and the Lord be with thee."

But Saul, thinking it would add to David's efficiency, armed him with a coat of mail, and put on his head a brazen helmet. David then girded a sword upon his armour and undertaking to move about he found he could do so therein only with great difficulty. He said, therefore, to Saul, I cannot undertake to go in these for I am not accustomed to them: And so he put them off and donned his ordinary shepherd's clothes.

David then took his staff in his hand, and, selecting five smooth stones out of the brook, put them in his shepherd's scrip; and, thus, with his sling in his hand, he drew near to the Philistine. The latter, seeing David approach, came to meet him, one bearing a shield going before him.

And when the Philistine looked at David his anger was aroused to think that such a mere boy would have undertaken to fight him. He, therefore, contemplated annihilating him at a single blow. But he first addressed him thus: "Am I a dog that thou comest to me with stones?" And he cursed David by his gods. He then exclaimed to David, "Come to me and I will give thy flesh unto the fowls of the air and to the beasts of the field." But David replied to him in a moderate yet firm tone, "Thou comest to me with a sword and with a spear and with a shield; but I come to thee in the name of the Lord of hosts, the god of the armies of Israel, whom thou hast defied."

He tells him that the Lord will deliver him into his hand this day; that he will take his head from him and will give the carcasses of the host of the Philistines to the fowls of the air and to the wild

beasts of the earth; that all the earth may know that there is a God in Israel: And that all the assembly there should know that the Lord saveth not with the sword and spear: "for the battle is the Lord's and he will give you into our hands."

The language used by David to the Philistine is as strong as that used by the Philistine to David; but there is this difference that David confesses that it is in the strength of the Lord that he will do all this; that it is, in short, the Lord who will achieve the victory through his agency. He might also be conceived as having spoken in a softer tone of voice than did the Philistine, a voice not only indicative of his realization of dependence on the higher power, but of the presence of that power with him to accomplish the work.

And it happened, when the Philistine stepped forward to meet David, that "David hastened and ran towards the army to meet the Philistine:" And when he had gone forward a certain distance, then halting briefly, and putting his hand in his scrip, he takes thence a stone, puts it in his sling, casts it, and it sinks deep into the forehead of the Philistine: "And he fell upon his face to the earth." David having no sword or weapon of any kind but his sling and his staff runs to the Philistine, draws out his sword from its sheath and cuts off his head therewith.

The Philistines seeing their champion dead took to flight and the Israelitish army pursued them into their own country, killing and capturing them as they went. Having returned from the pursuit the Israelites spoiled the tents of the Philistines. David left the armour of the Philistine in the tent which that champion had occupied, but his head he brought to Jerusalem.

We have seen in the course of the narrative that David became to Saul both harper and armourbearer, and that when he volunteered to fight the Philistine, Saul not only permitted him to do so, but arrayed him in his own armour for that purpose, which armour David finally laid aside, as, in his opinion, too cumbersome and bungling for him. But the narrative, near its end (verses 55-58), goes on to say, that when Saul saw David go forth against the Philistine, he asked Abner, the captain of the host, "Whose son is this youth?" Abner replies, "As thy soul liveth, oh king, I cannot tell." The king then said, "Inquire whose son the stripling is."

Then, as David returns from the slaughter of the Philistine, Abner took him and brought him before Saul, with the head of

the Philistine in his hand. And Saul asked him, "Whose son art thou?" David answered, "I am the son of thy servant, Jesse, the Bethlehemite." The language of the narrative (being considered of literal interpretation), the sense might be thought to be that Saul's envy had been aroused against David by the glory of his actions, and that his jealousy against him was now so great as not to permit him to recognize him, at least for the present. This supposition might be thought to be justified by the whole sequel of this book.

I. Sam. XVIII. first connects David intimately with Jonathan, which intimacy ripens gradually into such a warm love as we have seldom record of unless in the case of Damon and Pythias. All the remaining part of this book of 1st Samuel (XVIII.—XXXI. inclusive), has to be read in order to be understood and appreciated. The narrative is as interesting as it is varied and intricate. Saul, Jonathan and David are the principal characters of the drama. In ch. XXV. 1, is recorded the death of Samuel; and, in XXXI., that of Saul and Jonathan.

SECOND BOOK OF SAMUEL.

THE SECOND BOOK OF SAMUEL, called also the second book of Kings, is altogether taken up with the reign of David. The time it embraces, therefore, is about forty years, which is the period set down in I. Kings II., 11 (wherein his death is recorded), for David's reign.

FIRST BOOK OF KINGS.

I. KINGS II. 12, records the ascent of Solomon to the throne of Israel, chapter II. records his death, and in the intervening chapter (V.—X.), is found the account of the building of the temple and the introduction thereto of the furniture of the tabernacle of the congregation with the ark; the dedication of the temple. In chapter XII. is recorded the division of the kingdom of Solomon, into the two kingdoms of Judah and Israel, of which Rehoboam, the son of Solomon, governs the kingdom of Judah from Jerusalem; and Jeroboam, the son of Nebat, that of Israel from Shechem. This was that Jeroboam, who introduced the idolatry of the golden calves, one of which he set up at Bethel and the other at Dan; this was he of whom it is so often said, "he made Israel to sin."

ELIJAH THE PROPHET.

After Moses and before Elisha, the prophet Elijah stands forth as the greatest wonder-worker of whom we have record in the Old Testament. In about two centuries after the time of Samson we find him first spoken of in connection with Ahab, the son of Omri, that notoriously wicked king of Israel with whose course of action Elijah took issue.

This Ahab walked in all the wicked ways of Jereboam, the son of Nebat, and, besides, took to wife Jezebel (modern name Isabella) the daughter of Ethbaal, king of the Zidonians. In reference to this act of his I. Kings XVI., 31-34 says: "And it came to pass, as if it had been a light thing for him to walk in the sins of Jereboam, the son of Nebat, that he took to wife Jezebel, daughter of Ethbaal, king of the Zidonians, and went and served Baal and worshiped him. And he reared an altar of Baal, in the house of Baal, which he had built in Shameron (Samaria).

And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." In his days did Hiel, the Bethelite, build Jericho: he laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun. See Josh. VI. 26.

With an evilboding threat in relation to himself and his people we find Elijah first approaching Ahab. The record of this, with other things in connection, is found in I. Kings, XXII., which is in substance as follows: Elijah the Tishbite, who was of the land of Gilead, (east of the Jordan), said to Ahab: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word."

Then the Lord's word came to Elijah saying: "Get thee hence and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook, and I have commanded the ravens to feed thee there."

Elijah went accordingly and dwelt by the brook Cherith, that is before Jordan. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook."

And it happened after a while that the brook dried up by reason of the long continued drought. And the Lord's word came to

Elijah saying: "Arise get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee."

Elijah, therefore, went to Zarephath and when he came to the city's gates he saw the widow there gathering sticks: and calling her he requested of her a drink of water. She having started to fetch it he called after her to bring with it a little piece of bread. She answered, I speak truthfully when I say to you that I have no bread baked, but I have a handful of meal left in a barrel and a little oil in a cruse; you see me here gathering a few sticks wherewith to cook it so that my boy and I may eat it and die.

Elijah told her not to be afraid; to go and do as she had said, but to make and bring to him a little cake first, and afterwards make for herself and her son, for that he had assurance from the Lord God of Israel, that the barrel of meal should not waste, nor the cruse of oil fail until the day the Lord should send rain on the land. She went and did as Elijah had bidden her; "and she and he and her house did eat many days." "And the barrel of meal wasted not, neither did the cruse of oil fail according to the word of the Lord, which he spake by Elijah."

It happened some time after that the son of this woman fell sick, and was so far gone that there was hardly any life left in him. She, therefore, in her grief, said to Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance and to slay my son?"

And he said to her, "Give me your son." She did so, and he taking him from her carried him up into a loft where he abode and laid him upon his own bed. He then called upon the Lord, saying, "O Lord, my God, hast thou also brought evil upon this widow, with whom I sojourn by slaying her son." Having so said he stretched himself upon the child three times and supplicated the Lord, saying:

"O Lord, my God, I pray thee, let this child's soul come into him again." Elijah's voice was heard by the Lord, the boy's breathing returned and he revived.

Elijah, thereupon, took the child, and, bringing him down out of the chamber, delivered him to his mother, saying, See your son is living. The woman then answered him, "Now I know by this that you are a man of God and that the word which you speak is true."

I. Kings XVIII. And it happened, after many days, namely in

the third year of the drought, that the Lord's word came to Elijah saying, "Go show thyself to Ahab, and I will send rain upon the earth." Elijah, thereupon, went to show himself to Ahab and there was, at the same time a famine in Samaria.

Now King Ahab called Obadiah, who was steward of his house (a very good man indeed, for it so happened that, when Jezebel cut off the Lord's prophets, Obadiah took a hundred of them and hid them by fifty in a cave and fed them on bread and water) and said to him, Let us go into the land to all fountains of water and to all brooks, and see if you and I can find grass enough to keep the horses and mules alive, that we lose not all the beasts.

They, therefore, divided the land between them, to pass throughout it; Ahab went one way by himself and Obadiah went another way by himself.

And as Obadiah journeyed along Elijah met him; and he knew Elijah, and falling on his face he said, Are you that my lord Elijah? He answered, I am: Go tell your lord, that Elijah is here. He asked thereupon, What sin have I committed for which you would deliver your humble servant into the hands of Ahab to slay me. As the Lord God lives there is no nation or kingdom where my lord, the king, has not sent to seek you: and when in any nation they said, He is not here, he put the nation or kingdom to an oath that they had not found you. And now, but just think on the inconsistency of what you propose, namely, that I should go and tell my master that Elijah is here. And it perhaps will happen that as soon as I am gone from you the Lord's spirit shall carry you whither I know not; and so when I come and tell Ahab and he can not find you he shall murder me: but I, your humble servant, have feared the Lord from my youth.

Were you never told my Lord, what I did when Jezebel slew the Lord's prophets, how I hid an hundred men of them by fifty in a cave and fed them with bread and water? And now you have the inconsiderateness to tell me that I should go and tell my master that Elijah is here, and he forthwith will murder me. But Elijah answered promptly, As the Lord of hosts lives before whom I stand, I will surely show myself to him to day! "So Obadiah went to meet Ahab and told him and Ahab went to meet Elijah. And it happened when Ahab saw Elijah that Ahab asked him, Are you he that is troubling Israel? He answered, I have not troubled Israel, but you and your fathers' house have in that ye have forsaken the Lord's commandments

and you have followed Baalim. Now, therefore, have gathered together to me to Mount Carmel all Israel, and the four hundred and fifty prophets of Baal, and the four hundred prophets of the groves which eat at Jezebel's table. So Ahab sent throughout all Israel and gathered the prophets together to mount Carmel. And Elijah addressing the people said, How long halt ye between two opinions? If the Lord be God follow him; but if Baal then follow him. And the people gave no answer. Elijah then said to the people, I, I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them, therefore, furnish us two bullocks; and let them choose one bullock for themselves and cut it in pieces and lay it on wood, and put no fire under; and I will dress the other bullock and lay it on wood and put no fire under; And, then ye call on the name of your Gods and I will call on the name of the Lord: and the God that answereth by fire let him be God. And all the people answered saying, it is a fair proposal.

Elijah then said to the prophets of Baal, choose you one bullock for yourselves and dress it first, but put no fire under, and call on the name of your gods. The bullock which was given them, they took therefore and dressed and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no answer, no voice. And they leaped up and down about the altar. And it happened when noon came round Elijah mocked them, and said, cry aloud; for he is a god: either he is meditating or he is pursuing, or he is in a journey, or perhaps he is sleeping and must be awaked. And they cried persistently and cut themselves after their fashion with knives and lancets till the blood gushed out upon them. And, it happened that the midday having passed, they prophesied until the time of the offering of the evening sacrifice, and there was neither voice, nor any to answer nor any that regarded.

Elijah then bade all the people come near to him. And all the people did so.

The altar of the Lord that was broken down he then repaired. And he took twelve stones, according to the number of tribes of the sons of Jacob; and with these stones he built an altar in the name of the Lord; and he made a trench about the altar as great as would contain two measures of seed. The wood he then put in order and having cut the bullock in pieces he laid him on the wood and said, Fill four barrels with water and pour it on the burnt sac-

rifice and on the wood. He said, Do it the second time; and they did it the second time. And he said, Do it the third time. And they did it the third time. The trench he filled also with water, and the water ran all round the altar.

And it happened, at the time of the offering of the evening sacrifice, that Elijah the prophet drew near and said, "Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me: that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

As soon as Elijah had finished his prayer the fire of the Lord fell and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

The people seeing this, fall on their faces, and exclaim, The Lord, he is the God; the Lord he is the God. Elijah says to them, Take the prophets of Baal, let not one of them escape. They took them and Elijah brought them down to the brook Kishon and there slew them.

Then Elijah said to Ahab, get you up, eat and drink for there is sound of abundance of rain. Ahab, therefore, went to refresh himself with food and drink, and Elijah went up to the top of Carmel; there he threw himself upon the earth and put his face between his knees. He then told his servant to look toward the sea and report what he saw. He having gone and looked brought back word that he saw nothing. Elijah told him to go again seven times. And it happened that as he was looking the seventh time he saw a little cloud arise out of the sea, like a man's hand. This he reported to Elijah, who told him to go and tell Ahab to prepare his chariot and get him down so that he might not be overtaken by the rain.

And it happened, meantime, that the heaven was black with clouds and wind and there was a heavy rain. Ahab, hastening to escape the rain, rode direct to Jezreel. But Elijah, girding up his garments with his leathern girdle about his loins, being conscious of the strengthening and assisting powers of the Lord, ran before Ahab to the gates of Jezreel.

The simple manners or way of life of Elijah are noticeable when compared with those of the world, or with the court manners of Ahab. There is usually a look of business, as we would say, about his proceeding. He states his business and his reasons for action clearly, gives his opponents opportunity to speak and to act

on their part; and then verifies by action the truth of his statements and the reality of his mission. That he was very fleet of foot is indicated by the fact that Ahab, in order to get in out of the rain, must have driven his spirited coursers at a high rate of speed; but Elijah on foot, his garments well girt about his loins, precedes him all the way to the gate of the Samaritan capital.

Although John the Baptist himself (Jno. I. 21), denies that he is Elijah, yet some of his day seem to have thought him to be Elijah risen from the dead. This thought may have arisen to the mind from the usual manner of clothing of the Baptist, who prophet-like, was clothed in a garment of camel's hair and a leathern girdle about his loins, while his food consisted of locusts and wild honey; Matt. III. 4.

In I. Kings XIX., the chapter immediately following that we have gone over, the record of Elijah is continued somewhat interruptedly. Such is the nature of the discourse, however, that I shall have to give the substance of the whole.

Ahab having told Jezebel, his wife, what Elijah had done, especially of his slaying the prophets of Baal, she forthwith sent a messenger to Elijah saying, "So let the gods do to me and more also, if I make not thy life as the life of one of them to-morrow about this time." Elijah, being thus informed, flees for his life to Beersheba, in the southern part of Judah, and there left his servant. He himself goes forward a day's journey into the wilderness, where he finds a juniper tree, whereunder he sits. While here he reflects that in the circumstances he would prefer to die and be with God than to remain alive enduring so much persecution and suffering, and in this frame of mind he supplicates God as follows: "It is enough; now, oh Lord, take away my life; for I am not better than my fathers." He then through fatigue began to sleep under the tree and soon, behold his sensibilities were awakened by the touch of an angel, which said to him, "Arise and eat." He thereupon opened his eyes, and looking up, he saw a cake baked upon the coals, and a cruse of water at his head. Having eaten and drank of this, he laid him down again and as he was dozing off to sleep, the angel came again the second time and touched him, saying: "Arise and eat, because the journey is too great for thee." He arose again and ate and drank and went in the strength of that food forty days and forty nights unto Horeb, the mount of God.

Arrived on the holy mount he entered a cave and lodged therein, and behold the word of the Lord came to him asking, "What doest thou here, Elijah." He answers, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they ask my life to take it away." And he said, "Go forth and stand upon the mount before the Lord." He did so, and presently the Lord passed by, and a strong wind rent the mountain and broke in pieces the rocks before him: but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice.

And it so happened when Elijah heard it that he wrapped his face in his mantle, and went out and stood at the entrance of the cave. Here there came a voice to him saying, What doest thou here, Elijah? He answered, "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away."

The Lord then said to him, "Go return on thy way to the wilderness of Damascus: and when thou comest anoint Hazael to be king over Syria: and Jehu, the son of Nimshi, shall thou anoint to be king over Israel: and Elisha, the son of Shaphat of Abel-Meholah, shalt thou anoint to be prophet in thy room. And it shall happen that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him." Thence Elijah departed and on his passage found Elisha, the son of Shaphat, as he was ploughing in the field with twelve yoke of oxen before him, and he with the twelfth: As Elijah was passing he cast his mantle upon him.

He thereupon left the oxen and ran after Elijah and said, Let me, I pray thee, bid farewell to my father and my mother, and then I will follow thee. But Elijah said to him, Go back again; for what have I done to thee? He, therefore, returned and sacrificed a yoke of oxen, boiling their flesh by means of the instruments which he used as fuel, and the meat he gave to the people to eat.

Then he arose and went after Elijah, attending him in the capacity of first servant.

In the foregoing chapter the prophet Elijah is represented to have had to some extent such an experience as God's children in any or in every age may be expected to have: "They that will live godly in this present life shall suffer persecution" is true to-day, has always been true, and will always be as true as when it was spoken by Paul. Jezebel, representing the worldly and idolatrous, persecutes the true prophet, who hesitates not to tell her of her sins of commission and of omission, especially rebuking her for idolatrous practices. She, the daughter of Ethbaal, king of the Zidonians, was brought up in the worship of the Baalim, and in going from her father's house to Samaria, doubtless took care, as far as she could, to stock the educational institutions in that district with priest-professors drawn from her home institutions, as well as the religious houses, with the Phœnician idol gods.

She evidently for some reason was not in great haste to lay violent hands upon Elijah, otherwise she would not have sent him word that she intended to do so. Would she not have been, in some way, impressed with fear of him? However this may have been, her threat of taking his life on the morrow, which she conveyed to him by her messenger, seems to have been sufficient warning to Elijah that he should get out of her power and jurisdiction.

He, therefore, takes his journey to Beersheba, which was in the southern part of the Judæan territory and far from the capital of Ahab and Jezebel; and here, miraculously provided by the Lord with food and drink, and having obtained sufficient rest, he starts on his journey to Mount Horeb, a journey of forty days through deserts and mountains, through the countries of the Amalekites until he enters that of the Midianites wherein were the holy clusters of mountains, Horeb and Sinai.

For forty days and nights went Elijah on the strength of that food he received from the angel at Beersheba, a period of time during which Moses before and Christ after him are recorded to have gone without food; a circumstance which would rather point to Elijah, as a prophet, being an after-type of Moses, and a prototype of Christ, than that he was represented in John the Baptist.

We may imagine how awful must have been the feelings of Elijah in the cave on that mount, whereon was given the law to Moses about six centuries before. Dean Stanley remarks that Elijah's

visit to Mount Sinai is the only record we have of an Israelitish visit to that mount after the departure therefrom under Moses.

Here the word of the Lord, the still small voice, inquires, what doest thou here, Elijah? When he replies, relating to the persecution he had himself endured, together with the many prophets who were slain in defense of the Lord's cause, a cause which was now in Samaria largely supplanted by error, wickedness, idolatry. It was after the wind and the earthquake and the fire that the still, small voice comes to Elijah, which causes him to hide his face in his mantle, to hearken, consider and answer. The voice comes again to him and he again repeats the answer he had already given, recounts what had happened and the havoc that had been made of the true religion and its servants by the present rulers of Samaria. And hereupon he received his commission to anoint Hazael, king of Syria, Jehu, king of Israel who would avenge the death of the Lord's prophets upon Ahab and his wife; and Elisha, the son of Shaphat, as prophet in his room, who when he had been taken up to heaven would almost outdo himself as a wonder-worker here.

This man Elijah who was now being hunted for his life was here given the commission of a kingmaker, a kingmaker of much more importance than that Hugh the Great, duke of Brittany, who gave the Capetian dynasty to France or that Earl of Warwick, of a later age, who is said to have made and unmade kings for England at his pleasure

So it is that God is disposed in every age to honor his servants who live according to principle and do his will. For, as the rock of ages, truth is firm and stable, while the ways and fashions of the world are unstable and fluctuating; as the waves of the sea continually shifting their positions going up and down, appearing and disappearing in time.

The meeting and parting of Elijah and Elisha on this occasion may be termed both picturesque and affecting. Elisha goes after Elijah and ministers to him, that is, he acts in the capacity of a helper, a minister or principal servant to Elijah, during the remainder of his life, and after his death becomes, in his stead, principal of the prophets.

The next time we meet with the prophet Elijah is also in connection with Ahab. That wicked king had coveted the vineyard of Naboth, the Jezreelite, but was at a loss as to how he might come into possession thereof, Naboth not being willing to part with his ancestral patrimony for money. Ahab communicates his desire to

his wife Jezebel, who immediately plans and soon has executed the death of Naboth. On Ahab's going down to take possession of the vineyard, immediately upon the death of Naboth, he was met by Elijah, the Tishbite, the record of this meeting being given in I. Kings XXI, 17-29, substantially as follows:—

The Lord's word came to Elijah, the Tishbite, telling him to go down to meet Ahab, the king of Israel, to the vineyard of Naboth, "whither he has gone down to possess it;" And to accost him saying, "Thus saith the Lord, Hast thou killed and also taken possession? — Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

Elijah having found him in the vineyard Ahab accosted him thus: "Hast thou found me, O mine enemy?" He answered, I have found thee, because thou hast sold thyself to work evil in the sight of the Lord." And now the Lord will bring evil upon you and will take away your posterity; and will make your house like the house of Jereboam the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation wherewith you have provoked the Lord to anger and made Israel to sin.

And of Jezebel also spake the Lord, saying, "The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the fields the fowls of the air shall eat."

Now it happened that, when Ahab had heard these denunciations he rent his clothes and put sackcloth upon his flesh and fasted, and lay in sackcloth and went softly. And consequent upon this the Lord's word came to Elijah saying, "Look you how Ahab humbles himself before me; I will not bring the evil in his days; but in his son's days I will bring the evil upon his house."

Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to work evil in the sight of the Lord. So it happens that sooner or later one's sins will find one out. Ahab went not down to possess himself of the coveted vineyard before he had learned that its owner had been murdered for his accommodation. He then found the vineyard ready for his occupation and possession, but simultaneously Elijah found him, and tells him definitely, "I have found thee." As a matter of course Ahab finds the possession, all the preliminaries having been gone through to that end; but it cannot be denied that Elijah finds Ahab, for the latter is fully cognizant of the fact and tells him so.

So it is with those who for gain violently take away the life of the owner thereof. They may attain by violence, dishonesty and murder to the possession of an object they covet; but God sees their sin or crime and will give them into the possession of the adversary from whom they need not expect to get free until they have paid the utmost penalty.

Although in the last part of this chapter the record bears that Ahab, by severe repentance on his part, had availed with the Lord in having part of his penalty remitted, still in chapter XXIInd, and last of this first book of Kings it is related how that Ahab was slain in his chariot, while engaged in the battle with the king of Syria; how that the blood ran out of his wound into the chariot; and how that the dogs licked that blood, when the chariot and armor were being washed in the pool of Samaria. Thus, though deferred judgment comes at last and the prophecy is at length fulfilled, that is to be fulfilled.

The record of the fate of Jezebel is reserved for the second book of the Kings and is connected with the entrance of Jehu, the grandson of Nimshi, into the possession of the throne of Israel.

We have not, however, yet finished with Elijah, who is again presented to us in the narrative of the first chapter of this second book of the Kings. The record is substantially as follows: —

That portion of Moab, which had been subject to Ahab, rebelled against Israel after his death, and Ahaziah, his son and successor, accidentally fell down through a lattice in his upper chamber in his house in Samaria, and, as a consequence, was confined to his bed sick. He, therefore, sent messengers to inquire of Beelzebub, the god of Ekron, whether he should recover from his malady.

But, meantime, the angel of the Lord had told Elijah, the Tishbite, to go and meet the messengers of the king of Samaria and ask them whether it was not because there was no God in Israel that they were going to inquire of Beelzebub, the god of Ekron? And to inform them further that the Lord had said the king should not come down from that bed whereon he was now languishing, but should surely die.

Elijah accomplished his commission, and the messengers having turned back to the king were asked by him, why they had returned. And they told him they had met a man, who told them to turn again to the king who had sent them and inform him that the Lord had asked, whether it was not because there was no God in Israel

that the king had sent to inquire of Beelzebub, the god of Ekron? that, therefore, the king should not come down from the bed to which he had gone up, but should surely die.

The king then inquired of them what manner of man he was who met them and made such an announcement to them. They replied that he was a hairy man and girt with a girdle of leather about his loins. And he said, It was Elijah the Tishbite.

The king then, resolved to bring him to obedience, sent to him a captain of fifty with his fifty, who went up to him as he sat on the top of a hill. And he said to the prophet, Thou man of God, the king hath said, Come down. And Elijah answered the captain of fifty, If I be a man of God, then let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty.

Again, also, the king sent to Elijah another captain of fifty with his fifty. And he said to him, O man of God, thus hath the king said, Come down quickly.

And Elijah replied, If I be a man of God let fire come down from heaven and consume thee and thy fifty. And the fire of God came down from heaven and consumed him and his fifty.

And the king sent again a captain of the third fifty with his fifty. And the third captain of fifty, having gone upon the hill, fell on his knees before Elijah and earnestly beseeching him, said to him, O man of God, I pray thee, let my life and the life of these fifty, thy servants, be precious in thy sight! Behold there came fire down from heaven and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

And the angel of the Lord spoke to Elijah, saying, Go down with him; be not afraid of him. He arose, therefore, and descended with him from the hill unto the king: And he addressed him as follows:

Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Beelzebub, the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore, thou shalt not come down from that bed, on which thou art gone up but shalt surely die.

So he died according to the word of the Lord, which Elijah had spoken, and Jehoram his son, reigned in his stead, etc. — “Now the rest of the acts of Ahaziah and all that he did are they not written in the book of the Chronicles of the kings of Israel.”

With Jehoshaphat, the king of Judah, this Ahaziah allied himself and made ships to go to Tarshish for gold; but this enterprise succeeded not, for the ships were wrecked at Ezion-Gaber.

So record the Chronicles.

Now, the record we have been considering being granted as of literal signification, the prophet Elijah must be admitted to have been a very important personage, a man greatly favored by the omnipotent God. When Ahaziah sends to inquire of the god Beelzebub at Ekron, concerning his malady Elijah knows it and goes out and meets the messengers, who, being much impressed by his prophet-like presence and the force of his arguments return to Ahaziah and communicate to him what the hairy man, encinctured with the leathern girdle, had said about him. Ahaziah's action in sending a company of fifty men with their captain to apprehend and fetch Elijah to him would, of course, indicate that he felt greatly incensed at what Elijah had said concerning him. This company, with their captain having been apprehended instead of the man of God, who was still left sitting tranquilly on the top of the hill, Amaziah sends another captain with his fifty, who happen with the same fate as the former. Hereupon a third captain with his fifty is sent, and pursuing a much more respectful course towards Elijah than the former two had done; he by injunction of the spirit of God goes down with them to the king, to whom in person he gave the same answer, as he did to his messengers, whom he had intercepted on their way to Ekron. "So Ahaziah died according to the word of the Lord which Elijah had spoken."

The reason of Elijah's question, "Is it not because there is no God in Israel that ye send to inquire of Beelzebub, the god of Ekron?" is seen in the preceding narrative, which records how that the true religion and the worship of the true God had been supplanted in the kingdom of Israel by the religion and worship of the Baalim, by action of Ahab and his wife, who went in the idolatrous way of Jereboam, the son of Nebat, who had made Israel to sin.

The closing quotation concerning the prophet Elijah, I will now give. It is found in 2d Kings II., wherein is recorded the account of the departure of Elijah from this world and of the introduction to the world of Elisha as his successor. The record is substantially as follows: When the time was near that the Lord would take up Elijah into heaven by a whirlwind, then Elisha made with Elijah a journey from Gilgal. And coming to a certain place "Elijah said

to Elisha, Tarry here a while, for the Lord hath sent me to Bethel. And Elisha answered him, As the Lord liveth and as thy soul liveth, I will not leave thee. So they went together to Bethel. And the sons of the prophets that were at Bethel came and said to Elisha, Knowest thou that the Lord will take away thy master from thy head to-day. And he said, Yes, I know it; hold ye your peace.

And Elijah said to him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Jericho. But he answered, As the Lord liveth and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets, who were at Jericho, came and said to Elisha, knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yes, I know it; hold ye your peace.

And Elijah said to him, Tarry here, I pray thee; for the Lord hath sent me to Jordan, and he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the prophets went and stood to view afar off: and they two stood by Jordan.

And Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, so they two went over on dry ground.

And it came to pass, when they were gone over that Elijah said to Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy Spirit be upon me.

And he answered, Thou hast asked a hard thing; nevertheless if thou see me when I am taken from thee, it shall be so to thee; but if not, it shall not be so.

And it happened, as they still went on and talked, there appeared a chariot of fire and horses of fire and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father! the chariot of Israel and the horsemen thereof. And he saw him no more; and he took hold of his own clothes and rent them in two pieces. He took up also the mantle of Elijah that fell from him and went back and stood by the bank of Jordan:

THE PROPHET ELISHA.

And he took the mantle of Elijah that fell from him, and smote the waters and said: Where is the Lord God of Elijah? And,

when he had also smitten the waters, they parted hither and thither; and Elisha went over.

And when the sons of the prophets, who were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him and bowed themselves to the ground before him.

And they said to him, Behold now, there are with thy servant fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the Lord hath taken him up and cast him upon some mountain or into some valley. And he said, Ye shall not send.

But when they urged him till he was ashamed, he said, send. They sent, therefore, fifty men; and they sought three days, but found him not.

And when they came again to him (for he tarried at Jericho), he said to them, Did I not say to you, go not?

And the men of the city said to Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught and the ground barren. And he said, Bring me a new cruse and put salt therein. And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

So the waters were healed unto this day, according to the saying of Elisha, which he spake.

And he went up from thence unto Bethel: and, as he was going up by the way, there came forth little children out of the city and mocked him and said to him, Go up thou bald-head; go up thou bald-head.

And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tore forty and two children of them.

And he went from thence to Mount Carmel; and from thence he returned to Samaria."

When the time had come for Elijah to be taken up to heaven he appears to have determined to visit some particular places, wherein were schools of the sons of the prophets. It seems, too, to have been his desire to go alone, so as to have all the time left to him here below for the settlement of his business connected with these institutions, and for undisturbed meditation upon his general con-

cerns. But there seems to have been an ineffable something, as we would say, connecting Elisha with him, and which would not allow him to depart from him or leave him alone so long as he remained on this earthly scene. He determined not to be absent from his aged preceptor for any length of time, now so long as he lived. Three times did he request Elisha to tarry behind, so that he might visit Bethel, Jericho and then some place near the Jordan, alone, and as many times did Elisha decline his request. On they went together and at Bethel and Jericho Elisha had some reason to suspect that the sons of the prophets were appraised by inspiration of the departure, at no distant day, from this terrestrial scene of the venerable principal of all the prophetic colleges in the kingdom, that were westward or eastward of the Jordan.

Having come to the banks of the Jordan Elijah rolls his mantle together, in some such way, as might perhaps be called wandlike, but not of course so slender and graceful in form as was Moses' wonder-working rod; and with this mantle-wand he smites the waters of that ancient river, which as a consequence are divided hither and thither, so as to allow the two prophets to pass over dryshod to the eastward thereof.

For 550 years, or since the time of Joshua's passage, this was the first time, so far as the records inform us, that the waters of the Jordan had not flowed on in a connected and continued stream from their sources in Mounts Hermon and Lebanon, through lakes Merom and Genesareth, away down to the Dead Sea.

Arrived safely on the eastern Jordanic bank Elijah requested Elisha to ask what he might be able to do for him before he was taken from him. Elisha answered that his desire was that he should give him a double portion of his spirit. The aged prophet responded at once that this was a very hard thing for him to do, but still he gave him some encouragement to think that it might be granted if he should see him, just when he was being taken from him into heaven. Finally the parting came and in a more wonderful way than I have seen record of in any other case of transfer of any man from earth to the regions beyond: even surpassing in varied grandeur the manner of that transfer of a greater than Moses or Elias from this terrestrial scene to those glorious regions beyond the sky, recorded in the first chapter of the Acts of the Apostles. In the mind of those who understand this record literally what doubt can there exist as to the resurrection of the dead and the celestial mansions? A resurrection of the dead, of course, there

is but the way and manner thereof, in other words, the sense wherein it does take place is what misunderstanding often exists in the mind concerning. So utterly astonished was Elisha at the contemplation of the supreme grandeur of this scene, which now presented itself to his view, that he burst forth in the ejaculation, My father, my father, the chariot of Israel and the horsemen thereof! His much-loved father in the prophetic office had been now taken away from him. It is so that we must needs part with those we most dearly love! Elisha, through grief, takes hold of his own garments and rends them in two pieces, the act being symbolical of the necessary separation of those most closely connected in this life by the ties of love, of kindred or otherwise. He takes the mantle of Elijah, which fell from him as he ascended, and with slow and tottering tread, in silent sadness, goes back and stands on the eastern bank of the Jordan. Rolling Elijah's mantle again into the wand-like shape he smites the waters, asking at the same time, in no whispered tones, Where is the Lord God of Elijah. The waters immediately obey, dividing, hither and thither, and for the third time in five and a half centuries did a man again pass dry shod over the Jordan.

The sons of the prophets, who, knowing the departure was going to take place, had been on the look out at Jericho, at once recognized in Elisha on his return, the successor both in office and in spirit of Elijah, and they hastened to come and make their obeisance to him.

Their anxiety for the safety of their old preceptor, considering the extraordinary manner of his taking away at once prompted them to suggest to their new principal, not only the propriety but the necessity of sending out fifty strong men, to look over the country through mountain and glen for their old master, "lest peradventure the spirit of the Lord hath taken him up and cast him upon some mountain or into some valley." To the sending of their searchers he was decidedly averse, but finally yielded to their earnest solicitations, and permitted them to go.

These having gone and sought three days without finding Elijah returned, when Elisha said to them, "Did I not say unto you, Go not" for it was what he regarded as their unreasonable persistence in requesting, that drew from him his consent to their going to search, a search which he was conscious was unnecessary.

After this Elisha, at the request of the men of Jericho, performed in the name, and of course, by the power of the Lord, the miracle

so useful in itself withal, of healing the unwholesome waters of that city, and rendering them drinkable for man and beast, and fertilizing for the land and the vegetable species.

Elisha, soon after, goes up from Jericho to Bethel, when, as he was journeying along, his peculiar prophet-like appearance, more especially his flowing beard and bald crown, attracted the attention of a crowd of a children who happened to be then looking his way.

May we not consider these children to have been attending a school, which for the sake of the healthfulness of the location was placed on the side of the hill, and happening to be out at recess, playing as the prophet passed by, laboring and ambling along on his weary limbs up the hill, were attracted by the many peculiarities of his appearance, and set up the cry, which soon became general among them, Go up thou bald head! Go up thou bald head! Elisha takes offense at this outburst of puerile levity. He evidently thought those young people should have known better than to persist in making fun of a person of his years, experience, not to speak of his position in life, and his sanctified, venerable, and patriarchal appearance. He evidently thought that youth should never fail to pay due respect to old age. And so, turning round in anger, "he cursed them in the name of the Lord," whereupon two she bears came out of the woods and tore to pieces forty-two children."

This narrative literally understood we should have to conclude it must have been a terrible thing for young or old to offend a prophet of the Lord in those days, yea as fearful a thing as for one to make fun of a priest in the flourishing days of the great inquisition of twenty-four centuries later; for while the former punished his offender directly by delivering them over to the Lord, the latter, as a civil magistrate, delivered them over to the civil power to be punished.

Elisha having now attained to the headship of the prophetic colleges in the kingdom has much notice taken of him, much as the newspapers, nowadays, take notice of the movements of our college presidents, and so we find him soon after this going up from Bethel to Carmel, and returning thence to Samaria.

The next time we meet with Elisha is in connection with the kings of Israel, of Judah and of Edom, who were jointly making war against the king of Moab, because he had revolted against the king of Israel. These kings having had to lead their armies, during a journey of seven days, through a country wherein water was lacking, get into difficulty and distress, and inquire round about

where they might be able to find a prophet of the Lord, who by his admonition or counsel might be able to help them out of their difficulties. The record in 2 Kings III., 11-21, is substantially as follows: "But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said: Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah.

And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

And Elisha said to the king of Israel, What have I to do with thee? Get thee to the prophets of thy father and to the prophets of thy mother. And the king of Israel said to him, Nay; for the Lord hath called those four kings together, to deliver them into the hands of Moab.

And Elisha said, As the Lord of hosts liveth before whom I stand surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee nor see thee.

But now bring me a minstrel. And it came to pass, when the minstrel played that the hand of the Lord came upon him. And he said, Thus saith the Lord, Make this valley full of ditches; for thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye and your cattle and your beasts. And this is but a light thing in the sight of the Lord; he will deliver the Moabites also into your hand. And ye shall smite every fenced city and shall fell every good tree and stop up all wells of water, and mar every good piece of land with stones.

And it came to pass in the morning, when the meat offering was offered, that, behold there came water by the way of Edom, and the country was filled with water.

And when all the Moabites heard that the kings were come up to fight against them they gathered all that were able to put on armour and upward and stood in the border. And they arose up early in the morning and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood. And they said, This is blood; The kings are surely slain and they have smitten one another; now, therefore, Moab to the spoil.

And when they came to the camp of Israel the Israelites rose up and smote the Moabites, so that they fled before them; but they went forward smiting the Moabites even in their own country."

Here it continues that they created great havoc among the Moabites, doing all the injury to the country which their ingenuity could invent or their power execute, and that finally the king of Moab sacrificed upon the wall his firstborn son who should have reigned in his stead, as a propitiation to the gods; a practice I may say, the various branches of those Phœnician peoples followed, as according to the historian Sanchoniatho, from a remote antiquity even down, as we know from Philo of Biblos, the translator of Sanchonatho's Phœnician history, to the time of the Macedonian conquest of western Asia.

But it would appear that the sacrifice of the son had in this case the effect desired by the Moabites, for the chapter ends with the statement, "there was great indignation against Israel: and they departed from him (the king of Moab) and returned to their own land (Israel). This being an Israelitish history that we have, it might reasonably be thought that it intended to leave, it in doubt whether the Israelites or Moabites held the field, as a result of the war. The natural conclusion from the data given is that the allied armies, of Israel, Judah and Edom, found it expedient if not necessary to depart without having taken the city.

In what Elisha told the allies they were going to do to the land of Moab, in the way of injuring that land and its people, it must not be thought that in this he was intending to incite them to deeds of violence and rapine, such as the record leaves horrible to contemplate; but he simply gave them what he saw in vision they would do themselves, independently of any thing he might have said to them.

The miracle in the above case, if any, consists in the abundant supply of water appearing for the allied armies, according to the prophetic word of the Lord by Elisha.

In the next chapter, 2 Kings IV., there are several miracles recorded as having been wrought by Elisha. The narratives concerning the miracles are so interwoven with other matter that the chapter, as a whole, requires to be given, and is substantially as follows:

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, your servant, my husband, is dead; and you know that your servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen.

And Elisha said to her, what shall I do for you? tell me, what have you in the house? And she said, your handmaid has not anything in the house save a pot of oil.

Then he said, Go, borrow vessels abroad of all your neighbors, even empty vessels; borrow a good many.

And when you are come in you shall shut the door upon you and your sons, and shall pour out into all those vessels, and you shall then set aside all that are full.

So she went from him and shut the door upon herself and upon her sons, who brought the vessels to her; and she poured out.

And it happened that when the vessels were full, she said to her son, Bring me yet a vessel: and he said to her, There is not a vessel more. And the oil stayed.

She came thereupon and told the man of God: and he said, Go, sell the oil, and pay your debt; and live, you and your children of the rest.

And it fell on a day that Elisha passed to Shunem, where resided a great woman; and she constrained him to eat bread. And so it happened that as often as he passed the way he turned into her house to eat bread.

And she remarked to her husband, Now, I perceive that this is an holy man of God, who passes our way continually. Let us, I beg of you, make a little chamber on the wall for him, and put in it a bed, and a table and a stool and a candlestick; and it shall be that when he comes this way he shall know where to turn in. And it fell on a day that he came thither, and he turned in to the chamber and lay there.

And he said to Gehazi, his servant, Call this Shunamite. Gehazi did so and she came and stood before him. Elisha said to him, Say now to her, You have exercised great care in providing for our comfort; what can we do for you in return? Would you be spoken for to the king or to the general of the army? And she answered, I dwell among my own people.

Elisha, thereupon, remarked to Gehazi, What then is to be done for her? Gehazi answered, She has verily no child and her husband is old. Elisha said, Call her. Gehazi having done so, she came and stood in the door. And Elisha said to her, About this season, according to the time of life you will have a son.

And she replied, Nay, my lord, you man of God, do not lie to your handmaid.

And the woman did conceive and bear a son, at that season that Elisha had foretold to her, according to the time of life.

And when the child was grown it fell on a day that he went out to his father to the reapers, And he said to his father, My head,

my head! He told a lad, who was present, to carry him to his mother. And when he had taken him and brought him to his mother, he sat on her knees till noon and then died.

And she went up and laid him on the bed of the man of God, and shut the door upon him and went out.

And she called to her husband and said, Send me, I pray you, one of the young men and one of the asses, that I may run to the man of God and come again. And he said to her, What is your reason for going to him to-day? it is neither new moon nor Sabbath. And she answered, It shall be well.

Then she saddled the ass and said to her servant, Drive forward as fast as you can; do not slack your rein except I tell you.

Thus she went on and came to the man of God at Mount Carmel.

But the man of God observing her approach, although yet at a great distance off, said to Gehazi, his servant, See yonder is that Shunamite, Run now and meet her and ask her, saying, Is all well with you? is all well with your husband? is all well with your child? Gehazi did so: and she answered, All is well.

And when she came to the man of God to the hill, she caught him by the feet, but Gehazi approached to thrust her away. But the man of God said to him, Let her alone; for her soul is vexed within her; and the Lord hath hid it from me and hath not told me.

Then she said, Did I desire a son of my lord? Did I not say, Do not deceive me?

Then he said to Gehazi, Gird up your garments about your loins, and take my staff in your hand and go your way: if you meet any man salute him not, and, if any salute you, answer him not again: and lay my staff upon the face of the child.

And the mother of the child said, As true as the Lord liveth and as your soul liveth I will not leave you. And he arose and followed her.

Gehazi, having passed on before them laid the staff upon the face of the child; but there was neither voice nor hearing; wherefore he went again to meet Elisha and told him, saying, The child is not awaked.

And when Elisha was come into the house he beheld the child dead, lying upon the bed. He entered, therefore, and shut the door upon the twain, and prayed to the Lord.

And he went and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands;

and as he stretched himself upon the child the flesh of the child grew warm.

Then he returned and walked in the house to and fro; and again went up and stretched himself upon him; and the child sneezed seven times and opened his eyes.

And he called Gehazi and said, Call this Shunamite. So he called her. And when she was come in to him, he said, Take up your son.

Then she went in and fell at his feet, and bowed herself to the ground, and took up her son and went out.

And Elisha came again to Gilgal, and there was a dearth in the land; and as the sons of the prophets were sitting before him, he said to his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

And one went out into the field to gather herbs and found a wild vine, and gathered thereof wild gourds, his lap full, and came and shred them into the pot of pottage; for they knew them not.

So they poured out for the men to eat; and it happened as they were eating of the pottage, that they cried out and said, O Man of God, there is death in the pot. And they could not eat thereof. But Elisha said, Then bring meal. And having received it he cast it into the pot, and said, Pour out for the people and they ate and experienced no harm from the pottage.

And there came a man from Baalshalisha and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give to the people that they may eat. And his servitor said, What, should I set this before an hundred men! He said again, Give to the people that they may eat: for thus said the Lord, They shall eat and shall leave thereof. So he set it before them and they did eat and left thereof according to the word of the Lord."

In this chapter, considered as of literal signification, there are recorded four miracles. 1. The increase of the widow's oil. 2. The restoration of the Shunamite's son to life. 3. The change of the poisoned pottage into wholesome food. 4. The multiplication of the limited supply of bread and corn, so as to more than satisfy one hundred men.

The language is all in the simple, primitive style. The widow's pot of oil is multiplied into many pots of oil, like produced from like. The woman of Shunem almost instinctively recognizes, in her visitor, "a holy man of God." The birth of a son, with whom

she afterwards has some grief and trouble, appears as a result of her beneficence to the man of God. When the child grows to boyhood and dies he is again restored to life and to her by the instrumentality of the man of God.

The young son of a prophet, who at Gilgal shred the wild gourds into the pot of seething pottage is said to have known no better. Would he have been a bookish fellow, who had not had much experience in agriculture, in the fields and among herbs, not indeed a practical botanist? He went well nigh poisoning the whole school of the sons of the prophets. Elisha was now here, doubtless on his annual tour of inspection of the schools of the prophets, when he found things in such an (to us) apparently deplorable condition at Gilgal. We are told "There was a dearth in the land and the sons of the prophets were sitting before him." The prophet's experienced eye, not to speak of his internal consciousness, made him fully aware that they needed a more ample supply of life's necessities. Doubtless they could have gotten along very well with the old text books and parchments they had on hand. Evidently what they needed most of all was a good stock of provisions, in short a well stocked cellar. They do not seem to have had many friends forthcoming of the great of the land to offer them the needed help. It is true there were in those days no railroad kings nor perhaps any stock and bond speculators; but there must have been very many people who were rich in this world's goods and might assist them if they would. But they would not or did not, and there was the helpless school ready to dine even upon a pot of herbs. It was no wonder to Elisha that those young men were not able to pass a satisfactory examination. Perceiving, therefore, the real need of the occasion he said to Gehazi, "Set on the great pot and seethe pottage for the sons of the prophets." One of the young men on hearing this order given, went out into the fields to gather certain herbs he supposed would make a good mixture, giving spice or tone to the pottage; but through inexperience he makes the mistake of gathering wild gourds instead of the herbs he was seeking. On these being shred into the pottage they produced on it much the same effect as would belladonna; and so after they had poured out of the pottage into the dish and the young men were eating of it, lo, "they cried out and said, O, man of God, there is death in the pot." Elisha, however, having cast meal into the pot, told them to pour out and eat, and doing so they found the pottage palatable and healthful. It is true that the

whole mixture of the gourds with the pottage may have been thrown out and that a new pot of pottage, was made properly from meal, according to the order of Elisha; but the text as it stands would seem to imply that the poisoned pottage was rendered wholesome by Elisha's having thrown meal into it.

The next we have of Elisha is in connection with Naaman, who was a great man among the Syrians, but was so unfortunate as to be a leper. He appears to have been as a general to the king of Syria, somewhat as Belisarius or the eunuch Narses was to the Emperor Justinian. From one of the military incursions of the Syrians into Palestine, made under the generalship of Naaman, they brought home as a captive a little Jewish maiden, who was given the position of attendant on Naaman's wife.

This maiden, seeing the deplorable condition in which Naaman was, said one day to her mistress, Would God, my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy. This was reported to Naaman and also to the king, who suggested or rather commanded that Naaman should go to Samaria and said that he would himself give him a letter of introduction to the king of Israel.

On this Naaman departed, taking with him ten talents of silver, and six thousand pieces of gold and ten changes of raiment.

On his arrival at Samaria Naaman presented to the king of Israel his letter from the king of Syria of which the contents run thus: "Now when this letter is come to thee, behold I have therewith sent Naaman, my servant, to thee, that thou mayest recover him of his leprosy." So far the letter: "And it came to pass when the king of Israel had read the letter that he rent his clothes, and said, Am I God, to kill and make alive, that this man doth send to me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me." Now, however, it comes to the ears of Elisha of whom as follows:

"And it was so, when Elisha, the man of God, had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot and stood at the door of the house of Elisha.

And Elisha sent a messenger to him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean. But Naaman was wroth and went away, and said,

Behold I thought he will surely come out to me and stand and call on the name of the Lord his God, and move his hand up and down on the place and recover the leper. Are not Abana and Pharphar rivers of Damascus greater than all the rivers of Israel? may I not wash in them and be clean? So he turned and went away in a rage.

And his servants came near and spake to him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then when he saith unto thee, Wash and be clean? Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

And he returned to Elisha, he and all his company, and said, "Now I know that there is no God in all the earth but in Israel: now, therefore, I pray thee, take a blessing of thy servant." But Elisha answered, "As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it, but he refused.

And Naaman said, "Shall there not then be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." And Elisha said to him, "Go in peace;" so he departed from him a little way.

But Gehazi, the servant of Elisha, said, "Now, I see, my master has spared this Syrian, in not receiving at his hands the gifts which he brought him; but, as the Lord lives, I will run after him and take somewhat of him.

Gehazi, thereupon, followed Naaman; and, when Naaman saw him running after him, he alighted from the chariot to meet him and asked, "Is all well?" Gehazi answered, "All is well; my master has sent me to tell you that just now there are come to the house from Mount Ephriam, two young men of the sons of the prophets; and we wish you to give for them a talent of silver and two changes of garments."

Naaman answered, "Be content and take two talents." And he urged him and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and

they carried them before Gehazi. And when they had come to the tower (storehouse), Gehazi took this freight from their hands and stowed it away in the house; and, dismissing them, they departed to Naaman.

But he himself went in and stood before Elisha, who said to him, "Whence comest thou, Gehazi?" He answered, "Thy servant went no whither." And he said to him, "Did not my heart go with thee, when the man turned back from his chariot to meet thee? Is it a time to receive money, and garments, and oliveyards, and vineyards and sheep, and oxen and menservants and maid-servants? The leprosy, therefore, of Naaman shall cleave to thee and to thy seed forever. And he went out from his presence a leper, as white snow."

Considered as of literal significance this record would justify the following remarks. God moves in a mysterious way his wonders to perform. There was war between Syria and Israel; that little Israelitish maiden is made captive, brought to Syria and put to live in the house of Naaman. She often has occasion to notice the terrible condition of leprosy in which Naaman is and often has her sympathies drawn out in his behalf; she wishes she were able to render the sufferer any assistance, a wish she has in common with the other people who know and surround him. She has not many acquaintances in Syria outside of Naaman's household. Her thoughts often revert to the scenes of her childhood, the hills and vales of Samaria. A many a time in her youth she has seen or heard of the great prophet Elisha; in his ability to work beneficent wonders she has implicit confidence, and meditating upon the sufferings of her master Naaman she exclaims, "Would God, that my lord were before the prophet that is in Samaria, for he would recover him of his leprosy." The drift of her remark is soon borne to Naaman and also to the king; and the consequence is that Naaman goes to Samaria and presents himself before the king of Israel.

The result of the interview at the palace convinces Naaman that the King of Israel was not the man he required to see; and Elisha having by a messenger asked the king to send the stranger to himself in order that he might satisfy him that there was then a prophet of the Lord in Israel, is presently informed by his servant that the distinguished Syrian stranger, grandly equipped and furnished with chariot and liveried servants, is now at his humble door.

Naaman supposes that Elisha will invite him to enter and will there and then exercise his miraculous power in healing his disease; but contrary to all such supposition, Elisha, with the extremest simplicity, sends a messenger to tell him to go and wash in Jordan seven times and that, as a consequence, his flesh shall be restored and he shall be clean.

Naaman became angry because the prophet had not proceeded to cure his disease in the way in which he supposed he should; but is finally pacified by his servants who show him the reasonableness of the course suggested by Elisha and reconcile him to the idea of pursuing that course: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then when he saith to thee wash and be clean shouldst thou not do this?"

Naaman, therefore, goes to Jordan, laves his body seven times with its waters, and finds thereby his flesh restored to perfect soundness again, even "as the flesh of a little child."

By reason of his recovery he is much joyed, hastens back to Elisha, expressing to him his most grateful thanks and offers him freely such material wealth as he has in store for him. As he stands before Elisha, on his return from Jordan in perfect soundness of body and saneness of mind, he says, "Now I know that there is no God in all the earth but in Israel; now, therefore, I pray thee, take a blessing from thy servant."

Elisha refuses the proffered gift nor could he be induced by repeated offers to accept of it. Naaman asks of Elisha two mules burden of earth, the object of which was, doubtless, to make an altar (the altars whereon the burnt sacrifices were offered to the God of Israel being made of earth or of rough unhewn stone) for he promises Elisha that he will never offer burnt offering or sacrifice to any other God, save to the Lord God of Israel; but confesses that he shall have to bow to Rimmon, when he attends his master, the king of Syria, into the temple of that God; and beforehand asks, and, in effect, obtains forgiveness for such offense.

Elisha permits him to "go in peace," which, in short words, expresses politeness, kindness, and may be said to tacitly grant the request he had asked in parting.

But he having gone only a little way Gehazi bethinks himself of the great wealth of which Naaman is possessed, and reflecting deeply how that his master, Elisha, had not taken the proffered gift

from him, concocts in his scheming brain the story of the arrival of the two sons of prophets from one of those beggarly colleges situated in Mount Ephraim, He says to himself: "As the Lord liveth I will run after him and take somewhat of him." He has an abundance now with him of wealth, as well as at home of the good things of this life: I will try and have a portion of this he intended to leave here, and still has with him by reason of the ineffable queerness of my master. He immediately sets out after Naaman, and being swift of foot, is soon in sight of the retreating chariot. Naaman, espying him in pursuit and soon recognizing in his visage one of the servants he had seen at the prophet's door, alights from his chariot to meet him and asks, "Is all well?" He answered that all is well and tells him as above of the very recent arrival of the two sons of the prophets, who needed help for themselves and their institution. This was indeed a plausible pretext which had suggested itself to the mind of Gehazi, fertile in expedients; for it was probably well known to Naaman what a poor crowd, as to worldly goods, the sons of the prophets were, and how shabbily clothed many of them had to go, much after the manner doubtless, of the "poor scholars" in the more recent ages.

The request, however, of Gehazi was more than granted, as seen above, and when in the bearing back of the gifts they had come to the "secret place," called in the text "the tower," Gehazi stowed away the goods and let the men depart.

That Elisha was internally conscious of his action Gehazi must have known by the reception he met with from him on his return from depositing Naaman's talents and other gifts at the tower. "Went not mine heart with thee when the man turned again from his chariot to meet thee? Was it a proper thing for you to receive those goods which you saw me refuse? Goods that may have been derived to their Syrian possessors by the basest and cruelest species of oppression. Did you not think that I had good reason for refusing them? Or did you conceive me incompetent to manage my own affairs, and so, through pity of my imbecile condition, proceed of your own motion to do a share in the management of it for me? Did you not think of the fact that I had the honor of my nation to preserve before those peoples from foreign nations, as well as the honor of my God which I would not consent to compromise for any worldly consideration? Did you not consider that you must have been acting beyond the limits of your commission when you were doing that which you have just done?"

Now, as a compensation for your action which must have been authorized by the most selfish motives, if not really for the benefit of those poverty-stricken schools of the prophets, which the Lord knows, I would like to help myself, if I could but do it honestly and consistently with the honor of my God and my country, Naaman's leprosy shall adhere to you and your posterity from this day forward. This, then, you may throw into the balance against the talents and the garments you have now stored up there in the tower; and so "Gehazi goes out from the presence of Elisha a leper as white as snow."

The next we hear of Elisha, in connection with miracles or otherwise, is found in 2 Kings VI., 1-24, the record being substantially as follows:—

"The sons of the prophets said to Elisha that he could see as well as did they that the place wherein they dwelt with him was too narrow for them, and this being so they asked permission of him to go to Jordan and take thence every man a beam and so make a fit place wherein they might dwell. Elisha having given his permission one of them made so bold as to ask him to accompany them himself. To this also he graciously gave his consent. So he went with them and when they came to the neighborhood of the Jordan they cut down wood. But, as one of them was felling a tree, the axe head fell into the water: and he cried out saying to Elisha, "Alas master, for it was borrowed." The man of God enquired particularly as to where it fell? And, being shown the place, he cut down a stick and threw it in there, and thereupon the iron appeared swimming. He said, therefore, to the young man, "Take it up to you. And he put out his hand and took it."

Then the King of Syria was engaged in war against Israel and, in council with his generals, gave them to understand that in such and such places he should have his camp. Thereupon the man of God sent to the King of Israel warning him against passing or coming near such and such places, telling him that in those places the Syrians would be encamped. The king of Israel, therefore, sending to those places verified what the man of God had said and saved himself and his army frequently.

This matter, therefore, puzzled the king of Syria very much and troubled his heart and calling for his servants he said to them, "Will ye not show me which of us is for the king of Israel? One of his servants answered him, saying, None my lord, O king; but Elisha the prophet, that is in Israel, tells the king of Israel the words you speak in your bedchamber.

And he said, Go and find out where he is that I may send and fetch him. And some one told him, saying, He is in Dothan. He, therefore, sent thither horses and chariots and a great host: and they came by night and compassed the city about.

And when the servant of the man of God was risen early and gone forth, he beheld an host encompassing the city with horses and chariots. His servant, therefore, said to him, Alas, my master! how shall we do? And he answered, Fear not; for they that are with us are more than they that are with them. The man of God thereupon prayed saying, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man and he saw the mountain full of chariots and horses of fire round about Elisha. And when they were approaching towards him Elisha prayed to the Lord, saying, Smite this people, I pray thee, with blindness. And he smote them with blindness in accordance with the supplication of Elisha.

The man of God then addressed them thus: This is not the way you require to go, nor is this the city; follow me and I will bring you to the man whom ye seek: he thereupon led them to Samaria.

And when they were come into Samaria Elisha prayed, saying, Lord open the eyes of these men that they may see. And, accordingly, the Lord opened their eyes and they saw that they were in the midst of Samaria.

And it came to pass when the king of Israel saw them that he said to Elisha, My father shall I smite them? shall I smite them? And he answered, Thou shalt not smite them; wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master.

The king accordingly prepared great provision for them; and when they had eaten and drunk he sent them away, and they departed to their master.

So the bands of Syria came no more into the land of Israel."

This narrative being granted as of literal interpretation the following remarks thereon are in place: —

The banks of the Jordan in the days of this prophet Elisha were fairly well supplied with a good growth of timber, wherefrom the sons of the prophets proposed to build them larger houses, presumably for the purpose of schools as well as of dwellings. Elisha perceiving the necessity for more building accommodations gladly falls in with this proposal, and not only gives them permission to do

so, but accompanies them to the forest so as to assist them in procuring the proper kind of timber for the purposes required, woodcraft being one of his own specialties. But while engaged in felling a tree, the iron of the axe wherewith one of them was chopping fell off into the water and sank to the bottom not far from the shore. The young prophet feels the more worried over his loss on account that it was an axe he had borrowed, and immediately he makes known his loss to Elisha. In answer to the question of Elisha as to the particular spot wherein the axe head had fallen the young prophet points out to him the place. The man of God in a remarkably cool and deliberate manner and without saying more about it, cuts down a stick from a tree and throws it into the place that had been indicated to him; and, lo, to the supreme admiration of all and especially to the pleasure of the young prophet, the iron is seen swimming on the surface.

From the course pursued by this young man on the loss of his axe head the following reflection arises: That those young and inexperienced sons of the prophets, who had not yet gotten above the freshman and sophomore benches in the Israelitish prophetic colleges, must have looked upon Elisha as a most wonderful man, and doubtless, caused his patriarchal ears to tingle with their stories and their complaints, whenever he came their way on his periodical tours of school inspection.

But, in reference to the matter particularly under our consideration, the iron axe head having appeared floating on the surface of the water the man of God tells the young prophet to take it up, "and," like Noah, stretching forth his hand for the returned dove and taking her and causing her to come in unto him into the ark, "he put out his hand and took it."

Not long posterior to this the king of Syria makes war against Israel, and, in a private conclave, in forms his military officers where he was going to be encamped at such and such times. Elisha, however by inspirational means, knowing their secret plans, informs the king of Israel where the Syrians were to be encamped at such and such times and warns him against going those ways. These warnings were afterwards found to have saved the king of Israel and his army from capture "more than once or twice." But the king of Syria being sore puzzled to find out who it could be that was conveying information of his secret plans to the king of Israel, and nothing coming to light to satisfy him on this subject begins openly to insinuate that some one or more of the members of his own

staff must be serving the enemy in the capacity of a spy. "Will ye not," said he in conversation with his officers, "show me which of us is for the king of Israel!" And one of them answered him briefly, "None, O king; but Elisha, the prophet that is in Israel, tellest the king of Israel the words that thou speakest in thy bed-chamber." Then he tells them to spy out where he is that he may go and apprehend him. When he learns that the prophet is in Dothan he dispatches after him a large army consisting of cavalry, of infantry and of war chariots; but Elisha, by prayer to God, succeeds in having them blinded, and so manoeuvres that he leads them into Samaria, the capital of their enemy's country: While there, caught in this trap, he permits not the king of Israel to injure them, but rather having prevailed with God to restore them their sight, and, having treated them most hospitably with food and drink he permits them again to depart to their master, the king of Syria. The conduct of Elisha towards those Syrians, who were really his enemies and had come to apprehend him and drag him away, doubtless to an ignominious death, when he had them now, by the action of the Lord, completely in his power, blinded and within the walls of the capital of his own country, must be allowed to be as Christ-like as any recorded, even in the New Testament.

The record says that consequent upon this good treatment "the bands of Syria came no more into the land of Israel," but the next verse goes on thus: "And it came to pass after this that Benhadad, king of Syria, gathered all his host and went up and besieged Samaria;" which would indicate that the cessation of hostilities, on the part of Syria against Israel, could have been but of short duration.

The answer of Elisha to his servant, on his reporting to him, early in the morning, that the city of Dothan, wherein he then sojourned, was hemmed in by the enemy, is worthy of everlasting remembrance: "Fear not; for they that be with us are more than they that be with them." This corresponds to the expression of Paul, "Greater is he that is with us than he that is against us," and to that of John Wesley: "Better than all, God is with us." When the young man had reported to Elisha in the morning, the host of the Syrians compassing the city, and asked him, through fear, "how shall we do?" Elisha answered him "Fear not," etc. And then he prayed, saying, "Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and

chariots of fire round about Elisha.” The prophet, therefore, seeing with the spiritual rather than the natural eye, had good ground for his assertion “they that be with us are more than they that be with them:” And this the young man fully realized, in what he saw before him, the eyes of his spiritual understanding having been opened.

In response to the prayer of his servant, the prophet, God opens the spiritual eyes of the young man, who had with his natural eye espied the host of the Syrians round the wall, and now he sees the mountain full of horses and chariots of fire round about Elisha. The eyes of the spiritual understanding being opened the causes of many results appear, which by the natural vision are not seen. The eyes of the spiritual understanding, in that case, verified to the young man the assertion of Elisha “they that be with us are more than they that be with them.”

The latter part of this chapter (2 Kings VI., 24–33) gives to understand that consequent upon the siege of Samaria by Ben-hadad, the king of Syria, there prevailed in that city a terrible famine; and the impression is finally given that the besieged king of Israel, who was very much affected by the sufferings of his people, was under an impression that Elisha, the prophet, was the cause of this distress and suffering. Having listened to a terrible recital of the sufferings of themselves and their families by two women, residents of the city, he said: “God do so and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day.”

But this was an assertion which was not so easily acted out; for Elisha, conscious of his integrity and of the assisting power of the Lord, presented to him a bold front, and spoke when he did speak concerning him, in uncompromising terms, as will be seen in what follows:—“But Elisha sat in his house and the elders sat with him; and the king sent a man from before him (with instructions how to act): but ere the messenger came to him he said to the elders, See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh shut the door, and hold him fast at the door; is not the sound of his master’s feet behind him?

And the while he yet talked with them, behold the messenger came down unto him, and he said, Behold this evil is of the Lord; What, should I wait for the Lord any longer?”

Elisha seems to recognize at the end that the evil is of the Lord,

and to begin to talk in a desponding tone somewhat after the manner of the suffering Job; but if the king of Israel, through ignorance on his part, was disposed to attribute the present troubles and sufferings of his people to Elisha as the cause, there can be no doubt that Elisha, with much more intelligence on the subject, attributed them to the wickedness of the house of Omri or Ahab, to the house of that wicked king, and queen of whom the present king of Israel was son and successor.

Elisha now sees the end of the siege and of the famine fast approaching and a brighter day beginning to dawn for the city, as will be seen in what we find of him next in connection, as recorded in 2 Kings VII., 1-2. "Then Elisha said, hear ye the word of the Lord; Thus saith the Lord, To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and the measures of barley for a shekel, in the gate of Samaria.

Then a lord, on whose hand the king leaned, answered the man of God and said, Behold, if the Lord would make windows in heaven might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

The narrative then goes on with the story concerning four lepers, who sat in the gate of the city, and debated among themselves, whether they should continue there and die of starvation or peradventure make their way to the camp of the Syrians, concluding: "if they save us alive we shall live, and if they kill us we will but die."

Finally having decided upon the forward move these lepers "go, in the twilight to the camp of the Syrians," and when they were come to the uttermost part of the camp of Syria, behold there was no man there.

For the Lord had made the host of the Syrians to hear a noise of chariots and a noise of horses, even the noise of a great host; and they said one to another, Lo, the King of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us. Wherefore they arose and fled in the twilight and left their tents, and their horses, and their asses, even the camp as it was and fled for their life."

Thus the lepers must have come to the camp immediately upon its abandonment by the Syrians, and having given a hasty look and found no man therein they enter a Syrian tent and ate and drank "and carried thence silver and gold and raiment and went and hid it."

The lepers hereupon hold a debate among themselves as to their present conduct and action, the result whereof is they conclude that in the present circumstances, while their brethren in the city are suffering so badly from famine and pestilence, they themselves are acting too selfishly in withholding too long the good news of the raising of the siege, and the departure of the Syrian army in such precipitancy, as to have left their camp equipage, quartermaster's stores, and all their valuables behind them. They are also actuated in coming to this conclusion by fear lest if they tarry in the camp till the full light of day some mischief may befall them; and so everything in the circumstances conspires together to the conclusion to which they come of going at once and informing the king's household.

On they went, therefore, to the city's gates, and informed the porter of the departure of the Syrians, that the siege was, in effect, raised; they added also that the Syrians must have departed in extraordinary haste, as they found the camp in perfect order, the tents standing as they had been, the horses and asses still tied.

The porter of the city hastily reports the news to the other porters, and they, in their turn, to the King's household, who lose no time in communicating the good tidings to the ears of the King himself.

The King, perhaps, was at this time busily occupied in some interior department of his palace in maturing some way of escape for his people from the terrible circumstances in which they were placed, when he was so agreeably surprised with the good tidings brought to him of the departure of the enemy from before his gates. But having heard the news the King at first suspected that the departure was but some device the Syrians had employed to draw out the people of the city with the intention of pursuing them, entice them into some ambuscade, and, having thus entrapped them, turn round and enter the city in their rear.

The King, on learning the news brought in by the lepers, said to his servants, "I will now show you what the Syrians have done to us: They know that we are hungry, therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city we shall catch them alive, and get into the city."

One of his servants hereupon proposed that they should send five horsemen to ascertain as to whether the report were true or false. The King consents that they shall send two men on chariot

horses,—doubtless because those animals were the swiftest coursers they had,—so as to be able to intelligently verify or to contradict the report.

These having proceeded at full speed find by different and manifold proofs the report to have been true; for, all the way to the Jordan, the different routes by which the retreating army had gone, were found proofs of their departure, in the garments and vessels, which, in their precipitate haste, the Syrians had thrown away.

These messengers having found things thus return and tell the King, and the people hereupon went out confidently and spoiled the camp of the Syrians.

It was now during the rush of the people to the camp, on hearing the good news that the king, to the end that some degree of order might be preserved, appoints that lord, on whose arm he was accustomed to lean, “to have the charge of the gate;” but the people trode upon him in the gate and he died, as the man of God had said, who spake when the king came down to him (as he sat among the elders in his house) saying, “Thus saith the Lord, To-morrow, about this time, shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned, answered the man of God and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said thou shalt see it with thine eyes, but shalt not eat thereof.” “And so it fell out unto him, for the people trode upon him in the gate and he died.”

The question may suggest itself here, Did the Lord save this city, causing the raising of its siege in such miraculous way, on account of the presence therein of Elisha or in answer to his prayers? In answer to this question it may, in verity, be said that for a truly good man and in answer to his prayers God will condescend to do much. Until Lot and his family had departed from Sodom God did not permit the destruction of that wicked city, a circumstance which may indicate the general order of his government in relation to his responsible creatures.

In the general result here is seen almost as clearly the faithfulness and trustworthiness of the Lord as in the case of the restoration of Job after his long siege of sickness and of trials to his wonted health and honors. And in this connection should be remembered the answer which Elisha, in what would seem a fit of despondency, gave to the messenger of the king: “Behold, this evil is of the Lord; what, should I wait for the Lord any longer?”

This fairly indicates that the best of men may at some times find themselves in circumstances of trial and difficulty. But in such circumstances they should not become discouraged nor lose faith in God's trustworthiness and omnipotence to save.

The king of Israel may possibly have suspected that it was Elisha's presence in the city or some overt act or word of his directed toward the king of Syria, which had caused the trouble and distress the city and nation now experienced. Elisha saw a cause for the trouble but it was a different one from that which the king seems to have suspected. The king, perhaps, saw with the natural eyes of his prejudiced and depraved understanding in Elisha the cause. But Elisha, with the eyes of his spiritual understanding opened and his mind all aglow with spiritual light, saw the principal cause in the wickedness of the house of Ahab and Jezebel, of which house the present king was the prime representative.

We would hardly class the foreknowledge evinced by Elisha in regard to the raising of the siege and the supplying of the people's wants "on the morrow about this time," under the head of a miracle as ordinarily understood. This he foresaw in his spiritual understanding: But the departure of the Syrians from their camp before the city, and the way and manner in which this took place, would indicate that departure to have been caused by God himself in accordance with his own will, and with the supplications and prayers of Elisha, his now chief prophet in the land.

All these remarks, as said before are perfectly in place with all, who deem the record we are considering of literal interpretation and historically consistent with itself, since the record appears not elsewhere in history.

The next account we have of Elisha in this connection is found in 2 Kings VIII, 1-16. It introduces to us Elisha, enjoining upon the Shumanitish woman, whose son he had restored to life, to go with her family and sojourn wherever she could find a convenient place; for that he understood from the Lord that the land of Israel was about to be visited with famine for seven years.

The woman does as he tells her and goes with her family into the land of the Philistines, and sojourns there seven years. At the seven years' end the woman returns into the land of Israel and proceeds to the king to ask him to give her back her homestead. Here Gehazi, whom we have not met with since he went out from the presence of Elisha a leper as white as snow, is again introduced to us as conversing with the king and reciting to him, in answer to

his requests, all the great things which Elisha had done; and at the moment he is telling the king how Elisha had restored a dead body to life, that "behold the woman whose son he had restored to life, cried to the king for her house and for her land.

And Gehazi said, My Lord, O king, this is the woman and this is her son, whom Elisha restored to life."

And when the woman, in answer to the king's inquiry, had verified what Gehazi had just said, "The king appointed unto her a certain eunuch, saying, Restore all that was her's, and all the fruits of the field, since the day that she left the land even until now."

Elisha having now come to Damascus it was told Ben-hadad, the king of Syria, who was then confined to his bed with sickness that "the man of God is come hither." The king, on being thus informed, said to Hazael (this same, who, it will be remembered, according to 1 Kings XIX, 15, Elijah was commissioned to anoint king over Syria) to take a present in his hand and go meet the man of God, and inquire of the Lord by him whether he (the king) should recover from his disease.

"So Hazael went to meet him and took a present with him even of every good thing of Damascus, forty camels burden, and came and stood before him and said, Thy son Ben-hadad, King of Syria hath sent me to thee, saying, shall I recover of this disease?" To this inquiry Elisha answers, Go, say to him, Thou mayest certainly recover; howbeit the Lord hath shewed me that he shall surely die.

At this announcement Hazael, by the set form which his face assumed, seems to have indicated that he suspected Elisha was conscious of some secret design he had been for some time maturing in his mind. The appearance which Hazael presented before him, with, doubtless the foreknowledge he possessed of what he would do after he had come into power, caused the man of God to weep. "And Hazael said, why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel," at the same time categorically specifying the character of the evil he would inflict.

Hereupon Hazael inquired of Elisha whether he thought he was a dog "that he should do this great thing;" which is not, of course, intended to mean that a dog does "great things;" but the intention is to inquire whether Elisha thought him to be so bad a man as that he might fairly be called no better than a dog.

"And Elisha answered, The Lord hath shewed me that thou shalt

be king over Syria." Upon this Hazael departed from Elisha, and when he had come to Ben-hadad at Damascus, the latter inquired of him what Elisha had said concerning his case. And he replied, He told me that thou shouldst surely recover." But in connection it says: "And it came to pass on the morrow that he took a thick cloth and dipped it in water and spread it on his face, so that he died; and Hazael reigned in his stead."

That Elisha did, in realty, anoint Hazael as according to the injunction of the Lord to Elijah in 1 Kings XIX, 15, I do not find mentioned; but in verses 19-21 of this chapter we find Elijah casting his mantle upon Elisha, and thus commissioning him to the prophetic office as his successor. And in 2 Kings IX, 1-14, we find Jehu, the grandson of Nimshi, anointed king over Israel by one of the sons of the prophets who had been commissioned thereto by Elisha.* To this, our next record in this connection concerning Elisha has reference.

It is in 2 Kings IX, 1-14, and is substantially as follows: "Elisha, the prophet, called one of the children of the prophets and said to him, Gird up thy loins, and take this box of oil in thine hand and go to Ramoth Gilead.

And when thou comest thither look out there Jehu, the son of Jehoshapat, the son of Nimshi, and go in and make him arise up from among his brethren, and carry him to an inner chamber.

Then take the box of oil and pour it on his head, and say: Thus saith the Lord, I have anointed thee king over Israel. Then open the door and flee and tarry not.

So the young man, even the young man, the prophet, went to Ramoth Gilead. And when he came, behold the captains of the host were sitting, and he said: I have an errand to thee, oh captain. And Jehu said, Unto which of all of us? And he said, To thee, oh captain.

And he arose and went into the house; and he poured the oil on his head, and said to him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel.

And thou shalt smite the house of Ahab, thy master, that I may avenge the blood of my servants, the prophets, and the blood of all the servants of the Lord at the hand of Jezebel.

* Thus two of those mentioned were doubtless anointed by the deputies of Elijah in the prophetic office.

For the whole house of Ahab shall perish; and I will cut off from Ahab him that watereth against the wall, and him that is shut up and left in Israel.

And I will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door and fled.

Then Jehu came forth to the servants of his lord; and one said to him, Is all well? Wherefore came this mad fellow to thee? And he said to them, Ye know the man and his communication.

And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.

Then they hastened and took every man his garment and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

So Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram. ”

The foregoing being considered as of literal interpretation, the following remarks are in place :—

The prophetic office was not among the Israelites considered as common to all men. Elisha, in deputing one of the sons of the prophets to go to Ramoth Gilead (that Israelitish territory east of the Jordan, where the armies of Israel were now encamped as they warred against Hazael, the now king of Syria), and anoint Jehu, one of the generals of the Israelitish forces, now there to be king over Israel (instead of Joram, son of Ahab, who only a little before had been wounded by Hazael), uses the utmost particularity in his instructions to him, as to how he should act in the carrying out of his commission.

Then we are informed in connection, “the young man, even the young man the prophet, went to Ramoth-Gilead.” And when he arrived there “the captains of the host were sitting;” and addressing that one of them to whom his commission was, he said, “I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.” Jehu thereupon arose and went into the chamber and the young man poured the oil upon his head, saying to him, “Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel.” Hereupon follow the most fearful denunciations, uttered by the young prophet against the house of Ahab and Jezebel (this woman

being still living) predicting in time the utter extermination of that house as to all its ramifications. For it is added that the house of Ahab is to be made like that of Jeroboam, the son of Nebat, and like that of Baasha, the son of Ahijah; some of the most fearful denunciations being directed against the wicked Jezebel.

All this accomplished and the young prophet, according to his instructions, having departed, Jehu comes forth from the inner chamber and presents himself before his fellow generals, one of whom asks him, Is all well, For what purpose came "this mad fellow" to thee? Jehu replies, Ye know the man and his communication. "This," said they, "is a mistake of yours. Tell us now." He went on and recited to them what the young prophet had said as preliminary to his action; but when he informed them that he had anointed him, in the name of the Lord, King over Israel, then they hastened to proclaim him king in the camp, saying, "Jehu reigneth king."

Jehu now, fully conscious of occupying the position of power, said to them, "If this be your minds, then let none go forth nor escape out of the city, to go to tell it in Jezreel," a distance, doubtless, of over sixty miles, the Jordan lying between. And thus began his work of extermination of the house of Ahab; for he now lost no time in going to Jezreel, where Joram, the son of Ahab is represented as being at this time under care of the physicians, he having been wounded in the battle he fought at Ramoth Gilead against Hazael, the successor of Ben-hadad, the now king of Syria.

The approach of Jehu to Jezreel having been heralded to Joram by the watchman in the tower that king goes out to meet him, riding in a chariot. Jehu meets him in the vineyard formerly owned by Naboth the Jezreelite, and by a well directed shaft from his bow pierces Joram in one of the interstices of his coat of mail, which lay between his arms, so that the shaft passed through his heart and he sank down in his chariot and died.

At this time also Jehu caused the death of Jezebel, the circumstances whereof were such as that in it were clearly seen the fulfillment of the prophecy concerning the manner of her death delivered by Elijah the Tishbite.

Jehu next causes the death of the seventy sons of Ahab, who were in Samaria; and in the following statement is indicated what an utter extermination he must have made of that house:

"So Jehu slew all that remained of the house of Ahab in Jez-

reel, and all his great men, and his kinsfolks, and his priests until he left him none remaining," 2 Kings X, 11.

It also records in the same chapter that Jehu having collected the priests of Baal from all Israel into one place had them all massacred at one time; and yet it represents him as an idolater himself in following in the way of Jeroboam, the son of Nebat, in so far, at least, as in maintaining and holding to the worship of the golden calves at Bethel and at Dan. And still because of his execution of God's will against the house of Ahab God promises him that the fourth generation of his line shall sit on the throne of Israel. These four generations would include Jehu himself, after whom follow in succession Jehoahaz, his son, Jehoash his grandson, and Zechariah his great grandson.

The next account we have of Elisha, in this connection, is in 2 Kings XIII, 14-22, in which is recorded his death. It is substantially, as follows:—

Elisha was now fallen sick with the sickness which terminated in his death. Joash, the young king of Israel, because he entertained for him not only a well merited respect but a deep veneration, doubtless also desiring to acquire from him some of his foreknowledge concerning the future of the kingdom ere his departure from this transitory scene, came to him and wept over him as he lay on his sick bed.

Here, while leaning over the thought-furrowed face of the aged prophet, reflecting upon the responsibilities which now devolved upon himself as king, and upon the supernal glories soon to be revealed to and to be the portion of the venerable seer, who now lay on his couch in restive meditation, he in the depth of his youthful emotion, exclaims, O my father, my father, the chariot of Israel, and the horsemen thereof!

Some commentators suppose the young king to have beheld in his spiritual vision the chariot of fire which was now in waiting to convey to the celestial abodes the spirit of the hoary-headed seer, now soon to be separated from its earthly mansion, in like manner as was effected the transference bodily of his predecessor Elijah!

Elisha, however, more deeply interested to convey to him some idea of the future of himself and of his nation than occupied in his present sufferings, tells him to take a bow and arrows. The youthful king having done promptly and gracefully, as commanded, Elisha bids him put his hands upon the bow, which he having done, Elisha puts his hands upon his hands. Elisha then bids the king

to open the window to the eastward, which he having done, Elisha bids him to shoot, and he shoots.

“The arrow of the Lord’s deliverance and the arrow of deliverance from Syria” exclaims the now more firm voice of the aged seer; “for thou shalt smite the Syrians in Aphek, till thou have consumed them.”

Again he bids Joash to take the arrows, which the young man immediately does. And he said, “Smite upon the ground,” a command which the youth as promptly obeys, “smiting the ground three times and then staying his hand.”

In this action of his, however, the young and inexperienced monarch appears to have been to a degree unfortunate; for the man of God raising himself up by an extraordinary effort of his will upon his couch, waxes wroth with him and tells him, in a strong and firm voice, he should have smote the ground five or six times, for that then he should have smitten Syria till he had quite “consumed it,” whereas now he should smite that monarchy but thrice.

After this interview Elisha dies and they bury him in a sepulchre, according to the manner and rites of sepulture of his ancestors. And in process of time, as they were burying a man near this place, they lifted up their eyes and espied a band of Moabites, who were making a raid into the eastern border of the land of Israel in the spring of the year; and in order to make their escape quickly out of the way of those mauraunders, they cast the corpse, which they had intended to consign decently to the tomb, into the sepulchre of Elisha, “and when the man was let down and touched the bones of Elisha, he revived, and stood up on his feet.”

The last two verses of this chapter (2 Kings XIII., 24–25) record the death of Hazael and the accession of his son Ben-hadad to the Syrian throne: And it adds that King Joash took again out of the hands of Ben-hadad, the son of Hazael, the cities which he had taken out of the hands of Jehoahaz his father in war. “Three times did Joash beat him and recovered the cities of Israel.”

What has been adduced is all that the old Testament contains concerning the prophet Elisha. In 2 Chronicles XXI., 12–16, Elijah is mentioned as having sent “a writing” to Jehoram, the son of Jehosaphat, king of Judah, denouncing his sins, in his departure from the good way of Jehoshaphat his father, and of Asa, kings of Judah; and warning him against causing the inhabitants of the kingdom of Judah to go whoring after the idolatries of the kings

of Israel, especially of those of the houses of Jereboam and of Ahab.

REIGN OF SOLOMON!

I. KINGS, CHAPTER 1.

Adonijah the son of David by Haggith, learning that his father was about to die, and obtaining for himself the assistance of Joab, the general in chief and of Abiathar, the high priest, makes himself king.

This coming to the knowledge of Bathsheba, the mother of Solomon, she straightway intercedes with David in behalf of her son, to whom he had already promised the succession; and he, accordingly, ordered Zadok, the priest, and Benaiah, his chief of staff, to anoint and proclaim Solomon king.

This being done and all being up in favor of Solomon Adonijah fled for refuge to the sanctuary, and on show of willing submission to Solomon the latter magnanimously pardoned him. It will be seen, however, in chapter 2, that Solomon had him put to death for what he regarded as another offense, namely for his asking to wife Abishag, the Shunamite, who had been the companion of his father in his extreme senility. About this time also Solomon had Joab, that renowned general of his father, and Shimei, who had railed against his father in the rebellion of Absalom, put to death.

I. KINGS, CH. III.

Solomon now marries the daughter of Pharaoh and brings her to Jerusalem and sets himself to repair the walls of the city as well as to definitely mature his plans for the construction of the temple and his own house.

At this time the people worshiped in high places, there being no national house of worship such as the temple was afterward understood to be, but Gibeon was the chief high place. Solomon now worshiped in those high places, while he loved the Lord and walked in his statutes after the manner of David his father. And on his accession to the throne he offered on the high place at Gibeon a thousand burnt offerings.

On this occasion at Gibeon the Lord appeared to Solomon in a dream and asked him what he desired him to give him? Solomon

asked of God an understanding heart, so that he might be able to discern between good and evil and to judge his people righteously. And God answered him saying:

Because thou hast asked this thing and hast not asked for thyself a long life; neither hast asked riches for thyself, nor hast asked the life of thy enemies; but hast asked for thyself understanding to discern judgment, therefore, behold I have done according to thy words: to have given thee a wise and an understanding heart; so that there was none like thee before, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways to keep my statutes and my commandments, as thy father, David, did walk, then I will lengthen thy days.

Solomon awaking found it was a dream; and having returned to Jerusalem he stood before the ark of the covenant, and offered up burnt offerings and peace offerings and made a feast to all his servants.

On this occasion there appeared before his judgment seat two harlots, who wished to have him determine on their matter. The one of them began by stating that they two, living in the same house, she herself was delivered of a child; and that on the third day after the other woman also was delivered of a child which died in the night, because she had overlain it; but that this woman (whom, for perspicuity we will call mother No. 2) finding her own child dead, arose in the night and stole her child while she left her own dead infant in the place of it.

This matter with respect to the real mothership of the living child having been discussed at length before him by the two women Solomon ordered a sword to be brought to him that he might divide the child in twain and give a half thereof to each woman.

“Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child and in no wise slay it. But the other said, Let it be neither mine nor thine but divide it.

Then the king answered and said, Give her the living child and in no wise slay it: She is the mother thereof.

This decision having become widely known established greatly the wisdom of the king; and they feared his righteous judgment.

I. KINGS, CH. IV.

This chapter gives a general idea of the extent of Solomon's kingdom, of his resources for offense and defense, of the constitution of his government and the happy state of his people. It informs us, too, that Solomon's wisdom excelled that of all the children of the East country and of Egypt and that his fame had spread to all the adjoining countries.

And he spake three thousand proverbs and his songs were a thousand and five.

And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowl and of creeping things and of fishes.

What a wonderful knowledge he had for his day, both as to things divine and human, his Books of Proverbs and Ecclesiastes will show; and that his knowledge extended to natural history, and doubtless to a moderate comprehension of the cosmical phenomena we are given fairly to understand.

And from all the kingdoms of the earth, whereto his fame had penetrated, there came people to visit him.

I. KINGS, CH. V.

Hiram, the King of Tyre, had been an old friend of David, and on his learning of his death and that Solomon had ascended his throne, he sent ambassadors to congratulate him, and assure him of his friendship.

Solomon recognizing this as a favorable opportunity immediately begun the preliminaries to an engagement between them as to provision for building the national house of worship, which Solomon as well as David had long contemplated. Solomon, therefore, addressed himself to Hiram through the ambassadors, thus:

“Thou knowest how that David, my father could not build an house unto the name of the Lord his God because of the wars that were about him on every side until the Lord put them under the soles of his feet.

But now the Lord my God hath given me rest on every side, their is neither adversary nor evil occurrent.”

He further informs him that he purposed carrying out the plan which his father, David, had formed, of building a national house of worship, and asks him to provide and furnish the timber for the

work from the mountains of Lebanon by means of his skilled Sidonian and Tyrian labor, and that he, on his part, would engage to pay for all those material and services what Hiram would assess as just for the same.

Hiram having received this proposition through his ambassadors accepted it with ready cordiality and rejoiced saying: "Blessed be the Lord this day which hath given to David a wise son over this great people."

He also dispatched ambassadors to inform Solomon of his acceptance of his (Solomon's) proposal, and agreeing, on his own part, to prepare and deliver the timber of the different kinds at such port or ports on the Palestine coast of the Mediterranean as he, Solomon, might designate.

This agreement was carried out in due progression, Hiram supplying the timber as agreed and Solomon giving annually to Hiram twenty thousand cors* of wheat, and twenty measures of pure oil.

And Solomon made a levy of thirty thousand men from all Israel and had them work in Lebanon in preparing timber; they were appointed in courses of ten thousand, each course being a month in Lebanon and two months at home.

He had seventy thousand that bare burdens and eighty thousand that hewed in the mountains, besides the superintending officials, who were counted at thirty-three hundred.

And according to the king's orders they prepared costly hewn stones, wherewith to lay the foundation of the temple, the men of the king of Israel and of the king of Tyre working harmoniously together.

THE BUILDING AND DEDICATION OF THE TEMPLE.

I. KINGS, CH. VI.

It was in the four hundred and eightieth year after the Exodus, in the fourth year of Solomon's reign and in the second month, which is called Zif, that the foundation of the temple was laid.

The length of the building was altogether sixty cubits, the height thirty cubits and the breadth twenty cubits.

The porch before the temple was twenty cubits long, or, in other words, its length was the same as the breadth of the temple; and it was ten cubits broad.

* A cor equals 32 pecks one pint English.

The windows of the temple he made wide within and narrow without, and thus they might perhaps fairly be called somewhat prototypal of the windows of the feudal castles in the middle ages.

And upon the walls of the temple he built chambers, or, as in the original, ribs, round about, upon the walls both of the temple and of the oracle; for the oracle was prepared within the temple to contain the ark of the covenant of the Lord. And the oracle was twenty cubits in length, breadth and height, built with three rows of hewn stones and a row of cedar beams, this with its altar of cedar was all overlaid with pure gold.

And, as regards the chambers on the walls, the lowest chamber was five cubits broad, and the middle six cubits broad and the third seven cubits broad; for, outside in the wall of the house, he made rebatements round about, that the beams should not be fastened in the walls of the house.

And the temple being built of stone made ready before being brought thither, there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building.

The door for the middle chamber was in the right side, or as in the original, shoulder of the house; and they went up with winding stairs into the middle chamber and out of the middle into the third.

Having built the house, as to its stone work, he covered it with beams and boards of cedar, the chambers he built against the house he caused also to rest on timbers of cedar. But while Solomon was engaged in building the temple the word of the Lord came to him saying: As to this house which thou art engaged in erecting, if thou wilt walk in my statutes and execute my judgments and keep all my commandments to walk in them, then will I perform my word with thee, which I spake unto David, thy father; and I will dwell among the children of Israel and will not forsake them.

And Solomon lined the walls of the house within with boards of cedar, both the floor and walls and ceiling; and he covered those with other wood and the floor with planks of fir. He set off twenty cubits on the sides of the house, both as to the floor and the walls, lining it with cedar, which was for the oracle, otherwise called the most holy place: And the house, that is, the holy place, was forty cubits long.

All the inside of the house was covered with cedar; there was no stone seen; and the cedar was carved with gourds and opening flowers, all overlaid with pure gold.

The partition, which Solomon made of the chains of pure gold, separating the holy from the holiest place, he overlaid with pure gold.

And within the holiest place he made two cherubims of olive wood, each ten cubits high. Each wing of each cherub being five cubits long, from the tip of one wing of a cherub to the tip of the other wing of the same cherub was ten cubits. The two cherubim being of the same size and proportions, when they were properly placed in the holiest place the tip of the wing of the one touched that of the other in the center, the other two tips of the wings touched the opposite walls, extending, as they did, just twenty cubits, the breadth of the oracle. These cherubim were all covered with gold.

And all the walls of the temple within and without were carved with figures of cherubim and palm trees and opening flowers, and these figures were overlaid with gold. And the floor of the temple both in the holy and holiest place was overlaid with gold.

And for the entrance of the oracle he made the two side posts and the lintel of olive trees a fifth part of the wall. The two leaves of this door were also of olive wood; and there were carved upon them figures of cherubim and of palm trees, and opening flowers, and these figures were overlaid with gold.

So also for the entrance to the temple; he made the posts of olive tree, a fifth part of the wall. The two leaves of this door were of fir tree: the two leaves of these two doors respectively were folding, opening, as I understand it, outwards, that is, opening out against the one entering, and opening out with the one egressing.

Each of these two doors, it is seen, consisted of two leaves; but the hinges did not allow them to open both ways as the folding doors sometimes do with us, but only one way, namely, outwards: Secondly, while the leaves of the temple door were of fir tree, those of the oracle or holiest place were of olive tree.

And upon the doors of the temple he carved figures of cherubim and palm trees and open flowers, and covered them with gold fitted on to the carved work.

In the fourth year of his reign, in the second month, which is called Zif, Solomon laid the foundation of the temple, and in the eleventh year, in the eighth month which is called Bul, it was finished. The temple was, therefore, over seven years in the process of construction.

This temple being all overlaid with gold within must have presented to the beholder quite a shining appearance; indeed it might have been said literally to have been all-glorious within; and being overlaid with gold without must have shone from afar and been a glorious object to behold.

It being typical of the earthly house of this tabernacle of the Savior indicates how precious the Savior and his salvation is! Surely "to those who believe he is precious," while to those who be disobedient and stumble at the word he is a stone of stumbling and a rock of offense. "Destroy this temple," says Jesus, "and in three days I will raise it up." — "But he spake of the temple of his body." Jno. II, 19, 21. On this expression of his the Jews taunted him when he was on trial and on the cross. Matt. xxvi, 61, xxvii, 40. Believers afterwards however found that he had spoken the truth.

The true temple of God is the tabernacle of the human body, which is a living, moving temple, and all temples of stone and wood, be they never so expensively built, never so preciously furnished and decorated, are but dead types of that. In the proper understanding, therefore, the tabernacle of Moses was a better representation of the real temple of God than was this costly and stationary temple of Solomon, which while it exhibited the greatness of humanity at the same time indicated to a wise and reflecting mind that this greatness was but temporary and transitory. It was but a few years after the death of Solomon that this temple was desecrated and pillaged by Shishak, and its costly furniture carried to Thebes.

When Justinian had finished the construction of St. Sophia, he is said to have exclaimed at its dedication, "I have surpassed Solomon!" But in a few years the Avars or Huns were thundering at the walls of Constantinople and devastating the surrounding country, and in a few years more its furniture had to be sold to defray the expenses of the war against the iconoclastic Mohammedans. It is to be remembered that our God is a jealous God and that he approves rather of the worship paid to him in a moving tent called a tabernacle, which corresponds rather with the real temple of God, or if you will with the worship paid to him in the school house on the hill side or in the edge of the wood, than with that paid to him in such a gorgeous temple as that of Solomon or Justinian.

As the ages roll on and the people of the earth become more

enlightened the less temples of stone and wood there will be as is pre-indicated in the closing scenes of the Book of the Revelation (See Rev. XXI, 22.) What a crowd of Pharisees and scribes and learned folk those gorgeous institutions, called temples, do give existence to! Even the choir of a cathedral is deemed quite an important institution, not to speak of the vestry, the beadle, etc.

The intelligent people of more future ages will be sure to reflect upon the monstrous wickedness of those iniquitous and pharisaical systems of government existing in the middle ages, which practiced the burning alive of those living temples with their, in general, very sober, humble, God-fearing and truth-loving occupants! Why did they not burn their big and costly cathedrals, where there was so much blasphemy against God dealt out instead of the real temples of God, living men and women? Why, we in modern times would not think of burning a hen alive; and I, for one, will never forgive the infernal pharisees who made the laws which burned alive men, women and children on account of their religious opinions. Yea, they not only made the laws under which it is said fifty millions suffered on account of their religious opinions, but from age to age as the centuries rolled on in the middle ages they themselves executed those laws.

Truly, I say, men will reflect upon the monstrous wickedness of those pharisaical systems of religion or superstition, which for long ages made war upon God and his tabernacle and them that dwell in heaven, "Beware," says the Savior, "of the leaven of the Pharisees, which is hypocrisy."

I. KINGS, CH. VII.

Solomon now proceeds to build his own house, in which work he is occupied thirteen years. He builds also the house of the forest of Lebanon, which was on a much larger scale than the temple, and had before it a porch formed of magnificent pillars. Then he made a porch for his throne, whereon he sat in judgment, and prepared a house for Pharaoh's daughter whom he had married. All these buildings were of costly hewn stone, stones of eight and of ten cubits in dimensions.

Now, Hiram himself comes out of Tyre and assists Solomon in the preparations, finishings and decorations.

He casts two pillars of brass, of eighteen cubits high a piece and twelve cubits in circumference. He formed two chapiters of brass

to put on the tops of these pillars, these chapiters being each five cubits high. The pillars with their chapiters were, therefore, twenty-three cubits high.

And he surrounded the chapiters each with seven wreaths of net work and chain work. He covered the chapiters also with lily-work of pomegranates, over against the belly which was by the network.

And having set up the pillars in the porch of the temple he called the one on the right Iachin, that is, he shall establish, and that on the left Boaz, that is, in it is strength.

And he made a molten sea, ten cubits in diameter, thirty cubits in circumference and five cubits in depth. And under its brim round about there were knobs compassing it, these being cast in two rows and ten in a cubit.

This molten sea was seated upon twelve oxen, three abreast, facing each of the four cardinal points, and all having their hinder parts inwards.

It was a hand-breadth thick, its rim being wrought like the rim of a cup and decorated with flowers of lilies. This contained two thousand baths, that is, about fifteen thousand gallons.

And he made ten bases of brass, each four cubits in length and breadth and three cubits high. The work of these bases was as follows: They had borders between ledges, and on these borders between the ledges were formed lions, oxen and cherubim, and palm trees according to the proportion of space for each; and upon the ledges were formed a base above; and beneath the lions and oxen were certain additions of thin work.

And every base had four brazen wheels and plates of brass; and the four corners of these plates had undersetters; these undersetters were molten under the lavers at the side of every addition.

And the axle-trees of the wheels, which were under the borders, were joined to the base and the height of the wheel was a cubit and a half.

And the work of the wheels was like that of a chariot wheel; their axle-trees, naves, felloes and spokes were all molten.

And there were four undersetters to the four corners of one base; the undersetters were of the very base itself. And in the top of the base there was a round compass of half a cubit high; and on the top of the base, its ledges and its borders were of the same.

According to the foregoing description the bases were made all of one casting, and of one measure.

Then he made ten lavers of brass, upon each of the ten bases one laver, each laver containing forty baths.

And the mouth of the laver within the chapiter and above was a cubit; the mouth was round after the work of the base a cubit and a half; and also upon the mouth of it were gravings with their borders four square, not round.

And he put five bases on the right side of the house and five on the left; and he placed the sea on the right side of the house, eastward, over against the south.

Besides the lavers Hiram made also the shovels and the basons and the pots.

The two bowls of the chapiters that were on the top of the pillars; and the two networks to cover those two bowls. And the four hundred pomegranates for the networks, two hundred on each chapiter there being two rows of pomegranates on each network on the chapiters on the pillars. And the one sea borne by twelve oxen, etc. All these vessels which Hiram made for Solomon were of bright brass; and they were cast in the plain of Jordan in the clay ground between Succoth and Zarthan.

But all the vessels which pertained to the temple Solomon made of gold: These were the golden altar, the table whereon the shewbread was laid; and the candle-sticks, five on the right side and five on the left before the oracle, with the flowers and the lamps and the tongs of gold.

And the bowls and snuffers and the basons and spoons and the ash pans; and the hinges both for the holiest place and of the temple were all of gold.

The making of these things having been finished Solomon deposited them in the temple together with those things that David, his father, had dedicated during his life. A contemplation of the wealth of that temple will show that it must, while it stood, have been a temptation to the surrounding nations, who were mightier than the Jews, to possess themselves of it or its contents; and so it was in the fifth year of the reign of Rehoboam, the son and immediate successor of Solomon, that Shishak, king of Egypt, pillaged Jerusalem and the temple. The experience of history proves beyond a doubt that it is better for a nation, no matter how great its wealth, to celebrate the worship of God in modest buildings, even in tabernacles, than in such expensive structures as was Solomon's temple, St. Sophia, St. Peter's or even St. Paul's.

I. KINGS, CH. VIII.

All the elders of Israel assemble now at the feast of Tabernacles, beginning on the fifteenth day of the seventh month, and they bring up the ark of God with great rejoicing and deposit it in its appointed place in the oracle of the temple, beneath the wings of the cherubim. The ark contained the two tables of stone whereon the ten commandments were inscribed by God at Horeb.

And when the priests were come out of the oracle the cloud filled the temple, so that the Priests could not stand to minister therein because of the cloud, for the glory of the Lord filled the temple. The whole account of the dedication of the temple is found in this 8th chapter. The festivities lasted fourteen days, the seven first days pertaining to the feast of Tabernacles and the succeeding seven being in honor of the new temple.

It is the last seven of these fourteen days which is understood as the feast of the dedication ; but it is not said or intimated that any one of these seven last days was kept as a Sabbath, that is, as a day of rest, other than the regular Sabbath included in them. Aside from the Sabbath or every seventh day there were in the Mosaic Dispensation just seven rest days in the year. These are all found in the XXIII CHAPTER OF LEVITICUS and are as follows:—

The feast of unleavened bread. There are 1+1, two rest days here, the first and the last, vs. 7-8.

1. The feast of weeks, one day, vs. 21.

1. The feast of Trumpets, one day, vs. 24-25.

1. The day of Atonement, one day, vs. 27-28.

1+1. The feast of Tabernacles, two days, vs. 35-36.

Here are seven holidays which were obligatory on the Jews to be kept as days of rest by the Law of Moses, besides the regular Sabbath days, which is one seventh of time. In the IXth Chapter of the Book of Esther a festival of two days is represented to be kept from the time of Esther consequent upon the Salvation of the Jews from the destruction intended for them by Haman. But neither of these days, which are called Purim, is represented as intended to be a day of absolute rest or Sabbath. Therefore none of the seven days of the feast of the dedication of the temple being represented as intended to be kept as an absolute day of rest we may truthfully assert that the number of absolute rest days in a year which the Mosaic law renders obligatory to be kept aside from

the regular weekly Sabbath, is seven days or about one fifty-second part of a year. What is said in that Chapter XXIII of Leviticus, in the verses succeeding the 38th is simply repetition of that already given in verses, 34-37.

I. KINGS, CH. IX.

The Lord appears to Solomon now a second time and tells him that he has heard and accepted his prayer of dedication; that he has hallowed the temple built to his name and promises that if he (Solomon) will walk before him as did David, his father, in integrity and uprightness, and will keep his statutes he will establish the kingdom of Israel forever in his house of David: But that if he or his descendants shall turn from following him and shall serve other gods then he will cut off Israel out of the land he has given them and will cast the house which has been dedicated to his name out of his sight, so that Israel shall be a by-word among all people. But very few years pass before this rejection takes place, as the sequel will show.

Now after twenty years when Solomon had finished the building of the temple and his own house Hiram came out of Tyre to see certain cities which Solomon had given him in Galilee either on account of services rendered or for money — for Hiram had given to Solomon 120 talents of gold — or perhaps for both considerations. But the cities did not please Hiram when he saw them and he called them Cabul, which means displeasing or dirty.

Solomon built Gezer and the lower Beth-horon and Baalath and Tadmor, afterwards called Palmyra, in the wilderness. And he built store cities and cities for his chariots and horsemen as well as what he built in Lebanon and Jerusalem. Upon the Canaanitish peoples left in the land he levied a tribute in the way of money and service; but as to the Israelites they were men of war in various positions. This is, what the Arabs of a later day did, when they had made considerable headway in the conquest of Persia and Rome they constituted by law their own people the aristocracy and warrior class of all the countries they dominated, while the conquered people were a subject class.

Three times in the year Solomon practiced the offering of sacrifices before the Lord, both burnt offerings and peace offerings.

He built ships in Ezion Geber, a port of the Red Sea in the land

of Edom. In this matter also Hiram seems to have gone in company with Solomon, and sent his servants who were expert and well trained mariners with those of Solomon in the ships to Ophir, a place which some have thought to be the island of Ceylon, whence they fetched four hundred and twenty talents of gold to Solomon.

I. KINGS, CH. X.

But Solomon was now called to undergo an ordeal for which, nowever, as the outcome will show, he seems to have been well prepared.

The queen of Sheba, having heard of his fame, more especially in the science of theology, came from her native Abyssinia to prove him with difficult and intricate questions. In her journey northwards she must have traversed at least 20 degrees of latitude; but those are not in the right who say that she passed over fifty degrees in that journey.*

She arrived at Jerusalem with a very great train of camels bearing spices and much gold and precious stones; and when she obtained an audience of Solomon she communed with him of all that was in her heart.

And Solomon answered all her questions, neither was there any of her questions which surpassed his ability to answer.

And when she had some knowledge of his great wisdom and had seen the great buildings he had erected, and the provisions of his table and the fare of his servants and the appearance of his ministers, and the steps by which he went up to the temple she was so overcome by the whole exhibition that she almost fainted away, but on recovering from her swoon, said to the king: It was a true report that I heard in my own land of thy acts and of thy wisdom. Howbeit I believed not the words till I came and saw with my own eyes, and now I confess that the half was not told me; thy wisdom and prosperity exceed the account that I have heard.

Happy are thy men! Happy these thy servants, who stand continually before thee and hear thy wisdom!

Blessed be the Lord thy God who delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore, made he thee king to do judgment and justice.

And she gave the king one hundred and twenty talents of gold, and a very great store of spices, and precious stones; there came

* See the Exhibit for Example in Clarke's Commentary.

no more such abundance of spices as those which the queen of Sheba gave to King Solomon.

There is a fiction in Abyssinia, which represents a line of kings of that country as descended from Solomon through that Queen of Sheba that visited him. Bruce the traveler mentions it in his book, but to a list of twenty-two rulers of Abyssinia which is represented to connect Solomon's queen of Sheba with the Christian era only, an aggregate period of 229 years is given, while from Solomon on to the birth of Christ is nearly 1000 years at the least.

The Savior recognizes her in Matt. XII, 42, as follows: "The queen of the south shall rise in judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here." The language in Luke XI, 31, in reference to this is about the same. "From the uttermost parts of the earth" would imply in his mind that she had come a long distance.

But what was the cause of her giving to Solomon such a large amount of money? One hundred and twenty talents of gold which is estimated at £843,905.10s, or eight hundred and forty-three thousand nine hundred and five pounds, ten shillings and four pence three farthings sterling, is an exceedingly large sum of money we must allow to have been made as a present by any one person to another. Would she have been a single woman and desirous to induce him to ask her in marriage by a show of her immense riches? Hiram's giving to Solomon one hundred and twenty talents of gold might perhaps be accounted for by the supposition that he was giving it for the territory which he afterward called Cabul, because of its proving so unsatisfactory to him.

And out of all his treasures Solomon gave to the queen of Sheba all that she desired; and so she returned to her own country.

The joint navy of Hiram and Solomon which brought to the latter so much gold from Ophir brought him also much albug wood, out of which Solomon made pillars for the temple and for his own house; and harps and psalteries for singers.

Now the weight of gold which came to Solomon in one year was 666 talents; an enormous sum estimated in English money at four millions, six hundred and eighty three thousand, six hundred and seventy five pounds, twelve shillings and eight and one-half pence. (£4,683,675 12s 8½.d)

This enormous sum in one year besides what arose to him, annually from his duties on merchandise and the tributes accruing

to him from the different provinces of his empire! For "Solomon reigned over all kingdoms from the river (Euphrates) to the land of the Philistines, and unto the border of Egypt: they brought presents and served Solomon all the days of his life." 1 Kings IV., 21.

Solomon made two hundred targets of beaten gold; six hundred shekels of gold went to each target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield; these he put in the house of the forest of Lebanon.

Moreover he made a great throne of ivory and overlaid it with the best gold. This throne had six steps up to it, and the top of it was round on the hinder part; and there were stays on either side on the place of the seat and two lions stood beside the stays. And twelve lions stood on the opposite sides of the steps, six on the one side and six on the other, facing each other on the six steps.

And all Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon; none were of silver, it was nothing accounted for in the days of Solomon. For the king had at sea a navy of Tharshish with the navy of Hiram. Once in every three years came the navy of Tharshish bringing gold and silver and ivory and apes and peacocks. And thus did Solomon exceed all the kings of the earth in riches and wisdom. And all the earth sought to Solomon to experience his wisdom which God had endowed him with. And they brought each man his presents, vessels of silver and of gold and garments and armor and spices, horses and mules, etc. And Solomon had about fourteen hundred chariots and twelve thousand horseman, whom he kept in his chariot cities and with himself at Jerusalem. And he made silver so abundant at Jerusalem that it was about as little valued as stones and cedar trees that they were no more highly thought of than the sycamores of the vale.

He imported a good breed of horses from Egypt; and the linen yarn imported thence the king's merchants farmed with profit.

And the price of a chariot derived from Egypt was six hundred shekels of silver and of an horse one hundred and fifty shekels. So also the kings of the Hittites and of Syria contributed to his store of wealth.

SOLOMON'S DECLINE IN LIFE, RELIGION AND MORALS ; AND THE
DIVISION OF THE KINGDOM BETWEEN REHOBAM AND JEROBOAM.

I. KINGS, XI.

We have hitherto seen the rise of Solomon to power, and have been considering him in the tide of his prosperity and glory and the days of his peace. In his communication to Hiram as preliminary to his building of the temple, we find him (Ch. v., 4) informing that monarch that the Lord had given him rest on every side, that there was to him neither adversary nor evil occurrent. But now things have begun to change with him, prosperity and peace ebb and wane apace with his life.

He had taken to love many strange (idolatrous) women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites, women of those nations, from whose association by marriage or otherwise the Lord had prohibited Israel, foreseeing that they would turn away their hearts after other gods. Thus it happened in the case of Solomon and it was consequent upon this his sin that the Lord caused or permitted his kingdom to be divided in the days of his son.

This oriental monarch, Solomon, son of David and king of Israel, had a numerous furnished harem. Having seven hundred wives, who were princesses, commentators wonder where he could have obtained so many marriagable females of royal blood; and besides these he had three hundred concubines. It was a son of a princess of the Ammonites, who succeeded him in the government, namely, Rehobam, in whose days the kingdom was divided.

But, although Solomon had such a numerous harem, it is plain that he could not have spent much of his time in their company, owing to the great amount of business pertaining to the state he had to attend to; and so it is reasonably supposed by some commentators that there may have been some, perhaps many of his wives, whom he never saw.

But he became much taken up with their idolatrous worship, namely, with Ashtoreth (the starry heavens), the goddess of the Zidonians; and with Milcom or Molech, the god of the Ammonites. For Molech he built a sort of temple, as also for Chemosh, the god of Moab, on the mount of Olives before Jerusalem. This he did primarily for the accommodation of his idolatrous wives that they might sacrifice to their own deities.

And the Lord was angry with Solomon, because his heart was turned away from Jehovah who had appeared to him twice ; and had pre-admonished him as to this very thing, that he should not go after other gods.

Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant. Notwithstanding in thy days I will not do it for David, thy father's sake, and for Jerusalem's sake which I have chosen.

For Jerusalem, the type of the true church, God has a great respect, and for David, the ancestor of the Messiah. In the wreck of the kingdom, as we shall see, these are in some way preserved. Of the tribe of Judah Christ was to come, the sceptre was not to depart from Judah until Shiloh had come. One of the most beautiful passages in the Bible, in which David and Jerusalem are connected, is found in Zechariah XII, 10, and has reference to the latter days of Gospel dispensation or what some of the prophets call the time of the end. It is as follows : " And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplications ; and they shall look upon me whom they have pierced, and they shall mourn for him as one who mourneth for his only son, and shall be in bitterness for him as one who is in bitterness for his first-born."

But, in reference to Solomon's declension, I may say, what ravages does sin and the transgression of all God's law make in the individual, the social and the national organization ! Was it not Solomon himself who said that righteousness exalteth a nation but sin is a reproach to any people. Now, how is the mighty fallen ! Solomon, when he had become endowed with great earthly power and glory forgot the real giver of these things and gave reins to the inclinations of his natural man which should always be kept in subjection to the Spiritual. He thus not only done a great injury to himself but to his family and his nation ! Had he gone on in the faith and fear of God and sought to advance the divine even at an equal pace with his own earthly kingdom what a great cause of good that undivided Israelitish polity and civilization might have proved to mankind. But Solomon by his whoredoms and idolatries (placed in such a conspicuous position at the head of that people which God had deigned to call his own) had by his acts thrown defiance in the face of the

Almighty, for our God is a jealous God — and must have expected retribution to be visited in some way. But for his father, David's sake, of whom was to come the Messiah the kingdom was left integral in his hands, to be divided, never to be reunited, in the days of his son.

“And the Lord stirred up an adversary to Solomon, Hadad the Edomite: He was of the king's seed in Edom.” See the history of this Hadad in I. Kings, XII, 14–23. “And God stirred him up another adversary, Rezon, the son of Eliadah, which fled from his lord Hadadezer, King of Zobah. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: And he abhorred Israel and reigned over Syria.”

Think what bitter and powerful enemies these two kings, Hadad and Rezon, must have been to Solomon! God raises up or permits to arise adversaries against those men who, like Solomon, transgress his law. In insulting the Lord and violently rushing against the bosses of his buckler they inevitably injure themselves and their family and national interests. But, “when a man's ways please the Lord he maketh even his enemies to be at peace with him.” And although it may be difficult to understand how this can be in some cases, yet God being wiser than we are we believe that this must be true. Yea, it must be true for every reason because God is the supreme governor of the world so that nothing can take place therein contrary to his volition or permission, the secondary causes or agencies never possibly acting contrary to the will or permission of the great first cause whose will is ever and everywhere present.

“And Jeroboam, the son of Nebat, an Ephrathite of Zereda, Solomon's servant (whose mother was Zeruah, a widow woman) even he lifted up his hand against the king.” And this was the cause of the antagonism between the king and his servant. Solomon, having repaired the fortress Millo and the other fortresses of his father David, observing that Jeroboam was a young man of great valor and industry, gave him the superintendency of the northern part of his kingdom with headquarters in Ephraim.

And it came to pass at the time when Jeroboam was going out of Jerusalem on his way northwards to his charge, that the prophet Ahijah, the Shilonite, found him in the way, the prophet having clothed himself in a new garment and the two being alone in the field. This new garment, Ahijah took and rent it in twelve pieces, saying to Jeroboam, “Take thee ten pieces; for thus saith the Lord God of Israel, Behold I will rend

the kingdom out of the hand of Solomon and will give ten tribes to thee: But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel."

Ahijah then specifies the idolatries of Solomon, which were the principal cause of this retribution on the part of God and adds that the kingdom was to be left integral during the life-time of Solomon and to be divided in the days of his son. He also promises to Jeroboam, if he will but reign in accordance with his statutes and requirements to establish the kingdom of Israel in his house.

Solomon now (having doubtless learned something about this prophecy of Ahijah) sought to kill Jeroboam, who, to save himself, escaped into Egypt and abode there with king Shishak until the death of Solomon.

I. KINGS, CHAPTER XII.

Now Solomon being dead and buried with his fathers in Jerusalem all Israel went to Shechem with Rehoboam to make him king. Meantime the party of Jeroboam having notified him of the death of the king he returned and with all his party presented himself before Rehoboam, saying: "Thy father made our yoke grievous; now, therefore, make thou the grievous service of thy father and his heavy yoke which he put upon us lighter and we will serve thee." Rehoboam tells them to withdraw for three days and then present themselves again before him and he would answer them.

Meantime Rehoboam consulted with the old men, who used formerly to be the counsellors of Solomon his father, and asked their advice as to how he should answer the people on their return.

"And they spake unto him saying, If thou wilt be a servant unto this people this day and wilt serve them and answer them and speak good words to them then they will be thy servants forever." This answer of the old men is in general so apprehensive to the commonest mind as to need no further comment. But to kings and rulers the language of the advice of the sages to Rehoboam may convey a useful lesson. They try to impress upon his mind that by serving the people he will insure their services to himself during his reign. Mark the term *servant* which the sages use. No matter what position in life one occupies the true and wise thought to dominate the mind is that one is a servant of the people, that one is serving the people in some important way and ready to serve

them to the extent of one's ability in every way one can. The wise and righteous position for all kings and rulers to feel themselves to be in is that of servants of the people: Let all such feel thus and realize it in their life and conversation.

But the youthful Rehoboam seems to have been under the impression that the people belonged to him, were his property, literally his subjects, and that it must, therefore, be altogether below his dignity to act as their servant. He, accordingly, did not follow the advice of the elders in this case. But he forsook the counsel of the old men, which they had given him and consulted with the young men that were grown up with him and which stood before him.

And he said unto them, What counsel give ye that we answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men who were grown up with him spoke unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's thighs.

And, now, whereas my father did lade you with a heavy yoke, I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions." Rehoboam here explains sufficiently his meaning, which was that his oppression of the people would be personally greater than that of his father. The youthful king madly follows the advice of the young men "who were grown up with him," the companions of his youth as we shall see in what follows:

"So Jeroboam and all the people came to Rehoboam the third day as the king had appointed, saying, come to me again the third day. And the king answered the people roughly and forsook the old man's counsel that they gave him. And spake to them after the counsel of the young men, saying, my father made your yoke heavy and I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat." The Lord here left Rehoboam to himself and the result of all this was that the northern tribes rebelled and set up a kingdom of their own under Jeroboam, having first put Rehoboam himself to flight and stoned his tribute assessor whom he had sent amongst them. None now

adhered to Rehoboam excepting the tribes of Judah and Benjamin ; and on his arrival at Jerusalem he assembled the warriors of those two tribes, amounting to one hundred and eighty thousand men, with the purpose of reclaiming his dominions from Jeroboam.

But from this purpose he was dissuaded by Shemaiah the prophet, who made known God's will in the matter, saying, Thus saith the Lord, Ye shall not go up nor fight against your brethren the children of Israel ; return every man to his house ; for this thing is from me." This word was listened to and obeyed to the great credit of Rehoboam in this case, and the host disbanded.

Thereupon Jeroboam built Shechem in Mount Ephraim and made it his capital city. He also reflected that if his people should practice going up to Jerusalem to worship at the temple erected there shortly before by Solomon their minds might become estranged from him and from their home polity and associations and so they might revert to the house of David. Thus meditating he instituted a system of worship of his own, which he placed in two temples, the one at Bethel and the other at Dan in the opposite parts of his kingdom. In each of those temples he placed a golden calf as the object or symbol of worship, and said to the people : " It is too much for you to go up to Jerusalem ; behold thy gods, O Israel, which brought thee out of the land of Egypt." At these two temples he also established a priesthood, who were not of the family of Levi, and these conducted the popular worship and offered the sacrifices before the calves.

He also ordained a feast to be celebrated in the eighth month beginning on the fifteenth day of that month, corresponding to the feast of tabernacles among the Jews (see Levit. XXIII, 33-34), which however the latter celebrated in the seventh month beginning with its fifteenth day. Thus was there an idolatrous system of worship set up among the children of Israel in opposition to that of Jehovah, and those two religions, the one the true and the other the false, were practiced contemporaneously in that country for centuries.

I. KINGS, XIII.

It appears plain from the narrative that Jeroboam officiated himself as high priest of the religion which he had established and as he stood by the altar at Bethel in the act of offering sacrifice a man of God from Judah presented himself and cried against the altar, saying, " Thus saith the Lord ; behold a child shall be born

unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places, that burn incense upon thee, and men's bones shall be burnt upon thee."

And he gave a sign the same day, saying, "This is the sign which the Lord hath spoken; Behold the altar shall be rent and the ashes that is upon it shall be poured out.

This saying of the prophet so enraged Jeroboam that he called upon his attendants to seize him, stretching forth at the same time his own hand to lay hold on him. But behold the hand the king had put forth, withered and so stiffened that he could not draw it in again. The altar was also thereupon rent and the ashes poured out according to the words of the prophet. This brought the king, momentarily at least, to his senses, and he said to the man of God: "Entreat now the face of the Lord, and pray for me that my hand may be restored to me again; and the king's hand was restored to him again and became as it was before." The king then invited the man of God home with him to partake of refreshments and receive a reward. But the prophet informed him he could not be induced to do so even if he should promise to give him half his kingdom; for that he was warned by the word of God that he should not eat or drink in that place nor return by the way by which he had come. He therefore set out to return on a different route than that by which he had come to Bethel, but was induced by a prophet, who, learning what he had done, threw himself in his way and by some false assertion, to enter his house and eat and drink there. But while they sat at their repast his host spoke to him saying: Thus saith the Lord, for as much as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord, thy God, commanded thee, but camest back and hast eaten bread and drunk water in the place of which the Lord did say to thee, Eat no bread and drink no water there, thy carcass shall not come into the sepulchre of thy fathers."

And so after he had finished his repast his host saddled for him his ass and the prophet of Judah commenced his return. But when on his way a lion met him and slew him; and his carcass lay in the way, the ass and the lion standing thereby. Men passing by seeing this so spread the news that the old prophet with whom the man of God had dined heard of it and immediately concluded that what had been communicated to him concerning the fate of the man of God had come true, and that he had been slain by the lion

on account of his disobedience to the word of the Lord. He there-upon saddled his ass and going to the spot indicated found the body of the man of God and the ass and the lion standing thereby, nor had the lion either eaten the carcass or torn the ass.

He took up the body, brought it home and having mourned over it buried it with great reverence, giving orders to his sons that when he should die they should bury him in the same grave with the man of God whose prophecies against Bethel and Samaria should all come to pass in due time.

And this was afterwards found to be true, for that Josiah whom he had foretold would destroy the altar at Bethel and overthrow idolatry appeared on the scene about three hundred and thirty years later and did this very thing.*

But notwithstanding all these admonitions, Jeroboam, persisted in the practice of his idolatries, which was that sin which he made Israel to sin and which ultimately caused the destruction of his house.

I. KINGS, CH. XIV.

At this time Abijah, the son and heir of Jeroboam, fell sick and Jeroboam sent his wife disguised and with various kinds of presents to the prophet Ahijah, who then had his residence at Shiloh, in order to inquire of that man of God as to the child and his prospects.

But Ahijah being forewarned by God of her approach, when he heard her footfalls in coming to the door, said, Come in thou wife of Jeroboam; why dost thou feign thyself to be another; for I am sent to thee with bad news.

He then tells her that consequent upon Jeroboam's manifold sins the Lord has in his mind to utterly exterminate his house; yea more to root out Israel from this land, which he gave to their fathers in the days of Joshua, and to expatriate them to the regions beyond the river.

Jeroboam's wife having heard this from the lips of the prophet started on her homeward journey, the royal residence being then at Tirzah, and as she was entering the courts of her house the child died. Jeroboam himself died shortly after this and Nadab, another son of his, reigned in his stead over the northern kingdom.

Now, Rehoboam, after the death of Solomon, reigned in Jeru-

* See as to this 2 Chronicles XXXIV, XXXV.

meals over the southern kingdom, which consisted of Judah and Benjamin, for seventeen years. Following the idolatries of his mother Naamah, the Ammonitess, Rehoboam reigned very wickedly, as did also his people generally: "For they built them high places and images and groves on every high hill and under every green tree." In those high places they had also those consecrated persons, called in the original Kedeshim and in our translation Sodomites; and, therefore, both in the kingdom of Judah and that of Israel in the reigns immediately succeeding Solomon the people practiced those idolatries peculiar to the Canaanitish nations which Joshua had cast out.

But this idolatrous iniquity God hates, and, consequently, in the fifth year of Rehoboam's reign came up Shishak, King of Egypt, with an army in this case sufficiently effectual for his purpose, and he took Jerusalem and pillaged the temple and the King's house and carried away to Thebes those varied treasures, taking with him even the shields of gold which Solomon had made. But Rehoboam had made in their stead shields of brass, with which he armed his guards.

The succession of the rulers of Judah and Israel after Solomon is as follows:

KINGS OF JUDAH.

Rehoboam,
Abijah or Abijam,
Asa,
Jehoshaphat,
Jehoram or Joram,
Ahaziah or Azariah,
Jehoash or Joash,
Amaziah,
(An Interregnum of 11
years acc. to Hales.)
Uzziah or Azariah,
Jotham,
Ahaz,
Hezekiah,
Manasseh,
Amon,
Josiah,
Joehahaz,

KINGS OF ISRAEL.

Jeroboam,
Nadab,
Baasha,
Elah,
Omri,
Ahab,
Ahaziah,
Joram or Jehoram,
Jehu,
Jehoahaz,
Joash or Jehoash,
Jeroboam II,
(Interregnum of 22 years
acc. to Hales.)
Zachariah,
Shallum,
Menahem,
Pekaiah,

KINGS OF JUDAH.

Jehoiakim,
 Jehoiachin or Jechoniah,
 Zedekiah,
 (Jerusalem destroyed
 by Nebuchadnezzar,
 in 606 B. C.)

KINGS OF ISRAEL.

Pekah,
 (Anarchy of 9 years.)
 Hoshea,
 (The kingdom over-
 thrown by the As-
 syrians in 721 B. C.)

Although the line given for Judah here covers one hundred and fifteen years more than that given for Israel yet, it is seen, it has only one name more than the other. The kingdom of Israel, at the time of its overthrow by Shalmanezar, King of Assyria, had stood separated from the kingdom of Judah 254 years. And the kingdom of Judah, at the time of its subjection in 606 B. C. to Nebuchadnezzar, king of Babylon, had stood separated from the kingdom of Israel 369 years.

Speaking of the year 606 B. C. Rev. John Brown of Haddington says: "This year is Nebuchadnezzar the Great made by his father, Nebopolassar, his associate in the kingdom of Assyria and Babylon; into whose hands the Lord delivered up Jehoiakim (king of Judah), who is put in chains to be carried to Babylon; but upon his submission and promises of obedience is left in his own house, where he lives a servant to Nebuchadnezzar three years: From which entering of the king and people of the Jews into the subjection and service of Nebuchadnezzar are the 70 years of the captivity at Babylon to be reckoned, which were foretold by the prophet Jeremiah."

Now, subtract 70 years from 606 and you have 536 B. C., the date of the proclamation of Cyrus for the return of the Jews to Judea.

The Persians dominated Palestine and the east for about 206 years, that is 536-330 when Alexander conquered Persia.

The Macedonian empire proper, that is, the kingdoms of Macedonia and Thrace in Europe, was subdued by the Romans in 167 B. C., nevertheless, says Brown, the relics of the Macedonian empire, while that of the Roman was rising, did survive in the Ptolemies of Egypt and the kings of Syria. I may remark that these two, which are otherwise called the kingdoms of the Lagidæ and the Seleucidæ, are understood by some good commentators as the original of the two iron legs of the great human image of empire of Daniel's prophesy, Ch. II.

These last two eastern Grecian kingdoms continued in some way down to about the year 49 B. C., when Cæsar conquered Pompey at the battle of Pharsalia, which would leave the Macedonian kingdom, as regards Syria and Egypt, to have lasted 281 years.

But long before the year 49 B. C., the Jewish nation was in effect free from the Seleucidæan domination ; for as early as the year 107 B. C., we find Aristobulus, the son of Hyrcanus, the high priest, setting the Jewish crown on his own head, he being the first that assumed the diadem after the Babylonian captivity ; his father, Hyrcanus, however, as early as the year 130 B. C., had rendered Palestine in effect free from Syria.

However, the year 49 B. C., may be regarded as the date at which the eastern Grecian power passed definitely to Rome.

THE JEWS' SECOND HISTORIC EXODUS.

But it is worthy of notice in the history of the Israelites that this nation has of itself two recorded Exoduses, the first being from Egypt and the second from Babylon in about 1050 years later. It was about two years after the Persians had taken Babylon that the Jews set out for their old patristic home.

Cyrus, who gave the Jews permission to return at this time, may be called the man who made Persia a great nation. Before his time the people called Persians inhabited only one province of that extensive country long known as Persia, and its population at the time of Cyrus' birth is said not to have exceeded 120,000 men.

The Persians were at this time divided into twelve tribes, and Cambyses, the father of Cyrus, was their king. He was married to Mandane, daughter of Astyages, king of the Medes, who became the mother of Cyrus.

This Cyrus was just one year younger than his uncle Cyaxares, the brother of his mother. Through the prudence and valor of Cyrus the people called the Persians acquired the dominion of the East. Rollin enters the date of his birth as in 599 B. C.; and his education was largely accomplished at the court of his maternal grandfather in the country of the Medes.

Astyages, king of the Medes, dying in 560 B. C., was succeeded by his son Cyaxares, maternal uncle of Cyrus. This monarch on his ascent to power found himself engaged in a terrible war with Neriglissor, king of Babylon, assisted by Cræsus, king of Lydia. Cyaxares having solicited troops from Cambyses, king

of the Persians, a force of full 32,000 men was dispatched to his assistance under the command of the youthful Cyrus. The united forces of the Medes and Persians gained a complete victory, the king of Babylon being killed, and by the conquerors most of the credit was given to the prudence and valor of Cyrus.

In six or seven years after Cyrus married the daughter of his uncle Cyaxares by which in due time became united in his person the kingdoms of Media and Persia.

The life of Cyrus after this was one of war and victory. He reduced to subjection all the nations of Asia Minor, after which he entered Assyria and attacked Babylon, the only city now remaining in those parts which stood out against him.

This city was stored with provisions for twenty years, but was taken in a much shorter time by stratagem of Cyrus. The story is well known of his diverting the waters of the Euphrates, which run through the city, by means of vast trenches, and of his introducing his army to the city at night through the now dry bed of the river. Two great bodies of his troops, the one under the command of Gobryas, the other of Gadates, both traitors to the king of Babylon, made their way into the heart of the city in the dead of night and before the Babylonians were aware the city was taken. That, it appears, was the night on which Belshazzar was carousing with his lords (Dan. V.); and his officials seem to have been very neglectful of their duties. This king is otherwise called Nabonidus and also Labynitus, and he had reigned seventeen years at the date of the capture of the city. There is no doubt but that the city was captured through treachery, the Persians finding the gates open for them as they proceeded to the heart of the city.

The capture of Babylon took place in 538 B. C., and Cyrus having sufficiently regulated his affairs at Babylon took a journey into Persia. On his way he visited his uncle Cyaxares in Media and to him he carried very magnificent presents and offered him the city of Babylon for himself. Cyaxares accepted and took charge of the Chaldean government and it was this Cyaxares, who is called in the book of Daniel, Darius the Mede. Under his reign, which lasted only two years, Daniel had several revelations.

For the whole empire, Cyrus and Cyaxares now jointly concerted a scheme of government. They divided it into 120 provinces, and the one hundred and twenty governors appointed to these were such men as they both approved. Over these there were appointed three superintendents or presidents, who were to reside at

the court and to whom the governors of the provinces were to account. These three were thus the first representatives of the king and of these Daniel was appointed chief (Dan. VI. 1-2).

Cyrus assuming the supreme government of Babylon on the death of his uncle Darius (Cyaxares), in 536 B. C., made proclamation for the return of the Jews to Palestine, the seventy years of captivity as predicted by the prophet (Jer. XXV. 11-12) being now expired. It was only the people of the kingdom of Judah who were taken captive to Babylon, and it was in general only those who now returned, and that to Judea. Their going up from the Euphrates at this time may be called their second historically recorded exodus, their first exodus being from the land of the Nile.

ASTRONOMIC EXPLANATION OF THE EXODUS AND THE MOSAIC DISPENSATION.

In the review of the origin of the Mosaic Dispensation and Hebrew Polity I begun with the Book of EXODUS after having finished the account of the Creation; and then gave a running comment on the Books of the Old Testament in succession in the light of human or divine-human history, all of which is found both interesting and profitable in consideration of the dealings of God with men. For it will be surely allowed that there is a world of man, and all men of sense will allow that there is a God who, as Daniel says, governs in the affairs of men. But it is argued by scholars of great ability that the Aretz Metzraim or the land of Egypt from which the Exodus of the Israelites is represented to have taken place under Moses stood for no country in particular, but only that portion of the heavens which is below the horizon, and therefore in a state of darkness and shadow. Also that the children of Israel are the stars in the eternal round of follow-my-leader, brought up out of the dark region when they rise in the east, and going down again into that Egypt when they set in the west; for that the children of Israel and Israel and the stars and the Heavens are used as perfectly synonymous and interchangeable terms; and the Israel of God, the people of God, and the children of light, and the father of light are exegetical of each other: So that thus either Moses or Isaiah or any one of the performers in the astronomical allegory meaning to say, 'Hear, O

Israel,' would say, 'Hear, O Heaven,' and for 'Sing, O Israel,' would say, 'Sing, O Heavens.' And 'there shall come a star out of Jacob and a sceptre shall rise out of Israel' for 'a star shall appear in the heavens,' and the constellation called the Sceptre (as there is the Sceptre and the Crown, too, among the constellations) shall rise up at the proper latitude of rising in the visible heavens.

It is contended that the Benai Yaeshraile or children of Israel literally and from the first use of that term in the ancient Phœnician language meant the Stars of Heaven : Yaeshraile being the Phœnician name of the planet Saturn, of whom all the celestial bodies within the range of his immense orbit are his children. And among those Benai Yaeshraile the Lord, or the Lord God of Yaeshraile, is the leading constellation, or that which brings them up out of the land of Egypt or house of bondage, that is from the land of darkness as conceived below the horizon. The leading constellation in the new allegory is the Lamb, the Ram or Aries ; and consequently Jesus Christ, who is the Lamb of God of the new Israel, has in the new allegory reference to the Sun in Aries. But in the reckoning as to the exodus there was no small difference as to whether it was the Ram or the Bull, for the sun was in the sign of the Bull or Taurus when the exodus under Moses is said to have occurred. Hence the name and title of the Lord God of Israel is continually accompanied with this astronomical explanation : 'I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.' So when Aaron set up his Calf in Horob, the formal proclamation of the Deity of that Calf (or Bull) was : 'These are thy gods, O Israel, which brought thee up out of the land of Egypt.' So when Jeroboam set up his Calf in Bethel, the proclamation of its divinity was : 'Behold thy gods, O Israel, which brought thee up out of the land of Egypt.' The name of God which brought the children of Israel out of Egypt always being plural (Elohim) and spoken of in the plural pronoun (these) these are thy gods, O Israel ; as referring to the considerable number of stars that made up the whole constellation of the Calf (Taurus) which stood then in the position where the ecliptic crosses the equator ; and which consequently did bring up the Benai Taeshraile out of Egypt, and therefore was their recognized Lord God whose office and character was set forth in the allegoric representation by a priest of the later ages ; or, since the Sun came to occupy the constellation of the Ram (Aries) a priest, 'tis said, dressed in a large wig of white wool, to represent the Sun in the Lamb ; and a

mask with fiery eyes to represent that sun shining in his strength; and a golden girdle to represent the Zodiac; and seven candlesticks to represent the planets; and twelve stones set upon his girdle to represent the twelve signs of the Zodiac; and his boots or shoes like unto fine brass, as if they burned in a furnace, to represent the heat made by the sun's march through the heavens. To the dresses of the inferior performers in this representation Isaiah is said to have referred with minuteness as follows: 'The bravery of their tinkling ornaments, their cards, and round tires like the moon; the chains and the bracelets, and the mufflers; the rings and the nose jewels and the mantles, and the wimples and the crisping pins.' It is claimed that in those pre-Christian times they had a sacerdotal representation, cosmical or astronomical as above, in which the priests themselves took the several parts of the sun, moon and stars in the drama; the side scenes were made to declare the glory of God and the firmament to show his handiwork. Doubtless the Passion Play of the Christian ages was similar or analogous to this.

'And the Lord God commanded Moses, and he made the robe of the Ephod all of blue.' Ex. XXXIX, 22. And they cut the gold into wires to work it into the blue,—and the veil itself of the holy of holies was a veil of blue, and purple and scarlet of cunning work, with cherubim upon it, and 'See that thou make all things according to the pattern.' Heb. VIII, 5. According to the pattern of things showed thee in the Mount; according to the pattern of things in the heavens. Of course this blue curtain with figures thereon could only have been representative of the heavens, that is, an astronomical eidouranion, or orrery exhibiting the prevailing color or colors of the heavens and the relations to each other of the heavenly bodies. And here is perceived the reasons and proprieties of that prevalence of the blue color, the color of the canopy of heaven and of the sea; and scarlet and gold, the colors of the planets and constellations, enwrought, and embossed upon that blue not only in the veil of the Holy of Holies, and in all the furniture of the tabernacle, but in the dresses of the priest, 'who ministered in holy things and served unto the likeness of things in heaven.' And so it is said those ancient priests dressed themselves up in the imaginary character of the constellations and planets,—and one personated the planet Mercury, another Jupiter, another the Sun or the Moon, others the twelve signs of the Zodiac, others the constellations without the Zodiac; exhibiting in their dresses by the

golden spangles, set upon a blue ground, the exact positions of the stars in the constellations, which each in his particular function severely represented. The leader of this sacerdotal band must needs have represented the Sun in his leadership and Deityship of the Benai Yaeshraile.

It is claimed that every nation upon earth had, in like manner, its Book of Exodus, which supplied the place of a history of the supposed origination and descent of their ancestry. The Odyssey of Homer, the Æneid of Virgil are both of them books of Exodus, detailing the wanderings and sufferings, bondages and comings out of bondage of the founders or fathers of the Greek and Roman nations.

Thus that of Greece begins : —

‘ The man for wisdom’s various arts renowned,
Long exercised in woes; O muse resound;
Who when his arm had wrought the destined fall
Of sacred Troy, and raised her Heaven-built wall,
Through various climes with ceaseless ardor strayed,
Their manners noted and their realms surveyed.’

But it is claimed that the whole argument of the Æneid may be read as a poetical version of the contents of the books of Exodus, Leviticus, Numbers and Deuteronomy : —

‘ Arms and the man I sing, who forced by fate,
And haughty Juno’s unrelenting hate,
Expelled and exiled left the Egyptian shore,
Long labors both by sea and land he bore;
And in the doubtful war before he won
The promised land, and built the destined town,
His banished gods restored to rites divine,
And settled sure succession in his line,
From whence the race of Alban fathers come,
And the long glories of majestic Rome.’

The Exodus of the ancient Mexicans seems to be more similar to that of the Israelites than to any other we meet with. It is not pretended that the inhabitants of Mexico at the time of the Spanish invasion by Cortes and Pizarro could have been acquainted with the Israelitish Exodus or could have drawn their Exodus from the Pentateuch: Yet in their Mexi, the founder of their race, the perfect counterpart of the Hebrew Moses is seen ; and in their Supreme God Vitziputzli, the *fac simile* of Jehovah appears.

The symbol of Vitziputzli, the chief deity of the Mexicans, was made of very precious wood ; he was represented under the human

shape, with a forehead of a blue color, with a blue streak across his nose, extending from ear to ear, thus presenting the sign of the cross.

Vitziputzli was seated in a chair of sky-colored blue, and carried in a litter with four serpents' heads at the four corners; under his feet was an azure globe representing the heavens; in his right hand he held a snake, the universal emblem of Salvation; and in his left a buckler covered with five white feathers, set in the form of the cross. To this day the Mexicans ascribe their settlement in that country to Vitziputzli. The aborigines or first inhabitants of the country were believed to have been a savage people who had no knowledge of the true God, Vitziputzli, and these were subdued by the Mexicans under the command of Mexi, their captain and law-giver! Their expedition was undertaken at the command of their God who promised them success. Mexi marched at their head while four priests carried the symbol of Vitziputzli in a chest made of reeds. Whenever they encamped they set up a tabernacle in the midst of the camp and placed the ark upon an altar. They never marched nor encamped without first consulting their oracle and implicitly conforming to its directions. Being at last arrived at the promised land the god appeared to a priest in a dream and commanded the Mexicans to settle in that part of the promised land where an eagle should be found sitting on a fig-tree growing out of a rock. The priest related his vision and, the place being found by the signs pre-indicated, they there laid the foundations of the Kingdom of Mexico.

This celebrated city was divided into four quarters or districts, and in the middle was placed a tabernacle of Vitziputzli, till a proper temple should be built to receive him. In this tabernacle he was seated behind a blue curtain upon a mercy-seat.

And with reference to the narrative of the Fall of Man having an Astronomical explanation, or being written in the book of the firmament of heaven as well as in earthly records, it is claimed that the constellation of the Serpent, rising in the east and followed by the virgin, whom he may therefore be said to seduce, lead on, as the woman with extended hand, holding forth a bunch or cluster of fruit, is said to seduce or lead on her husband, the celestial herdsman, Bootes, *i. e.* Adam; till at the moment that the Virgin and the Herdsman, having run after the serpent through the whole celestial garden, they are seen to set on the western horizon, which represents the fall of man; and contemporaneous with their setting

on the western side, the constellation Perseus, the cherubim with the flaming sword, will be seen to rise on the opposite side (the east of the celestial garden of Eden), and so to drive them out with the flaming sword, which turned every way to keep the way of the tree of life.

In the caves of Mithra, from the ruins of one of which at Naki Rustam this hieroglyph of the 'Sun of Righteousness with healing in his wings' is derived, the priests celebrated mysteries, which consisted in imitating the motions of the stars, the planets and the heavens. The initiated assumed the names of the constellations and the figures of animals!—one was a lion, another a raven, and a third a ram; and hence arose the use of masks in the first representation of the drama. In the mysteries of Ceres, the chief in the procession was called the Creator; the torchbearer was called the Sun; the person nearest the altar the Moon; the herald or messenger, Mercury and so on.

It is claimed the order and furniture of the procession of the mystical sanctities of Bacchus and of Christ are precisely the same; and that the name mystery derived from the Egyptian word *Mister*, a veil, proves the Egyptian origin. In the ancient orgies of Bacchus the doctrine of the purification of the souls was represented by a procession of priests, habited in character and carrying each the implement emblematical of the modes of purification, by the several elements of water, air, earth and fire. The first in the habit of penitence and abstinence, having his raiment of camel's hair, etc., carried a vase of water in his hand, and 'came baptizing unto repentance,' announcing a second who came with a fan in his hand, and a sieve representing the winnowing of corn—he baptized with air, the use of the fan to create that rushing, mighty wind, which is the Holy Ghost, or more efficient purifier of souls, 'whose fan is in his hand and he will thoroughly purge his floor;' a third carried a lighted torch, to burn up the chaff, which the motion of the fan blew out of the sieve, with unquenchable fire; a fourth carried the implements of purification by earth: a pruning hook or adze to be laid at the root of the trees, that every useless branch might be cut off and cast into the fire.' This official was the husbandman whose hieroglyphic baptism was by earth; his mode of purification being 'that every branch that bore not fruit be cut off and cast into the fire; but every branch that beareth fruit he purgeth it that it might bring forth more fruit.' Jno. XV, 2.

'All these religious tragedies,' says Clemens Alexandrinus, 'had

a common foundation, only differently set off; and that foundation was the fictitious death and resurrection of the Sun, the soul of the world, the principle of life and motion.'

It will be remembered for illustration of the position whereon we now are on this subject that the sun during his progress through the 12 signs of the zodiac occupies each sign during one month, or goes through the whole zodiacal course in 12 months, or one solar year. The Sun with the sign in which he happens for the time to be, is called the Most High, or Lord of the Ascendant, while the sign directly opposite (more especially the dark signs of winter) is called *adversarius*, or literally the opposite. In Hebrew the name of this *adversarius* is Satan, and in English he is often called the Accuser, even 'the accuser of our brethren which accused them before God day and night,' yet to an innocent person an accuser is not very likely to prove an enemy; like King Lear in the storm, the innocent man may make his confident appeal either to God or Devil. But the most important thing in this case to be observed is, that though Satan is pre-eminently called an adversary and the adversary in the strictly geometrical sense of that word, as that side of a parallelogram may be diametrically opposite to this; and a diameter drawn from any one sign of the zodiac would pass into its adversary; and any two persons standing opposite to each other are adversaries in relation to their respective positions. But opposition in this sense is not hostility, and an adversary not a term of a moral but of an astronomical significancy, which significancy will be found to explain the names given to Satan so far as the celestial explanation is concerned.

For as the sun passes successively through every degree of these twelve signs of the zodiac the sign at which the sun, at any given time, is found to be, is for that season or time the Supreme God; and the directly opposite sign is the adversary or accuser, or the devil; so that each sign is both God and Satan in its turn. All the titles and names of the Devil found in the Scripture, not excepting one, are the common names of the Supreme God; yet all of them, not excepting one, are directly indicative of the annual phenomena of the Sun's apparent progress through the twelve months of the year. Nor is there an illusion to the character of Satan in the Old or the New Testament but what is found to bear an astronomical sense, whatever other sense it may be susceptible of.

The prince of Darkness is of course the adversary of the prince

of Light, and consequently persecutes or follows after him as the night must follow the day and as the cold and cheerless reign of winter succeeds the summer. As the earth presents its whole surface successively to the sun, the illuminated side was the Kingdom of Heaven; while the dark side being adverse to the Sun, even diabolically adverse, was symbolically represented as the kingdom of the powers of darkness, and literally called Hades or the invisible World or Hell, or the Bottomless Pit; which indeed is literally bottomless, there being no bottom nor conceivable limit to the extent of infinite space, towards which the earth presents its adverse or diabolical surface. It was the angel of the Bottomless Pit of whom John in Rev. IXth tell us that he was king over the Scorpions, etc.: and sure enough there is the constellation Scorpio at the gates of Hell, that is, the genius of October. Count if you please the five months of winter which are under him or over which he reigns,—October, November, December, January, February, and then in March, ‘Behold, comes in the Lamb (Aries) of God, who taketh away the sin of the world.’ But observe the words of John the Baptist, who came baptizing, and there he is, *Aquarius*, the water man; January, Jonas, *Ιωάννης*, the forerunner of Christ, have no reference astronomically to such an idea as that of sin, or as the taking away of sin, but the reference is to the rectification of the aberration of the mundane system. It is, therefore, the same sun who in March appears as the Lamb of God who openeth the Kingdom of Heaven,—the seven summer months with all their pleasures and fruitage,—to all believers, that in October occupies the adverse sign of the Scorpion in the gates of Hell, and is the worm that dieth not and the Fire that still burneth. And this may be one solution of the enigmatical language of Paul, whose purpose is taken to show that the Most High God and Satan, the Adversary, are but one and the same Being under different manifestations, Satan becoming the Most High when, at the Vernal Equinox, he ascends into heaven, and the Most High in turn becoming Satan when, at the Autumnal Equinox, he descends into Hell, the proper seat and kingdom of Satan. ‘Now, that he ascended,’ says the apostle, ‘what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended, far above all heavens, that he might fill all things;’ that is, that he might pass through all the signs of the zodiac, as he does every year, in the fulfillment of his annual ministry.

The serpent was the most universal type and emblem of the Supreme God, and so we find Christ in the New Testament declaring that He himself is symbolized by the serpent: ‘For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.’ Ophiolatry or serpent-worship, was the most universal religion that ever existed. In the ancient ritual of Zoroaster the great expanse of the heaven and even nature itself was described under the symbol of a serpent. In Persia and throughout the East serpents were worshiped under the title of the greatest of all gods and the superintendent of the world. By their silent motion in progress they represented the elliptical orbits of the planets; and their bright scales the countless millions of stars, revolving orbit within orbit, yet never clashing. By shedding its skin as it does four times a year the serpent is an emblem of immortality, so curiously and enigmatically described by Paul — ‘not that we would be unclothed but clothed upon.’ But above all its sanitive or healing powers rendered the serpent the universal emblem of health and salvation; and the invariably attendant symbol of the gods called Saviors,—Hercules, Apollo, Aesculapius, Bacchus, Mercury, Adonis, is the serpent.

The serpent was worshiped as the Areph or Serapis of Egypt, as the Agatho-Demon or Creator of the world of India, the Good Genius of Persia, as the person of Vishnu in Hindostan, as Vitz-iputzli, the Supreme God of the Mexicans.

It is this ancient deity which is called the Old Serpent, the Devil. But we look not back upon the age in which the celestial constellations presented not the wintry serpent pursuing immediately upon the heels of the woman, who was clothed with the sun in order to devour her child.

But once possessed of the key and the difficulty vanishes. It is the sun in the 12 signs, in the rolling year, in the four seasons:—

“These as they change, Almighty Father, these,
Are but the varied God; the rolling year
Is full of thee; forth in the pleasing *Spring*
Thy beauty walks, thy tenderness and love.
Then comes thy glory in the *Summer* months,
With light and heat refulgent.
Thy bounty shines in *Autumn* unconfined,
And spreads a common feast for all that live.
In *Winter*, awful Thou, with clouds and storms,
Riding sublime, thou bid'st the world adore,
And humblest nature with thy northern blast.”

— THOMSON: “A Hymn.”

Which is no more than what the more intelligent of the heathen world confessed to be the great secret truth underlying all their religious rites:—

*Εἰς Ζεὺς εἰς Ἀΐδης εἰς Ἥλιος, εἰς Διόνυσος,
Εἰς θεὸς ἐν παντέσσι*

“ One Jupiter, one Pluto, one Sun, one Bacchus.
It is but one and the selfsame God in all.”

And this is exactly the sentiment of Christians as derived from their Bible:—

“ Whither shall I go from thy Spirit, or
Whither shall I flee from thy presence:
If I ascend up into Heaven thou art there;
If I descend down into Hell thou art there also.”

I have explained how each one of the signs of the Zodiac has in turn been the emblem of the Supreme God, and has supplied from its physical analogies all the attributes, characters and titles which we find ascribed to God in the Old and New Testaments. Thus we find it is the Lamb of God that openeth the kingdom of Heaven in March; and the same Sun under the name of the Lion (Leo) of the tribe of Judah rules the world in July: Nor does the same identical Sun abhor the Virgin of August, when on his way to deliver man at the equinox of September: Though some have suspected the orthodoxy of St. Augustine in addressing his prayers to Jesus Christ as his good Scarabaeus or Scorpion of October. But though Jesus Christ be allowed to have been not only the Savior but the Creator of the world, yet people are surprised at making the discovery even from the Bible itself, that the Creator of the world was a goat (Capricornus), Pan, that sign of the zodiac, which stands there immediately upon the point where the new year begins; the Sun beginning to ascend and the days to lengthen as the Goat skips up the mountain. And as the Sun first begins to renew the world, in entering into the sign Capricorn, which is the first of the ascending signs, the Goat was called the Creator of the world. And thus the original text of the first verse of Genesis in the Samaritan Hebrew Pentateuch reads: “ In the beginning the Goat created the heavens and the earth.”*

* C'est donc par elle que l'on pourra expliquer l'expression singulière, dont se servait La Genèse des Samaritains, pour désigner le Dieu Createur. On y lisait ces mots: Au commencement, le Bouc crea le ciel et la terre. Dupuis vol. III, p. 34.

The Sun taking his name from the Goat as the first of the ascending constellations had his whole annual history exhibited in theatrical pantomimes, as the mythical life, death and resurrection of the Goat. And our word tragedy signifying the ode (*αῶη*) or opera of the goat (*Τράγος*) and always representing a performance in which there must be a death, or something very sanguinary or cruel, is an opera in honor of the god Bacchus, that is the sun who commences his annual career in the constellation of Capricorn. From the first of Genesis to the last of Revelations are noticeable varied and diversified scenes of that deep tragedy, which with reference to the Sun in the Vernal equinox is called the Song of the Lamb or the New Song, but with reference to the Sun in his first degree of ascension was called the tragedy or Song of the Goat, which was the old song.

In the Goat as in the Lamb you have the idea of sacrifice. The sacrifice offered by Abel, the very first to which God had respect, was a goat. The 'scape Goat which bore away the sins of the Jews upon his head was the first type of salvation; and the Lamb of God who takes away the sins of the Gentiles was the second. And it was only to preserve order and decorum in the ranks that Jesus set the sheep on his right hand and the goats on his left, as we read also in Ezekiel XXXIV: 'Thus saith the Lord God I judge between the Rams and the He-goats.'

By the learned in Biblical criticism it is well known that it was chiefly on the authority of the Jewish Rabbi, Moses Maimonides, who lived in the 12th century, that the first chapter of Genesis came first to be taken as referring to a literal creation of the world. But of the mind of that Rabbi himself you can judge from his own language as follows: "We are not to understand nor take what is written in the book about the creation according to the letter, nor to have any such notions of it as the common people have, for otherwise our ancient sages would not have recommended us with so much anxiety to conceal the sense, and not to lift up the allegorical veil, which hides the truth which it contains. This book of Genesis, taken according to the letter, gives the most absurd and extravagant notions of the Deity. Whosoever, then, shall perceive the true meaning ought to take care not to divulge it." It is a maxim which all our wise men repeat to us: "It is difficult for any one, either from the text itself, or from lights elsewhere afforded, not to keep off from a good guess at what it means; but then he ought to say nothing about it; or if he speak on the sub-

ject he ought to do so only by obscure hints and insinuations, and in an enigmatical way, as I do myself, leaving the rest to be found out by those who can understand me." Dupuis, Vol. III, p. 9.

Now that we have this specimen of their real inwardness do we wonder that the Jewish Rabbis should alter the text from the original Samaritan reading: "In the beginning the Goat created the heavens and the earth" to "In the beginning God created the heavens and the earth," substituting the word Elohim for Heezim? When also we find our English translation changing the earlier rendering: "Abel brought the firstling of the Goats" into "Abel brought the firstling of his flock" from the same apparent intention of concealing the part which the astronomical Goat sustains, not only as the first creator, but as the first sacrifice and type of the redeemer of the world; and making over his honor to the Ram, who in Rev. III calls himself Amon, the beginning of the creation of God; and elsewhere in that book "the Lamb slain from the foundation of the world;" when from what has gone before it may appear so evident that the first beast that was slain at the foundation of the world was a goat; and that the Goat was the beginning of the creation of God, that is, as you see by its place in the Zodiac, the beginning of the Sun's ascension and his annual renovation of the world in the gradual fulfillment of his progress through the signs?

From the primordial imperfection of language no better word has been found to express the great circle of the heavens than Kosmos in Greek, meaning the order or arrangement of the universe; Mundus in Latin of the same signification; and in English World, derived from the idea of the whirl of the revolving Zodiac. The revolution of this circle by the sun, composing the year of 12 months, was called orbis, the world, the celestial circle: consequently every 12 months the world ended and began again; the world was destroyed or expired and the world was renewed. And at whatever point of this circle or in whichever of these signs the whirl'd or the go-around was reckoned to begin that sign was deemed the beginner or creator of the world.

Now of course the epoch or point of beginning in this annual whirl varied considerably according as different peoples or countries reckoned their years to begin, as they might reckon it to begin on any day or in any month they pleased. There are however four distinctly marked points in the circle, which would be convenient

for accurate reckoning, and only four. These are the two points in the year when once in the Spring, as the days lengthen or 23rd March; and once again in Autumn as the days shorten, about the 21st of September, the days and nights are exactly the same length; and these are called the Vernal and Autumnal equinoxes, that is, *equal nights*. And when the sun is at his highest point of ascension and the days are consequently the longest, which is about the 21st of June; and when again, the sun is at his lowest point of declension, and the days are the shortest, which is about the 22nd of December, where you see the Goat, in which the sun begins soon after to reascend; thus supplying us with a clear and reasonable sense for the original rendering of the first of Genesis, as given by the Samaritan, and enabling us to trace that very curious association of ideas which led the wisest and most philosophical nations of the earth to worship the supreme being, the great first cause of the universe under the name of Pan, and under the imagined form of a being half man and half goat; the creator or annual beginner of the whirl, having his lower or December part in Capricornus or the goat, and his upper part in Aquarius or the water-man.

But among those nations which reckoned the annual whirl or circuit of the sun through the heavens to begin from the Vernal Equinox, that is, when the sun was in the sign of the Ram, the Ram or Lamb was considered as the creator of the whirl. And as you see that the constellation of the Ram is situated in the Zodiac, precisely at the junction of the Ecliptic with the Equator, the Lamb and the cross become inseparably associated ideas, and you arrive at the meaning of that passage in the Revelation in which Jesus Christ is said to have been crucified from the beginning of the world, that is, he crosses the equator every spring, thus bringing about renovation, life and immortality. Consequently the cross among all nations was always understood as the symbol of life and renewal.

But this is only part of the coincidence of science and theology, for you will find in your New Testament that Jesus Christ is declared to have been crucified twice: The explanation here begin that the sun having crossed the equator in Spring, when he ascended into heaven, must cross it again at the equinoctial point in Autumn, when he descended into hell. As in Rev. XI, 8, St. John, who taught that Jesus Christ was crucified on Mount Calvary, in Judea, as clearly asserts that he was crucified in Egypt, "and Egypt where also our Lord was crucified."

But in Egypt they reckon their year from the summer solstice, when the sun has reached its highest point of elevation, which is the 21st of June. The Hebrew or Egyptian name of this month is *Thamuz*, to which *Thomas*, the name of the doubting disciple, is thought to correspond, who in the moral representation had half a mind to turn back, as in the physical one his sign in the Zodiac is Cancer the Crab. In the Gospel narrative, you see, *Thomas* may seem to have a crabbed moral character. And just at this season it is the river Nile begins to show the first indications of the approaching inundation, according to which physical phenomena you will find in your Almanacs and Prayer Books that the 24th of June is assigned as the day of nativity of *John the Baptist*; and in forty days from that time the annual deluge is found to cover all the land of Egypt to an average depth of fifteen cubits, while 150 days (the period during which the flood is said to have been upon the earth) added to the 24th of June, the beginning of the inundation, brings us to the exact place of *Noah*, the *Aquarius* of the celestial whirl, who is again *John the Baptist*, come in the wilderness baptizing with water to repentance.

And it is this double way of reckoning, the one considering the time of the increase, which was forty days, and the other the whole term of the inundation, and the mixing up of the times of the inundation of the *Tigris*, the *Euphrates* and the *Ganges* (which exhibit the like annual phenomena) that has occasioned the apparent contradiction in the story of *Genesis*, which twice asserts that the waters were on the earth forty days, and yet emphatically concludes that the waters prevailed 150 days. And thus has an entirely natural and annually recurring event by the common metaphor and exaggeration of language been conjured into the most puerile and idiotic conceit that ever frenzy dreamed or folly credited. Extensive cataclysms have doubtless taken place in different ages and countries of the world; but that the water should have covered the whole globe at once is an absurd chimera in physics, and inconceivable in the present state of reason.

Hinting as we pass in regard to the length of life of the patriarchs, I may mention what appears from the *Septuagint* version, namely that *Mathuselah*, *Noah's* grandfather, who was not in the ark, contrived to get on dry land somewhere and lived fourteen years after the flood. But if the word *yahr* or year means moon, which it does in Hebrew and elsewhere, and if as suggested by some of the clergy, the years ascribed to the patriarchs are to be

reckoned by those literal lunar years (months) then when we speak of a man having been 969 years old we mean that he was 80 years and 9 months; and when we speak of a man having entered the ark when he was 600 years old, we mean that he was then precisely 50 years old!

The following is (in accordance with the general idea herein given) a synopsis of the names and characters of the twelve tribes of Israel or the twelve patriarchs in their application to the physical phenomena of the twelve signs of the Zodiac: Jacob gathers his sons about him to give them in succession his blessing before he died. Gen. ch. 49. "Gather yourselves together and hear ye sons of Jacob and hearken unto Israel your father. 1. "Reuben, thou art my first born, my might and the beginning of my strength, the excellency of dignity and the excellency of power: Unstable as water, thou shalt not excel." Here is Aquarius, with his easily understood monogram, the two zig-zag lines which represent the unsteady or wavy surface of water, to which he is compared. He is the beginning of the sun's strength, the first of the signs, the first month of the year. The Janus of Paganism, the St. Peter of the apostles, the St. Mark of the Evangelists, whose Gospel is the shortest as the days are shortest in January. 2. "Simeon and Levi are brethren, instruments of cruelty are in their habitation."

These two are you see united as are the two Fishes, of the second sign, the month of February; the instruments of fishing hooks and nets, spears and harpoons are necessarily associated with the business of fishing, and therefore represented in the domicile or part of the heavens assigned to the constellation Pisces.

"But I will divide them in Jacob and scatter them in Israel" says the inspired father; and if one will cast his eyes on the celestial globe he may see what a precise definition of the Fishes of the Zodiac this is, which are scattered so that the one, which is a John Dory, reaches the pitcher of Aquarius, while the other, a Codfish, is on the shoulder of Andromeda.

The twelve apostles who are but another edition of the twelve patriarchs, were all of them supposed to be fishermen, and have, therefore, somewhat of the character of Simeon and Levi divided up among them. And Peter, the first of the apostles that cries, "I go a fishing," actually gets the name of Simeon, the first of the fishes, superadded to his name of Peter, as Levi was another name of the evangelist Matthew. And the twelve signs that make up

the whole band of the Zodiac were called fishermen, because of that natural appearance which they have of going down or setting in the sea from which they were imagined to derive their nourishment.

3. "Judah is a Lion's whelp, he stooped down, he couched as a Lion and as an Old Lion. Who shall rouse him up?" Here is the Lion of the tribe of Judah, the name given to Jesus Christ in the Revelation, the constellation Leo or month of July in the Zodiac.

4. Ephraim omitted in the blessing of Jacob but supplied in that of Moses in the 33rd of Deuteronomy: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns." Samaria was the capital of the tribe of Ephraim, and "thy calf O Samaria" is the prophetic designation of the tribe of Ephraim, as that same calf is the constellation Taurus of April — Ephraim literally signifying that which brings forth fruit or grows or causes to grow.

5. "Dan shall be a serpent by the way, an adder in the path that biteth the horses' heels." This serpent or adder that biteth the horses' heels is the Scorpion of October, which you see so near the horse of November, and to which answer the Eagle or Vulture, which rises at the same moment with Scorpio, and is therefore called its paronatellon; the scorpion you see is found as the sign of October, the first of the winter months, in which the sun sinks below the equator, and is therefore said to descend into the bottomless pit, the invisible regions or Hades: this month then is the place of the gates of Hell, within which is Scorpio, the worm which never dies, the fire which is never quenched, the sun himself being conceived as an eternally burning fire.

But the eagle, the Paronatellon of the Scorpion, was, say the ancient astronomers, for mystical reasons, substituted in the place of the Scorpion, in the pavilion of the tribe of Dan, and was the insignia or armorial bearing of the banner of Dan. Thus the four tribes Reuben, Ephraim, Judah and Dan are the genii of the four seasons of the year, Winter, Spring, Summer and Autumn. And their hieroglyphical signs, the Man of Reuben or Aquarius, the Bull or Calf of Ephraim, the Lion of Judah and the Eagle of Dan, are to this day the accompanying symbols of the four evangelists, Mark, Matthew, Luke and John, as they may be seen thus arrayed on the western pediment of St. Paul's Cathedral, London, and as they have been presented in the painted windows and altar pieces of the ancient religious edifices of Christendom.

6. "Zebulon shall dwell at the Haven of the sea and he shall be for an haven of ships." This points to Capricornus or the Goat of December, who in the ancient planispheres was represented with the tail of a fish, and by the ancient astronomers called the Son of Neptune.

7. "Issachar is a strong ass couching down between two burdens" and in the domicile of the heavens called Cancer or the Crab of June, the Hebrew name for which month is Thomas, the name of the doubting apostle that had half a mind to turn back again, are the two stars called the Asses, to which there may be a reference in the ass and the ass' colt on which the Savior rode into Jerusalem.

8. "Gad a troop shall overcome him but he shall overcome at the last." Here is Aries the Ram of March, whose domicile in the heavens is that of the planet Mars, the Lord of Hosts whom the prophecy describes as a warrior, who is first to be conquered, and afterwards to prevail, as Jesus Christ who is the Ram or Lamb of God, that is, the Lamb of Gad, for our English word God is derived from Gad, the name of this tribe of Israel which triumphs on the cross, that is by ascending above the Equator at the point of the Vernal Equinox. The end of Gad, therefore, is good in promise, for March is said to come in like a lion and to go out like a lamb, beginning in the blustering winds and storms, and ending in the mild and genial zephyrs of the Spring.

9. "And of Asher he said, Let Asher be blessed with children, let them be acceptable to his brethren, let him dip his foot in oil." Deut. 33. And there are the children, the twins, the Gemini of May, that delightful month, when the fresh grass so much improves the milk and butter, that the power of poetry could hardly have devised a more characteristic description than that of the sacred song, "He shall dip his foot in oil, his bread shall be fat, and he shall yield royal dainties."

10. "Naphtali is a hind let loose; he giveth goodly words;" and here have we that deeply couched enigma of the Virgin of August, whose place in the Heavens is in the domicile of the planet Mercury, the god of Eloquence, as the hand of the zodiacal Virgin was represented as holding the balance of justice in pleading for which the power of eloquence and of godly words has its most distinguished and peculiar province. But the blessing of Moses on this tribe determines its identity with the month of August beyond any doubt: "O Naphthali, satisfied with favor and full with the blessings of the Lord."

11. "Joseph is a fruitful bow, the archers have sorely grieved him and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." It would not be easy here to mistake the hieroglyph of Saggiarius or the Archer, the genius of the month of November, the season for hunting, who is fleeing as if he had been wounded and shooting as he flees.

12. "Benjamin shall raven *as* a wolf; in the morning he shall devour the prey and at night he shall divide the spoil." Gen. 49, 27. Here we have the constellation Libra or the Balance represented in the dual idea of morning and night. The Sun, the Genius of September, now descends below the equator to divide the spoil for the five winter months of the year, he having devoured the prey during the seven fruitful months of Summer. And in Deut. 33, 12 the reference is to the same constellation Libra of the month of September: "Of Benjamin he said the beloved of the Lord shall dwell in safety by him; Jehovah shall cover him all the day long and *he shall dwell between his shoulders.*" This marks the Balance.

Jacob, on his deathbed, is represented as having adopted the two sons of Joseph, Ephraim and Manasseh, and to have made a tribe of each of them, which would have made the patriarchs in number 13. But the astronomical error which this adoption would have induced is corrected by Moses throwing out Levi, and putting Manasseh in his place, and giving Levi a place in the priesthood instead: "Wherefore Levi has no part nor inheritance with his brethren; the Lord is his inheritance." And we actually find the same error with respect to the same name and the same correction of that error in the same way and for the same reason, in the list of the names of the twelve apostles, where the Levi of the first is thrown out of the second and adopted into the priesthood instead; and Levi is made the same as Matthew, the publican or public character, and the Genius of the Gospel which is according to St. Matthew.

Thus we have found the twelve patriarchs or tribes of Israel, each corresponding to its respective type in the twelve signs of the zodiac: as the twelve great Gods of the Pagan mythology, and the twelve apostles of the new dispensation do in like manner. When we look into the derivative meaning of those words, Patriarchs, Types, Apostles, we find them to have with other meanings an astronomical one also.

“All who have treated of divine matters,” says Clemens Alexandrinus, “the barbarous nations as well as the Greeks, have hid the principles of things, and delivered down the truth enigmatically, by signs, and symbols, and allegories and metaphors.”

Our annual festival of Easter when we celebrate the resurrection of our Lord and Savior was never held at any other season than in Spring, nor on any other day than on Sunday, a fact which in the astronomical view makes the event to refer to the resurrection of the sun above the equator to renew the face of nature once more:—

“Now every field, now every tree is green,
Now genial nature’s fairest face is seen.”

The word Easter has been supposed to be derived from a Gaelic or ancient British Goddess called Eastre, and analogous to the Egyptian Isis, whose mystical death and resurrection had been celebrated in the Spring of every year by our forefathers from a very remote antiquity. But the East and the Easter is so universal a metonymy for the Sun which rises in the East, hence called the Orient or the Riser, that if a doubt is to be entertained as to its being the Sun and the Sun only, whose rising is celebrated on Easter day, it is seriously questioned in the astronomical view where the doubt can come from. If East is the place where the sun appears to rise, why then East-er is the East man or the sun or the Sun of righteousness which rises with healing in his wings to all who diligently look for the Savior’s appearance. No two words uttered by the tongue of man in all the ages have been more perfectly synonymous than the Sun, or the Son and the Savior.

“In the most extensive numismatic work, the most extensive and careful collection of medals in the world, that of Monsieur Mionet, which presents an exhibition of all the most ancient medals and coins which have been preserved to human curiosity, where there are thousands of Greek, Armenian, Persian, Egyptian and Phœnician medals, going back to a very high antiquity, there is not one amongst them that appertains to an Israelitish nation, to its theocracy, or to its government: * not one to give a feature of history

* Dans l’ouvrage numismatique le plus soigné qu’on connaisse, celui de M. Mionet, on l’on trouve des milliers de médailles qui remontent une très haute antiquité, Grecque, Arménienne, Perse, Égyptienne, Phénicienne, il n’y en a pas une seule qui appartienne à la nation Israélitique, à sa théocratie ou à sa royauté. Rhenellini, *La Maçonnerie considérée comme le résultat des Religions, Égyptienne, Juive, et Chrétienne.*— Vol. 1, p. 210.

to its sacred legends, or to make it seem probable that either their altars or their thrones, their priesthood or their kings ever existed.” This circumstance may, of course, be taken as having any meaning one pleases to give it without invalidating our Bible history; and in the consideration it should be kept in mind that the Jews were averse to making images.

But, while this showing might be regarded by some as circumstantial evidence against the existence of a Jewish Kingdom, yet whether that earthly kingdom existed or not cannot be supposed to affect the question as to the existence of the Israelitish kingdom of God on earth. Whether or not earthly kingdoms exist or whether or not you live in the midst of them, yet, if you experience in your heart and in your personal daily life Christ the hope of glory you are in the principal Israelitish Kingdom, wherever you are you are thus a member of Christ, a child of God, and an inheritor of the kingdom of heaven: For the Israel are those who prevail with God, whom God accepts and adopts as his children. This being so you can see there has always been an Israelitish Kingdom: There has never been a time when it did not exist and never will be a time when it will not exist on the earth.



AN INQUIRY INTO THE ORIGIN OF CHRISTIANITY.

A TREATISE, WHICH GIVES AN EXPOSITION BY ANALYSIS,
SYNTHESIS AND MUTUAL COMPARISON OF THE GOSPELS —
MIRACLES — AND THE BOOK OF "THE ACTS;" WHERE-
IN, THOUGH A DUALITY IN MEANING MAY AP-
PEAR AS TO PARTS, A UNITY IN SEVERALTY
WILL APPEAR AS TO THE WHOLE.

BY

ROBERT SHAW, M. A.,

AUTHOR OF

"CREATOR AND COSMOS;" OF THE "ORIGIN OF THE MOSAIC DISPENSATION WITH
REFLECTIONS UPON THE MIRACLES AND HEROES OF THE OLD TESTAMENT;"
OF "PROPHECIES OF REVELATION AND DANIEL DEVELOPED IN THE
HISTORY OF CHRISTENDOM," WITH APPENDIX IN PROOF, AND A
"CHAPTER UPON THE CYCLES OF THE ANCIENTS;" OF THE "ORIGIN
OF THE ANCIENT CIVILIZATION OF THE NILE'S VALLEY;" OF A
"CRITIQUE OF THE HISTORY OF ANCIENT EGYPT;" OF A
"CRITIQUE OF THE HISTORY OF THE SCOTS OR GAELS;"
OF THE "HEBREW COSMOGONY;" OF THE "PHENICIAN
COSMOGONIES;" OF THE "CHALDÆAN AND HEBREW
AND THE CHINESE AND HINDOO ORIGINES;"
OF A "SKETCH OF THE ANCIENT COSMO-
THEOLOGIES OF THE WORLD," ETC., ETC.

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INTRODUCTION.

(Inquiry into the Origin of Christianity.)

Time is required for the accomplishment of any object of difficulty and importance. It is required for study and investigation of any subject which one proposes to write upon. The more important and difficult the subject, the more care there is required in the treatment of it; the more necessity there is for a full preparation for such treatment, and the more time there is required for mature reflection upon it. On this treatise, which may be called an "Analysis and Synthesis of the Gospels and book of Acts, showing their literary character and demonstrating their unity in diversity," I have spent much time, labor and money in bringing it to the condition in which it is now. And, as will be seen, my object, in the process of treatment, has not been so much to display my own volubility in superabundant circumlocution, as to give the necessary explanation succinctly, though with sufficient fullness. This terseness in explanation I practised for two reasons: First, because in the comparison of the four different versions of the Gospel of Christ with each other, I deemed it expedient to preserve and give, as far as possible, the exact expressions of each of the Evangelists concerning the common facts of which they were relating. But, secondly, as, for a basis of comparison, I deemed it necessary to place before the eye of the reader the full text of each of the Evangels upon each subject treated of in the order of the Gospels' narratives, in order that the reader having the original matter before his eye might compare and judge for himself, I found, when this was done, that it took up so much space as to necessitate me to dispense with any unnecessary prolixity in verbiage in explanation on my part. Thus, it is true, I may have shorn myself of some glory; but I trust, as I have no doubt, the result will be that my self-denial in this case will work to the good of others.

My object is, however, accomplished in so far as this treatise is concerned, for it not only fills its appointed place in my Cosmotheo-

logical system, but will also be a useful treatise for preachers in their study and demonstration of the Scriptures, and will show the general reader and investigator that the Gospels are trustworthy and consistent with each other, when the proper understanding of them is arrived at; that they are, in short, four versions (varying from each other, more or less in language, but not at all in spirit or in fact), of the one Gospel of Jesus Christ.

In German history it is related that the Emperor Henry IV, having been excommunicated by Pope Hildebrand, was reduced to the necessity of soliciting among the churches at Spire the place of Underchanter, but that even this humble office was refused him. Now, I trust that this my treatise on the "Gospels, Miracles and the Acts," being of such a character as herein set forth, shall not henceforth have to beg its way among the churches, and spires and exalted towers, if you please; nor be necessitated to seek the place of Underchanter anywhere, but shall be proclaimed from the pulpit and from every educational and civilizing institution throughout the world.

To grant to Christianity a historical origin simply for the sake of historic order and decorum might be the incentive of some philanthropic philosopher after he had finished his "Inquiry into the Subject of the Origin of Christianity," judging of the whole subject from the worldly standpoint, and of the character of the records from the results of his analytical criticism thereof. But, independent of the impregnable fact of the origin of Christianity being from above, more mature reflection will satisfy even such a philosopher, that he can, with the greatest safety to himself and with the extremest probability of truth on his side, allow to Christianity to have had such a simple, historical origin, as was claimed for it by the primitive sect of the Nazarenes. Thus he will allow it to have had a *bona fide* historical origin; and, although he may not set himself up rigidly as the champion of any particular system of orthodoxy, yet he will be always in his right mind and place in favoring the simple doctrines and peaceful religion of the New Testament as in contrast with the complex and elaborated doctrines and the "cruel and bloody religion" of the governmental, orthodox Christianity. In our age, which appears, on the whole, like the millennial dawn, what ineffable joy it causes in us to see that the doctrine, spirit and practice of Christianity are becoming more in accordance with those of the Primitive Christian Church! There is yet much room for improvement.

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SELF-SACRIFICE AND ACTIVE GODLINESS.
FOR ALL.



UNION IN PROGRESS

REVIEW OF THE ACCOUNT
OF
JESUS CHRIST,

INCLUDING

THE ACCOUNT OF JOHN THE BAPTIST AS SET FORTH IN THE FOUR GOSPELS,
COMPARED AND EXAMINED FROM THE ORIGINAL GREEK.

We here deem it necessary to give a Review, *critical* and *explanatory*, of the account of Jesus Christ as we find it set forth in the four gospels: First as to the account of His birth and life until He has chosen his twelve apostles; and to do this the more fully and intelligibly we shall have to give the account of the forerunner, John the Baptist, as the early histories of the two characters are somewhat interwoven with each other. Second, and following this, we shall give a review of the miracles of Jesus as we find them recorded, in the four gospels. And, thirdly, a review of the account of the preliminaries to the trial, the trial, the crucifixion, resurrection, and post-resurrection appearances of Jesus, as set forth in the four gospels. And, fourthly, we shall give a short review and examination of the book of the Acts of the Apostles. In our review of the account of John the Baptist and of Christ we shall have to transcribe in full from the four gospels the passages which bear on these subjects so that the text itself shall be before the eyes of our readers for them to compare and judge of, not only in part but in whole before pronouncing any opinion concerning them; and in each case we shall

compare the several accounts with each other, show wherein they agree or disagree, and illustrate and explain them.

We shall carry on the disquisition throughout *in accordance with the popular idea of the gospels being authentic history*, and see how matters stand with respect to them on that ground.

First, as to the birth of John, and the birth and life of Christ until He has chosen His twelve apostles. In Luke's gospel only is there an account given of the birth of John ; and therefore we shall begin with Luke ; otherwise we should commence with the first gospel in order. *According to Luke, chap. I.*, it is : " Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most assuredly believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, in which thou hast been instructed.

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia : and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they were now well advanced in years. And it came to pass, that as he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him he was troubled, and fear fell upon him. But the angel said unto him : fear not, Zacharias ; for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Spirit even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him (*ἐνώπιον*, lit. before his face) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just : to make ready a people prepared for the Lord. And Zacharias said unto the angel : Whereby shall I know this ? for I am an old man and my wife well advanced in years. And the angel answering said unto

him : I am Gabriel, that stand in the presence of God : and am sent to speak unto thee, and to show thee glad tidings. And behold, thou shalt be dumb, and not be able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias and wondered that he tarried so long in the temple. And when he came out he could not speak unto them, and they perceived that he had seen a vision in the temple : for he beckoned unto them and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying : Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel came in unto her and said : Hail, thou that art highly favored ; the Lord is with thee : blessed art thou among women. And when she saw him, she was troubled at his saying, and considered in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary : for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end. Then said Mary to the angel : how shall this be, seeing I know not a man ? And the angel answered and said unto her : the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age ; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said : Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her. And Mary arose in those days, and went into the hill country with haste, to a city of Juda ; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the Holy Spirit : and she spake out in a loud voice, and said : Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this

to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of these things which were told her from the Lord. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent away empty. He hath helped his servant Israel, in remembrance of his mercy; as he spoke to our forefathers, Abraham, and to his seed forever. And Mary abode with her about three months, and returned to her own house.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how that the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said: Not so; but he shall be called John. And they said unto her: There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying; His name is John. And they all marvelled. And his mouth was opened immediately, and his tongue loosed, and he spake, praising God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying: What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before

him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his way; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death; to guide our feet in the way of peace. And the child grew, and waxed strong in spirit, and was in the desert, till the day of his showing unto Israel."

Remarks on the Preceding.

The foregoing is the only account given in the four Gospels of the birth of John and of the annunciation by the angel of the birth of Christ. Of the early life of St. Luke, the ascribed writer of the third Gospel, we know nothing definitely. Tradition says he was a Gentile, born at Antioch in Syria, and ascribes his conversion to St. Paul. But we are to remember that Paul himself was not converted to the faith of Christ till some years after the founder of that faith had been crucified, and have, therefore, to conclude the third Evangel to have been written by one who was not a present witness of what he has therein transmitted. Christ is, of course, not represented as having chosen any of his apostles before he was thirty years of age; and considering this Gospel to have been written fifteen years later, say A. D. 45, how do we suppose the writer knew what he here relates concerning John the Baptist and the coming of Christ? He informs us, however, in the preface to his Gospel, Luke 1, 2, that he has received his information from those who from the beginning were eye-witnesses and ministers of the word. By the eye-witnesses and ministers we would at once incline to conclude he meant the apostles and disciples of Christ, but on reflection we should as clearly perceive from the narrative itself that none of those are represented as chosen to accompany Jesus before he was thirty years of age. It seems probable the aged Zacharias and his wife Elizabeth had died before Jesus chose his apostles; for it is said that at the time of the angel's visit to them they were both well advanced in years. Mary, the mother of Jesus, is represented still to have remained alive and to have survived the crucifixion of her son. It is, therefore, from information, traditional or otherwise, that we can conceive the writer of the third Evangel could have derived the information concerning Christ which he has transmitted to us. Zacharias and his wife and Mary might have

communicated these facts to John the Baptist, and to Jesus and the disciples, and these latter might have delivered them to Paul; and from him or from some other of the disciples or from their record on the pages of a book, Luke, the writer of the third Gospel, might have derived them.

But we have to notice in particular that most of the account we have in the 1st chapter of Luke is set forth in the *oratio directa*, that is, the writer repeats the sentiments of those of whom he is relating, not in his own words, but in the words in which they gave them themselves; he, in short, represents the persons as themselves speaking. It will, therefore, be asked how the writer of this narrative knew the precise words in which the angel spoke to Zacharias and the latter to the angel in the temple, Luke I, 11-21? How he knew the precise words which Elizabeth spoke when she hides herself for five months, verse 25? The precise words in which the angel spoke to Mary or the latter to the angel, vs. 28-38? The precise words in which Elizabeth spoke to Mary or Mary to Elizabeth in their interview with each other on Mary's visit to Elizabeth's house, vs. 42-56? The precise words of the discourse between Elizabeth and her relatives as to the name to be given to the infant, finally called John, vs. 58-64? Or the precise words of Zacharias' prophecy, which he delivered on having recovered from his dumbness, vs. 67-80? These are questions to which we cannot give any reasonable or satisfactory answer, unless on the theory of inspiration; for otherwise we cannot conceive how in the circumstances he could know what precisely they did say. These accounts are in the original conceived in the most simple as well as beautiful language, nor will I detract from their beauty or obscure their meaning by giving unnecessary comments upon them. The truths implied in these accounts, not being mentioned in any other Gospel's authority but Luke, though Matthew and John are given in church history as of the number of the twelve apostles of Christ, are not the less acceptable as truths when the proper understanding of the subject is attained to. That the narrative had a historic foundation, in some way, will be granted when it is reflected that there has lived a person called John the Baptist, of whose character Josephus speaks in favorable terms.

CONCERNING THE BIRTH OF JESUS CHRIST.

According to Matthew, ch. I., verse 18 to end of chapter: "Now the birth of Jesus Christ was on this wise: when as his mother Mary

was espoused to Joseph, before they came together she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not wishing to make her a public example, was minded to put her away privily. But while he thought on these things behold the angel of the Lord appeared unto him in a dream, saying; Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save the people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not until she had brought forth her first-born son; and he called his name Jesus. *Ch. II.*: Now when Jesus was born in Bethlehem of Judæa in the days of Herod the King, behold there came wise men from the east to Jerusalem, saying: Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him. When Herod the king heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chiefpriests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judæa; for thus it is written by the prophet: And thou Bethlehem, in the land of Judah, art not the least among the princes of Juda; for out of thee shall come a governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said: Go search diligently for the young child; and when ye have found him, bring me word again that I may come and worship him also. When they had heard the King they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house they saw the young child with Mary its mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the

young child to destroy him. When he arose he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying: Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding angry, and sent forth and slew all the children that were in Bethlehem, and in all its precincts, from two years old and under, according to the time when he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Rama there was a voice heard, lamentation, and weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene."

Concerning the same, according to Luke, ch. II.: "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be subjected to a census. And this census was first made when Cyrenius was governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David, to be enrolled with Mary his espoused wife, being great with child. And so it was that while they were there the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them: Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in

swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying : Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another : Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it they made known abroad the saying which was told them concerning the child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord ; (as it is written in the Law of the Lord, every male that openeth the womb shall be called holy to the Lord ;) and to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle-doves or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel ; and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple ; and when the parents brought in the child Jesus to do for him after the custom of the law, then took he him up in his arms and blessed God, and said : Lord, now lettest thou thy servant depart in peace, according to thy word ; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them and said unto Mary his mother : Behold this (child) is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against ; (yea, and a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Aser ; she was of a great age, and had lived with a husband seven years from her virginity ; and she was a widow of about four-score and four years, who departed not from the temple, but served God with fastings and prayers night

and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the Passover, and when he was twelve years old they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not they turned back again to Jerusalem seeking him.

And it came to pass that after three days, they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him: Son, why hast thou thus dealt with us; behold thy father and I have sought thee sorrowing. And he said unto them: How is it that you sought me? Knew you not that I must be about my father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."

Remarks on the Preceding.

These two accounts, the one in Matthew, the other in Luke, are the only accounts the Gospels have concerning the birth and youth of Jesus Christ. Although they would appear to be so dissimilar as to have little in common excepting the names Jesus, Mary, Joseph and Bethlehem, yet their ultimate analysis and synthesis show them to be but varying narratives of the same set or series of events.

In Luke the event of the nativity is made to coincide with the taking of a census in the Roman empire, when one named Cyrenius was governor of Syria; and although Roman history would appear to show that one named Sentius Saturninus was governor of Syria at the time Jesus is said to have been born; and that Publius

Sulpicius Quirinus,* who was consul in A. U. C. 742, or B. C. 12, was appointed governor of Syria after the banishment of Archelaus in A. D. 6, he having been sent out from Rome in order to make a census of persons and of properties in Syria and Judæa; yet Mr. A. W. Zumpt of Berlin, in an elaborate argument, has shown the probability of P. S. Quirinus having been appointed twice to the same office, his first term of government extending from B. C. 4, to B. C. 1, when he was succeeded by M. Lollius.

Dr. Wm. Smith, in his Bible Dictionary, says: "This difficulty with respect to Cyrenius has been solved variously by modern scholars, some supposing a corruption in the text of Luke and others giving some unusual sense to his words."† These two accounts agree that Jesus was born in Bethlehem of Judæa, of parents whose respective names were Joseph and Mary; as to all the rest there is a great variety in the narrative.

It would appear that, in accordance with a certain Jewish law, regarding the tribal and family rights in real estate, which at the year of Jubilee reverted to its original possessors, by which is meant the descendants of those who came into possession of the lands in the days of Joshua and consequent upon his conquest of the country, that, I say, in accordance with this law, the heads of families were required at certain times, or consequent upon certain conditions in which they might be, to register their names at the office held in their ancestral city; and so we find Joseph and Mary, as according to the account in Luke, going up from Nazareth to Bethlehem, during the procuratorship of Cyrenius, in order to enrol their names as lineal descendants of King David.

Considering their place of residence as at Nazareth, which, according to Luke's narrative, appears plain (for it was there the Angel Gabriel is said to have visited Mary and made to her the announcement of the coming Christ; and from thence she departed into the hill country of Judæa to visit Elizabeth); it is more than probable that no Roman law required them or the people of any other locality to leave the precincts of their own districts in order to have their names enrolled in the census list.

But obedience to the requirements of the Jewish law spoken of above would be the cause of this journey of Joseph and Mary to Bethlehem, they being so very devout people, as, in all their conduct, to endeavor to live strictly in accordance with the law; and

* The name nearest in form to Cyrenius, which we find in the history of this period.

† See Smith's Bible Dictionary, art. Cyrenius.

besides, being descended from King David, they would feel it incumbent upon them to have their names appear upon the most ancient royal genealogical list in the kingdom.

The account in Matthew does not say expressly that Joseph and Mary lived at Nazareth previous to the birth of Christ, which silence need not be construed as contradicting what Luke says as to that; for Matthew does not say that they did not reside there previous to that event; but he does say that they dwelt there after the birth of Christ, that is, after the return from Egypt, whither they had gone to protect and preserve the infant Jesus from the violence of Herod. In this way, as according to Matthew, a prophecy was reverified in Christ, which had been long before fulfilled in Samson and perhaps in Samuel.* It is noticeable that Matthew, in a praiseworthy, painstaking way, endeavors to show the fulfillments or rather reverification of Old Testament prophecies in Christ.

Those wise men or Magi, who, according to Matthew, on the birth of Christ came from the East inquiring, "Where is he that is born, King of the Jews, for we have seen his star in the East and are come to worship him," are in Luke's account represented as "shepherds, who, in the same country, abiding in the fields, keep watch over their flocks by night. And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them and they were sore afraid."

The Israelitish country, considering the land of Gilead and other adjacent districts, extended in early times over a large territory eastward of the Jordan; and doubtless this was understood as so at the time of Christ's birth, although the whole country was then subject to Rome. The wise men spoken of, therefore, were, doubtless, a class of men whose business was that of sheeptending in the Israelitish territory eastward of the Jordan. Those shepherds, from their being accustomed to remain up all night protecting their sheep from wolves and other wild beasts peculiar to that country, became in time expert astronomers, and knew not only the proper positions of the stars for the different hours of the night, but also prided themselves in being able to interpret the signs of the times as they observed those phenomena in the heavens.

Now in Matthew's account the Magi or wise men observe and follow a star from their eastern home to Jerusalem, where they see Herod, and from Jerusalem to Bethlehem, "till it came and stood

* See Judges XIII., 5; 1 Sam. I., 11.

over where the young child was;" while Luke, in speaking of the shepherds, says, "the angel of the Lord came upon them and the glory of the Lord shone round about them and they were sore afraid." Here the star, in the other account, is represented by an angel, and its brightness, by the glory of the Lord. How easy it is then to understand that the angel might have assumed the form and brightness of a star for a particular purpose, and for the guidance of a few particular men, more especially as the astronomers have not noted down any particular celestial phenomenon at the time of Christ's birth, which we can suppose to have been this star of Bethlehem.

And not only are those two accounts in general to be understood as variations of each other, but the one may be thought to give the account as to some things more fully than the other, or the one of them rather to give things which the other does not, so as to be supplementary or complementary to each other. In Luke's account of the nativity, for example, wherein the residence of Joseph and Mary is said to have been at Nazareth before that event, nothing is said either of Herod or of Jerusalem; while Matthew represents the wise men as coming from the East to Jerusalem, where their inquiries give great trouble to Herod. When Herod, on the arrival of the Magi, had gathered all the chief priests and the scribes together he demanded of them where Christ should be born. And they said to him, in Bethlehem of Judæa, for thus it is written by the prophet. Then when he had called the Magi and privately inquired of them concerning the star and the time of its appearance, he said, "Go search diligently for the young child; and, when ye have found him, bring me word again that I may come and worship him also." As afterwards is made to appear, this was but a scheme of Herod in order to get the infant into his possession. But Matthew continues that when the Magi had heard the king "they departed; and, lo, the star, which they saw in the East, went before them till it came and stood over where the young child was." Having entered the house they see the babe with Mary his mother and prostrate themselves before him in worship, at the same time presenting to him rich gifts from their treasures. Now a warning having come to them from God that they should not return to Herod, "they departed into their own country another way." And they having departed from the presence of the holy family the angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother and flee into Egypt, and

be thou there until I bring thee word; for Herod will seek the young child to destroy him." Joseph, obedient to the divine intimation, arises at night and flees with his wife and child into Egypt, and remains there until informed by an angel there of Herod's death. For, we are informed, "an angel of the Lord appeared in a dream to Joseph in Egypt and tells him to take the child and his mother and go into the land of Israel, he being now dead who had sought his life." This he proceeds to do and in doing so is, according to Matthew, refilling the word of the Lord, "Out of Egypt have I called my son," a word which was first accomplished, as is known, in the Exodus of the Israelites from Egypt. But, on his way northward, Joseph, learning that Herod's son, Archelaus, was now king instead of his father, hesitated through fear to go into Judæa, and "turning aside into the parts of Galilee he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet: he shall be called a Nazarene." But Herod now seeing that he was deceived of the Magi, who did not return to him as he had commanded them, "but departed into their own country another way," was so exceedingly angry that "he sent forth and slew all the children that were in Bethlehem and in all its borders from two years old and under." Although Josephus does not, in his contemporary history, mention this massacre, nor does any Roman or Greek contemporary historian mention it, yet Matthew says that in it was a prophecy of Jeremiah fulfilled, which was to the following effect: "In Rama there was a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children and would not be comforted because they are not." Now, as I have said, Luke's silence concerning the flight into Egypt does not itself contradict what Matthew records concerning it; nor does his silence on Matthew's assertion that Christ was born that a prophecy should be refilled in him, which was fulfilled in another seven centuries before,* militate against that. This passage from Matthew is as follows: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel, which, being interpreted, is God with us." Matt. I., 22-23.

In Matthew it is said that Joseph knew her not until she had brought forth her first born son; and according to Luke, ch. I, the angel says to Mary in regard to the manner of the procreation of

* See Isa. VII, and Smith's Bible Dictionary, art. "Emmanuel."

the Christ: "The holy spirit shall come upon thee and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the son of God."

Without necessarily entering here into the metaphysical definitions of Athanasius or any other commentator, I may say that a proper understanding of the subject of the holy Trinity determines the Holy Spirit,—at least in the sense of "the Highest" in which it is here given,—to be one and the same with the Father and the Son. But the not understanding of this simple fact, or rather the adhering too closely and dogmatically to the system of words enunciated by Athanasius and his school has caused much useless and vexatious controversy and senseless jargon in and out of the church; yea and much hatred and bloodshed among professing Christians.

And in regard to the term angel, it means messenger. In the early patriarchal times those angelic messengers often appeared as men among men, ate and drank and conversed as men; and, in certain cases, were as likely to have been real men as apparitions thereof.

In the Old Testament narratives faith often sees in the angel the apparition of the Highest. Joshua, for example (Josh. V, 13-15), when by Jericho, sees the apparition of an angel with a drawn sword in his hand; and when he inquires of him whether he is for him or for his adversary, the angel answers, "Nay, but as the captain of the Lord's host I am come." He then tells Joshua to take off his shoes from off his feet that the place whereon he stands is holy ground; all this plainly indicating that he not only represented but claimed to be the highest in Joshua himself.

In the representation, therefore, of the manner of the procreation of the Christ, when properly understood in connection with the whole subject, there can be found no contradiction, no inconsistency.

In Matthew's account the circumcision of Christ is not mentioned, all this being omitted by the introduction of the account of the precipitate flight into Egypt, in order to escape the wrath of Herod; and then, on the return from Egypt, through fear of Archelaus, who reigned at Jerusalem, Joseph goes by a distant route into Galilee to his dwelling at Nazareth.

After this Matthew says no more about him till his baptism by John, when he is about thirty years of age. This, however, does not in any sense militate against the account of his circumcision in Luke, which may have taken place before the departure for Egypt,

any more than do the circumstances of his birth as given in Matthew and Luke, the latter having him to have been born in a manger, while, according to the former, he is found by the Magi in a house; for Matthew says, in speaking of the wise men: "And when they were come into the house they saw the young child with Mary his mother." And, in speaking of the shepherds, Luke says: "And they came with haste and found Mary and Joseph and the babe lying in a manger." And now it is easily conceivable that the birth may have taken place in a manger and that the mother and her child may have been soon after transferred to a room in the inn, where, into on their arrival in the city, they could not enter, by reason of every room therein having been already occupied, there being at that season of the enrolment an unusual rush of people into the city from the surrounding districts far and wide. And so we could conceive Luke as representing the circumstances of the birth, when it first took place; and Matthew the circumstances in a day or two after the birth, when the mother had become strong enough to be removed with her child to a room in the inn. The two representations might safely imply such a change of circumstances as this I suggest, both of which circumstances the wise men or shepherds may have seen; for the statement in Luke, "When they were come into the house they saw the young child with Mary its mother, and fell down and worshiped him; and when they had opened their treasures they presented to him gifts, gold, frankincense and myrrh," represents too elaborate an exhibition to have taken place in a stable. No, those Magi or shepherds first saw the child with his mother in the manger soon after birth; and then they waited for a day or two after, until, when the transfer was made, they were able to pay their respects to the infant and offer their gifts in a befitting place.

Luke, in connection with the circumcision, gives the thanksgiving and prophetic discourse of Simeon and mentions the aged prophetess Anna. He also mentions Christ as going up to the passover at Jerusalem with his parents annually; and his discussion in the temple with the priests when he was twelve years of age; the return of his mother from her homeward journey and how, finding him in the temple, she tells him his father and herself had sought him sorrowing; and his answer to her, "Know ye not that I must be about my father's business," which implied that he understood himself as engaged in his heavenly father's business. From this, his twelfth year, Luke mentions him not till his baptism by John at about the age of thirty years.

THE SUBJECT CONTINUED: JOHN'S MINISTRY AND CHRIST'S BAPTISM.

According to Matthew, ch. III.: "In those days came John the Baptist preaching in the wilderness of Judæa, and saying: Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying: The voice of one crying in the wilderness: Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and of the Sadducees come to his baptism he said unto them: O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits corresponding to amendment of life. And think not to say within yourselves: We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; and he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying: I have need to be baptized of thee, and comest thou to me? And Jesus answering said to him: Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and, lo, a voice from heaven, saying: This is my beloved son, in whom I am well pleased." *The same according to Mark, ch. I. verses 1-13:* "The beginning of the gospel of Jesus Christ, the son of God. As it is written in the prophets: Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness: Prepare ye the way of the Lord, make his path straight. John did baptize in the wilderness, and preach the baptism of repentance unto the remission of sins. And there went out to him all the land of Judæa,

and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of skin about his loins ; and he did eat locusts and wild honey ; and preached, saying : There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to unloose. I indeed have baptized you with water, but he shall baptize you with the holy spirit. And it came to pass in these days that Jesus came from Nazareth in Galilee and was baptized of John in Jordan. And straightway coming up out of the water he saw the heavens opened, and the spirit like a dove descending upon him. And there came a voice from heaven, saying : Thou art my beloved son, in whom I am well pleased."

The same according to Luke, ch. III., 1-23 : " Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituræa, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene ; Annas and Caiaphas being the high priests ; the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the words of Esaias the prophet, saying : The voice of one crying in the wilderness : Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight and the rough ways made smooth. And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him. O generation of vipers, who hath warned you to flee from the wrath to come ? Bring forth therefore fruits corresponding to repentance ; and begin not to say within yourselves ; We have Abraham to our father ; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees. Every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire. And the people asked him, saying : what shall we do then ? He answereth and saith unto them : He that hath two coats let him impart to him that hath none ; and he that hath meat let him do likewise. Then came also publicans to be baptized, and said unto him : Teacher, what shall we do ? And he said unto them : Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying : And what shall we do ? And he said unto them : Do violence to no man, neither accuse any falsely ; and be content with your wages. And as the people were in expectation and all men mused in their hearts of John whether he were the Christ or not, John an-

swering said unto them all : I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Spirit and with fire ; whose fan is in his hand, and he will thoroughly purge his floor and will gather the wheat into his garner ; but the chaff he will burn with unquenchable fire. And many other things in his exhortation preached he unto the people. But Herod the Tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now when all the people were baptized it came to pass that Jesus also being baptized and praying, the heaven was opened ; and the Holy Spirit descended in a bodily shape like a dove upon him ; and a voice came from heaven which said : Thou art my beloved son, in thee I am well pleased."

The same according to John, ch. I. 6-9, 15, 19-34 : " There was a man sent from God whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. John bare witness of him, and cried, saying : This was he of whom I spake, he that cometh after me is preferred before me, for he was before me.—And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him, who art thou ? And he confessed, and denied not, but confessed, I am not the Christ. And they asked him. What then ? Art thou Elias ? And he saith : I am not. Art thou that prophet ? And he answered : No. Then saith they unto him : Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ? He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him : Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ? John answered them, saying : I baptize with water ; but there standeth one among you whom ye know not. He it is who coming after me is preferred before me, whose shoes' latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith : Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said : After me cometh a man which is preferred before me ; for he was before me. And I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record saying : I saw the Spirit descend-

ing from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me : Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw and bare record that this is the son of God."

Remarks on the Foregoing.

Thus it is seen the four Gospels have each an account of John's ministry, and three of them mention Christ's baptism. Only one of the Gospels, as has been mentioned before, has an account of John's birth. All these four accounts represent John to be the forerunner of Christ, he who should introduce him to the people, and as preaching the baptism of repentance unto the remission of sins. He exhorts the people to bring forth fruits (good works) corresponding to a change of heart and of life for the better ; and he inculcates, especially in Luke, self-denial, and condescension for the good of others ; and benevolence and liberal charity toward all mankind. In this representation, however, he may be justly thought to have given too little attention to the power of oppressing the people possessed by governments, and to the responsibility of government to the people governed.

The publican, for example, Luke III. 13, is commanded to exact no more than that which is appointed him ; but the government is not commanded not to levy too much. And the soldiers, verse 14, are commanded to be content with their wages, but no command is given to government as to whether they shall have this large or small, just or unjust. John, therefore, appears to have left too much power in the hands of governments, or, in other words, not to have put sufficient restraint upon them, whereby they should not oppress or deal unjustly with the people. But John unsparingly rebukes the hypocritical, the vicious, and those who substituted the respectability of their ancestors for their being good and doing good themselves ; teaching them that "God is able of these stones to raise up children unto Abraham." John represents himself as baptizing them with water unto repentance, but says that one is coming after him who shall baptize them with the Holy Spirit. John preached and ministered baptism as a sign or emblem of regeneration ; and regeneration itself was the perfecting and perfection to which they attained who practised John's doctrine as the result of baptism and repentance, and continual good and holy living. Understanding the emblem, they realized in themselves its significance, and gradually attained to the measure of the stature of the fulness of Christ, a perfect man.

All these accounts agree that such a man as John lived, preached, and baptized ; and in this agreement they are confirmed by the history of Josephus, who also spoke of John the Baptist.

In Matthew and Mark, Jesus is represented as having come from Galilee to Jordan to John to be baptized of him. In Luke, his coming from Galilee for that purpose is not mentioned ; but after it is said that Herod had added to the already large catalogue of his crimes this, that he had shut up John in prison. It says : " Now when all the people were baptized it came to pass that Jesus also being baptized, and praying, the heavens were opened ; and the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said : "Thou art my beloved son, in thee I am well pleased." In Matt. it is said : " And Jesus, when he was baptized, went up straightway out of the water ; and, lo, the heavens were opened unto him ; and, lo, a voice from heaven saying : This is my beloved son, in whom I am well pleased." According to Mark it is : " And straightway coming up out of the water he saw the heavens opened, and the Spirit, like a dove, descending upon him ; and there came a voice from heaven, saying : "Thou art my beloved son, in whom I am well pleased." Now, as to the enunciation of the voice from heaven, given in the *direct oration*, we find that no two of the narratives exactly agree ; but they do not contradict each other.

When the speech, or the verbal expression of a person is represented in the *oratio directa*, by two, three, or a greater number of writers, it has necessarily to be given, not only in the same words, but these words must occupy exactly the same relative position in the sentence or sentences of each, in order to show that they represent truly the original speech or expression. For example, if two, three, or four reporters take down the same speech in full from an orator as he delivers it, in order for them all fairly to represent the speech, we expect them to have the wording and the relative position of the words in the sentences exactly the same in each and all. But in the case of the Gospels' narratives, as has been seen and will be seen more fully hereafter, although the different writers oftentimes represent the speakers or writers in the *oratio directa*, yet their design, if any, evidently is not to copy their words with the greatest exactness, either as to the words themselves or their places in the sentences ; but their design appears to be, while coming near exactness in these respects, to have, even while quoting in the direct oration, a somewhat variant narrative of the same events ; to have, I say, a little variety in the narrative while giving the sense in substance.

We have seen that in the three cases of the baptism of Christ by John the Spirit, in the shape of a dove, did not descend upon him

until after he had come up out of the water, that is, after being baptized.* We see also in Matt., ch. III., verse 14, that on Jesus presenting himself for baptism John recognized him, and forbade him saying : I have need to be baptized of thee, and comest thou to me ? Here then arises a difficult question, which has long exercised Biblical scholars, and has not yet been determined by them, namely, how we are to reconcile that recognition with what John subsequently asserts (John I., 33), saying : "I knew him not, but he that sent me to baptize with water the same said unto me : Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Spirit." Here appears a contradiction ; but would the difficulty be removed by supposing that John, on Jesus presenting himself, intuitively recognized him from his appearance corresponding to the idea he had preconceived of the expected Messiah ? Luke I., 36, however, makes John to be cousin of Jesus. To the Gospel's idea of Jesus Christ, doubtless, John and his baptism first gave rise.

The Christian system of religion as represented in the Gospels is well adapted to monarchical forms of government. It takes great pains to represent Jesus as a king. It connects with the Gospel system ; weaves into it, as it were, a great many of the ideas of royalty ; inculcates submission to the last degree to ruling powers ; as represented, too, in the humility, of the example of Jesus ; and rather favors illiteracy and ignorance in the mass of its professors,—at least, as it is generally understood,—and perhaps, also, in its ministers, than the light of science and education. These facts may partly tend to show us the source from whence proceeded the elaborate system of the Christian religion, as represented in the New Testament ; or rather the character of the government, and the manners and customs with respect to that government, which prevailed in those countries where this system originated.

But if the New Testament, as to its main subject, be not wholly literal in signification, it has still a deep figurative or allegoric meaning designed to symbolize the truly good man's or true Christian's life, and in this sense representing reality. It will be seen that in collating and comparing the different accounts, setting forth the same events, we only glance at a few of the principal points of agreement or disagreement between them, leaving to our readers the privilege of exerting their powers in comparing them further, which we hope they will avail themselves of.

THE SUBJECT CONTINUED : THE GENEALOGY OF CHRIST.

According to Matthew, ch. I., 1-18 : "The book of the generations

of Jesus Christ, the son of David, the son of Abraham: Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, and Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the King, and David the King begat Solomon of her that had been the wife of Urias, and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon; and after they were brought to Babylon Jechonias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, and Eliud begat Eleazer, and Eleazer begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called Christ. So all the generations from Abraham to David are fourteen generations; and from the carrying away into Babylon to Christ are fourteen generations."

The same according to Luke III., 23, to end of chapter: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Joram, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattathias, which was the son of Na-

than, which was the son of David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." The following pedigree will exhibit more concisely the successive generations as given in the two Evangelists.

ACCORDING TO MATTHEW.		ACCORDING TO LUKE.	
Common to Math & Luke	Abraham Eliud.	Adam Mattatha . . . Melchi.	
	Isaac Eleazer.	Seth Menan . . . Levi.	
	Jacob Matthan.	Enos Melea . . . Matthat.	
	Judah Jacob.	Cainan Eliakim . . . Heli.	
	Phares Joseph.	Maleleel Jonam . . . Joseph.	
	Esrom Jesus Christ.	Jared Joseph . . . Jesus Christ	
	Aram [Ram]	Enoch Juda.	
	Arminadab	Mathuselah . . Simeon.	
	Naasson.	Lamech Levi.	
	Salmon.	Noe Mathat.	
	Booz.	Sem Jorim.	
	Obed.	Arphaxad . . . Eliezer.	
	Jesse.	Cainan Jose.	
	David.	Sala Er.	
Names common to both.	Solomon.	Heber Elmodam.	
	Roboam.	[Peleg.] Phalec . . . Cosam.	
	Abia.	Ragau Addi.	
	Asa.	Saruch Melchi.	
	Josaphat.	Nachor Neri.	
	Joram.	Thara.	
	Ozias.	Names com. to both.	[Salathiel.
	Joatham.		Zorobabel
	Achaz.		
	Ezekias.		Abraham.
	Manasses.		Isaac Rhesa.
	Amon.		Jacob Joanna.
	Josias.		Judah Juda.
	Jechonias.		Phares Joseph.
			Esrom Semei.
			Aram [Ram.] Mattathias.
	[Salathiel.	Names com. to Matt. and Luke.	Aminadab . . . Maath.
	Zorobabel.		Naasson Nagge.
			Salmon Esli.
	Abiud.		Booz Naum.
	Eliakim.		Obed Amos.
	Azor.		Jesse Mattathias.
	Sadoc.		David Joseph.
	Achim.		Nathan Janna.

Remarks on the Preceding.

These are the only genealogies of Christ found in the Gospels, there being none given in Mark and John.

It is seen that the genealogy in Matthew is reckoned back only as far as Abraham, while that in Luke is reckoned back to Adam. The names in the two tables are the same between Abraham and David, these two included. But while in Matthew, Christ's genealogy is traced to David through Solomon; in Luke it is traced to the same stem through Nathan, another son of David. There is apparently a point of connection in the two genealogies, answering to the time of the Jewish captivity in Babylon in the names of Salathiel and Zorobabel, that are common to both. But that the connection is only apparent is seen by the fact that in Matthew Salathiel is the son of Jechonias, while in Luke he is put down as the son of Neri; and while in Luke Rhesa is the son and successor of Zorobabel, through whom descends Christ, in Matthew Abiud is the son and successor of the same Zorobabel, through whom Christ is descended. Between David and the Babylonish captivity, and between that point and Jesus Christ, the genealogical lists are entirely different. The number of generations between David and Christ, these two included, is, according to Luke, 43; and, according to Matthew, 28. All the connection that appears to be in the two genealogies to that extent is that one named Zorobabel is son to one named Salathiel, who, according to both, lived about the same time; but the Salathiel of each list has a different father, and the Zorobabel of each list a different son, through whom Christ descends, than the other has. But besides these main differences, there are others which claim our attention in these genealogies of Christ. The most remarkable of these is the total discrepancy between them both and that of Zerubabel in the Old Testament (I Chron. III., 19-24). In this last, of seven sons of Zerubabel not one bears the name, or anything like the name of Rhesa or Abiud; and of the next generation, not one of them bears the name, or any thing like the name of Eliakim or Joanna, which are in the corresponding generations in Matthew and Luke. Rhesa is in fact not a name at all, but it is the Chaldee title of the princes of the captivity; and its appearance in the text may be due to the ignorance of some early Christian Jew. The next great difference is in the number of generations between the two genealogies. The division in Matthew into three fourteens gives only 42 (but in reality 41 only are in the text), while in Luke, from Abraham to Christ, inclusive, 56 is reckoned; or, which is more to the point, since the generations between Abraham and David are the same in both gen-

ealogies, while, in Matthew, 28 are reckoned from David to Christ, in Luke are reckoned 43. But in the second tessarodecade, commencing with Solomon and ending with Jechonias, three generations of kings are omitted,—Ahaziah Joash, Amaziah,—a leap by which the number of generations in this division is fourteen, and in the last tessarodecade,, beginning with Salatheil and ending with Christ, instead of fourteen, there are only thirteen generations mentioned. There is another important discrepancy, a chronological one, which it is necessary to notice here. In both the genealogies there are but three names between Salmon and David,—Booz, Obed, Jesse ;—but, according to the commonly received chronology, from the entrance into Canaan (when Salmon was come to man's estate) to the birth of David was 405 years, or from that to 500 years and upwards. Now for about an equal period, from David to the captivity, Luke's genealogy contains twenty names. This, therefore, seemingly determines the genealogy or chronology, one or both, to be more or less wrong. Considered as literal and historical these genealogical lists evidently, can be thought of only as fragmentary, presenting to us an obscure page indeed. As they stand singly not presenting historical consistency ; and, when compared with each other, not found to tally, nor yet to agree with the Old Testament history. Would it be possible that they present to us a puzzle, which theological and metaphysical subtilty, ingenuity and acumen have not yet availed to solve? *

JESUS TEMPTED BY THE DEVIL.

According to Matthew, ch. IV., 1-12: "Then," that is, immediately upon having been baptized, "was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungered. And when the tempter came to him he said: If thou be the son of God, command that these stones be made bread. But he answered and said: It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him: If thou be the son of God, cast thyself down; for it is written: He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: It is written again: Thou shall not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith to him: All these things will I give thee, if thou wilt fall down and

* Eusebius (Eccles. Hist. I. 7), from tradition which he had found embodied in a letter from one Africanus to Aristides, supposes that Heli and Jacob, the two alleged fathers of Joseph, were half-brothers, *i. e.*, brothers by the same mother; that Heli dying Jacob married his

worship me. Then saith Jesus unto him : Get thee hence, Satan ; for it is written : Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him." *According to Mark*, ch. I., 12-13 : "And immediately," that is, on having been baptized, "the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan ; and was with the wild beasts ; and the angels ministered unto him." *According to Luke*, ch. IV., 1-13 : "And Jesus, being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing ; and when they were ended he afterwards hungered. And the devil said unto him : If thou be the son of God, command this stone that it be made bread. And Jesus answered him, saying : It is written, that every man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said unto him : All this power will I give thee, and the glory of them ; for that is delivered unto me ; and to whomsoever I will, I give it. If thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him : Get thee behind me, Satan, for it is written : Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him. If thou be the son of God cast thyself down from hence ; for it is written : He shall give his angels charge over thee, to keep thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him : It is said : Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season."

Remarks on the Preceding.

The account of the temptation in the wilderness is recorded in three Gospels. They all agree that on having been baptized and pronounced by the voice from heaven to be the son of God, Jesus was led by the Spirit into the wilderness to be tempted of the devil. Matthew and Luke represent him to have fasted forty days ; as in Matthew : "And when he had fasted forty days and forty nights, he was afterwards an hungered ;" acc. to Luke : "Being forty days tempted of the devil ; and in those days he did eat nothing ; and when they were ended he afterwards hungered." In Mark nothing is said as to his fasting forty days ; the expression there being : "And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministered unto him." In John nothing is said as to this particular temp-

brother's widow to raise up children unto him according to the law ; that in this way Joseph, the reputed father of Jesus, was son of Jacob according to nature and of Heli according to the law, and that, thus, Jesus was traceable back to David by nature and the law.

tation, or the fast of forty days. Neither Matthew nor Luke—the first said to have been one of the twelve apostles, the second not represented as being one of them,—could have witnessed what they here relate ; for Christ is not represented to have chosen his Apostles until after this temptation. Both these and Mark must therefore have learned by hearsay, if they learned at all, what they relate to us here concerning the forty days of temptation and fasting ; and allowing that hearsay is the kind of evidence required to establish the fact of a man having fasted forty days and forty nights, have we in this case, in the light of recent experience, a miracle? Would this not be designed to teach us that we should deny the lusts of our flesh and wordly lusts, and practise fasting, as far as we are able to bear it, in order to keep our bodies in subjection, and not allow the flesh to acquire the dominion over our lives? Would it not be designed to teach us that we should practise prayer also with fasting in order to maintain an humble and a contrite spirit, and the better to be able to resist the temptations of our inferior nature, and the assaults of our invisible adversary? In Mark the particular kinds of temptation to which Christ was subjected by the devil, are not specified, but in Matthew and Luke they are. The first temptation which Satan makes use of is that which one would suppose the carnal appetite would urge upon a hungry man, to whom for sanitary purposes food was forbidden. “If thou be the son of God command that these stones be made bread,” (as acc. to Matt.) “If thou be the son of God command this stone that it be made bread, (as acc. to Luke.) Obtain bread and satisfy your appetite, let the result be what it may ; this is the suggestion of the carnal appetite, a strong temptation of the devil. The very slight difference in those two expressions, represented in Matt. and Luke in the *direct oration* as having been thus uttered by Satan are, as said above, but a slight variation in narrative of the same event or series of events, and not by any means to be thought of as weakening the force of the meaning intended to be conveyed. Also the order of the answers of Christ to the second and third temptation is inverted in Matthew and Luke ; that is, the second in order in Matthew is the third in Luke ; and conversely. According to Matthew, second temptation ; “Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him : If thou be the son of God cast thyself down ; for it is written : He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him : It is written again : Thou shalt not tempt the Lord thy God.” According to Luke this is the third temptation : “And he brought him to Jerusalem, and set him on a pinnacle of the

temple, and said unto him: If thou be the son of God cast thyself down from hence; for it is written: He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him: It is said: Thou shalt not tempt the Lord thy God." Many have wearied themselves in thinking what mountain it may have been whereonto Satan took Christ to show him therefrom all the world's kingdoms and their glory, whether it were Horeb, or Sinai or Pisgah or Nebo or, peradventure, mount Hor; but as to which mountain on earth it was is hardly worth consideration in comparison with the meaning designed to be conveyed. Would not the lesson designed to be taught us in this second temptation be that we shall not tempt the Lord our God, by voluntarily or inconsiderately doing irrational things, which almost invariably result in less or greater loss to us? Man is possessed of reason, which it behooves him to make use of in all the circumstances and conditions of life. The better he uses it the more real gain in every good thing he has. The more he abuses it the more loss he sustains of what is good, the more unhappy and vile he becomes, and the more unhappiness and vileness he creates in all those connected with him. In connection with the right use of reason, the exercise of strong unwavering faith in the power and benevolence of the Deity is always exceedingly beneficial, and productive of good results in those who exercise it. Third temptation, according to Matthew: "Again the devil taketh him up into an exceeding high mountain, and showeth him all the Kingdoms of the world, and the glory of them; and saith unto him: All these things will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him: Get thee hence, Satan; for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve." According to Luke this is the second temptation: "And the devil taking him up into an high mountain showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him: All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him: Get thee behind me, Satan; for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve." In this case also the proposals and answers in the two gospels, relating to the same temptation, are somewhat different. But is not this designed to teach us that we should worship the Lord our God, and him only serve, to the exclusion of all worship of worldly things, and to the non-submission or enslavement to them?

True, we could not live out of the world; but while living in it we should not be of it. The world and the things of it are for our use and our profit, not for our abuse and our worship. Worldly objects should not be sought after to such an extent or in such a way that the seeker has to worship either the world or them in order to obtain them. The time is coming, and now is, when they that worship the Father will worship him in spirit and in truth; for he seeketh such to worship him. No object is to be worshipped to gratify our self-love; nor yet any visible or conceivable worldly object. "What," we hear one say, "there is an object which my heart is set upon, which I have long and earnestly sought to obtain. I plainly see that in order to obtain it I shall have to seek it longer, and that at the expense of my time, of my self-respect, and in violation of my allegiance to God. The acquisition of it would doubtless give me a rise in the eyes of the world, make me a conspicuous object among my fellow-men, so that I, in my turn, should have bestowed upon me a share of the applause and the admiration of the world. Now that I have gone so far in pursuit of it, shall I not go the whole length to obtain it?" Many such alluring objects this world presents; and many, many there are so foolish, so silly as to be tempted and allured by them; having been obtained by one at the expense of being obliged to worship them or worship for them, or at the expense of the seeker's allegiance to God being violated, they are curses rather than blessings, and bring with them trouble and chagrin rather than happiness and joy. It is never too late to reform one's self in such a course, and the sooner the better. All the objects which the world possesses belong naturally to all mankind equally. No one has a natural right to a monopoly of them; and if all men would act rightly and justly towards each other, each one would obtain and possess his proper share without being compelled to worship for them; and if one's lot happened to be small or humble, he would nevertheless be contented with it, and happy in the possession of it, and would not, if it were large, be puffed up with pride on account of it. The world contains no object more noble, more precious, than man; he is lord of this lower creation; and is it reasonable that he should make himself a slave to that which by right he has the dominion over?—that he should worship that, or for that, which is only for his use? The intelligently humble, god-fearing man, though he may be poor as to worldly possessions, and rank low in the esteem of mankind, is nevertheless more truly rich, and infinitely more happy and contented than is the proud pampered worshipper of the world, of its wealth and its fashions.

THE CALL OF THE APOSTLES.

According to Matthew, IV. 18, 22: "And Jesus, walking by the sea of Galilee, saw two brothers, Simon, called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And he saith unto them: Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brothers, James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets; and he called them; and they immediately left the ship and their father, and followed him." *Acc. to Mark, ch. I. 16-21:* "Now, as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea, for they were fishers. And Jesus said unto them: Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets and followed him. And when he had gone a little farther thence he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them, and they left their father Zebedee in the ship with the hired servants and went after him." *Acc. to Luke, V. 1-11:* "And it came to pass that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake, but the fishermen were gone out of them and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him: Master, we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon: Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him." *Act. to John, ch. I., verse 35 to end of chapter:* "Again, the next day after, John stood, and two of his disciples:

and looking upon Jesus as he walked he saith : Behold the Lamb of God ! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them : What seek ye ? They say unto him : Rabbi (which is to say, being interpreted Teacher), where dwellest thou ? He saith unto them : Come and see. They came and saw where he dwelt and abode with him that day, for it was about the tenth hour, (4 p. m.) One of the two disciples which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him : We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus ; and when Jesus beheld him, he said : Thou art Simon, the son of Jona ; thou shalt be called Cephas, which is by interpretation, a stone.

The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him : we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him : Can there any good thing come out of Nazareth ? Philip saith unto him : Come and see. Jesus saw Nathaniel coming to him, and saith of him : Behold an Israelite indeed, in whom is no guile ! Nathaniel saith unto him : Whence knowest thou me ? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and saith unto him : Rabbi, thou art the son of God ; thou art the King of Israel. Jesus answered and said unto him : Because I said unto thee, I saw thee under the fig-tree, believest thou ? Thou shalt see greater things than these. And he saith unto him : Verily, verily, I say unto you, hereafter ye shall see the heaven open, and the angels of God ascending and descending upon the Son of man."

Remarks on the Preceding.

The accounts in Matthew and Mark of the calling of Peter and Andrew, James and John, do not differ materially. In both of them Jesus is represented as walking by the sea of Galilee, and seeing two brothers, Simon and Andrew, casting a net into the sea, he bids them to follow him, which they immediately do. And going on a little farther he saw two other brothers, James and John, in a ship, mending their nets ; whom he also calls to follow him, which they immediately do, leaving their father Zebedee in the ship, and, according to Mark, with the hired servants. The command of Christ to Peter and Andrew, given in the *direct oration*, which, according to

Matthew is "follow me, and I will make you fishers of men;" and according to Mark: "Come ye after me, and I will make you to become fishers of men," is not worded precisely alike in both. The account in Luke, however, differs considerably from those in Matthew and Mark. Here the calling of Peter and James and John (the name of Andrew is not mentioned in this narrative) is associated with the taking of the first miraculous draught of fishes. Christ, who in the two preceding narratives is represented as walking by the sea of Galilee, and sees Simon and Andrew in the act of fishing, and James and John in the ship mending their nets, is here first introduced to us as standing by the same lake and seeing two ships drawn up to shore, the fishermen being apart from them, washing their nets; he enters into one of them, which was Simon's, and asks Simon to row out a little from the land: he sits down, and teaches the people out of the ship. When he had left off addressing the people he tells Peter to row out into the deep and let down his nets for a draught; but Simon answered him: We have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net. Having done this they enclose a great multitude of fishes, and the net brake. (Here it is implied that there were others with Simon Peter in the ship, helping him to fish.) They now, oppressed with a great load of fishes, beckon to their partners that are in the other ship to come and assist them in securing the fish. And they come, and they fill both the ships, so that they begin to sink. Peter, seeing this, falls down at Jesus' knees, saying: Depart from me; for I am a sinful man, O Lord. "For he was astonished, and all that were with him at the draught of the fishes which they had taken; and so were also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon: Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land they forsook all and followed him." Here Jesus addresses Peter alone, not in the sense of a call to follow him, but in the way of a prediction indicative of his future manner of life; but, "they, when they had brought their ships to land, forsook all and followed him." The circumstances under which these disciples follow Jesus are represented here as so different from those under which he calls them to follow him in the narratives of Matthew and Mark that some would hardly call these different accounts of the same event. And yet they all so manifestly refer to the same event as evidently to declare its character. But would not this representation, at least in part, be symbolical of the success which would attend those who would give their lives and labors to the winning of souls to truth and salvation? The circumstances under which these disciples,

or at least some of them, begin to follow Jesus are in John represented as different from anything that precedes. Some of the disciples, are here represented as originally followers of John the Baptist, and from following him they began to follow Jesus. Of the four we have mentioned in the preceding narratives only two here are mentioned by name, Andrew and Peter; and there are two others mentioned here in the same connection that are mentioned in the preceding narratives, namely, Philip and Nathaniel. "Again, the next day after, John stood, and two of his disciples, and looking upon Jesus as he walked, saith: Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." Then ensues a conversation between these two disciples of John and Jesus on his seeing them following him. They ask him where he abides; he tells them "come and see;" and they came, and abode with him that day, for it was about the tenth hour, or late in the afternoon. One of these two disciples that heard John speak, and followed Jesus, was Andrew, Simon Peter's brother, the same who, according to Matthew and Mark, was called from being a fisherman; the name of the other is not mentioned. He first finds his own brother Simon, and says to him: We have found the Messias, which is, being interpreted, Christ. And he brought him to Jesus; and when Jesus beheld him he said; Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation, Peter. This accordingly appears to be the first interview which took place between Christ and Peter, although according to the first three narratives, he called Peter from being a fisherman; and the inference is here that Peter was not the other one of John's disciples with Andrew that followed Jesus. Nothing is here said as to Peter and Andrew being fishermen. Andrew is actually said to have been a disciple of John the Baptist, and to have been with John when the latter was exercising his ministry. This was not in Galilee; for it is said in John I. 43, that "The day following, that is, following that on which he met with Andrew and Peter, Jesus would go forth into Galilee." So that he must have met with Andrew and Peter in some other part of the country than Galilee; most probably south of there, in the neighborhood of the Jordan, and beyond, or on the east side of that river where John happened to be then baptizing, is meant. But in the other three narratives the first interview of Christ with Andrew and Peter, and from whence they began to follow him as disciples, is represented to have been at the sea of Galilee, in Galilee, or the lake of Gennesaret, according to Luke, which means the same. The circumstances then under which Peter and Andrew begin to follow Jesus are represented in John as altogether different to what they are in the other three narratives, and in Luke as different from what they are

in the two preceding ones, or in that of John. But that all these accounts, even those of Matthew and Mark, vary from each other in narrative does not imply in them mutual contradiction. These two accounts seem, however, as if they might have been copied the one from the other, although the transcription was not effected *verbatim*. That in Luke seems indeed to be peculiar, and this in John appears altogether unique. For see, for example, how in this narrative this one expression is used "Come and see," first by Christ to the two disciples of John that followed him; then by Philip to Nathaniel. In this narrative in John, as we have noticed, an account is given of the call of two disciples not mentioned in any of the other narratives, so far as we have yet examined them. "The day following," that is, following that of the interview with Peter, "Jesus would go forth into Galilee, and findeth Philip and saith unto him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel and saith unto him: We have found him of whom Moses in the law and the prophets did write: Jesus of Nazareth, the son of Joseph. Nathaniel asks: Can there any good thing come out of Nazareth? Philip says unto him: Come and see. Jesus saw Nathaniel coming to him, and said: Behold an Israelite, indeed, in whom is no guile! Nathaniel asks him: Whence knowest thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and saith unto him: Rabbi, thou art the son of God; thou art the king of Israel. Jesus answered and said to him: Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith to him: Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the son of man." Notice how often the verb to find (*εὕρισκω*) is used in this narrative. The dissimilarity of these four narratives with respect to the conversion to follow Jesus of the particular disciples mentioned in them plainly indicates their unliteral character and sets us to seek what their meaning is. But may not these representations be prophetic indications of the manner of increase of the Christian Church in various stages of its history; first by ones or twos picked up or *found*, as it were stray fish taken by an angler; and then by large additions, as indicated by the net-full, which was the case after the conversion of Constantine, and the substitution of Christianity for paganism as the established religion of the Roman empire?

THE CALL OF MATTHEW.

Acc. to Matthew, IX. 9-14: "And as Jesus passed forth from thence

(that is from the place where he had just cured the paralytic) he saw a man named Matthew sitting at the place of the receipt of custom; and he saith unto him: Follow me. And he arose and followed him. And it came to pass as Jesus sat at meat in the house (that is Matthew's), behold many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it they said unto his disciples: Why eateth your teacher with publicans and sinners? But when Jesus heard that he said unto them: They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth: I will accept mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." *Acc. to Mark*, ch. II. 14-18: "And as he passed by he saw Levi, the son of Alphæus, sitting at the place of the receipt of custom, and said unto him: Follow me. And he arose and followed him. And it came to pass that as Jesus sat at meat in his house many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. And when the Scribes and Pharisees saw him eat with publicans and sinners they said unto his disciples: How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it he saith unto them: They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." *Acc. to Luke*, V. 27-33: "And after these things he went forth and saw a publican named Levi sitting at the place of the receipt of custom; and he said unto him: Follow me. And he left all, rose up and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them. But the Scribes and Pharisees murmured against his disciples, saying: Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them: They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance."

Remarks on the Preceding.

The call of this apostle it is seen, is recorded in the three first Gospels. All the records agree as to the willingness and promptitude with which this newly called apostle proceeds to follow Jesus.

A consideration of his salary and position did not avail to keep him back from obeying the call of Jesus: "Follow me." "And he left all," says Luke, "rose up and followed him." He also gladly gave him an entertainment, but at this entertainment, we are informed, there was a great company of publicans and others that sat down with them." Among the other invited guests who

happened to be present besides the host's old life long friends, the publicans, there were some Scribes and Pharisees, the one of these classes proud of their learning in the Jewish law and ordinances; the other a class who prided themselves in their punctiliousness in keeping those laws and ordinances, in their opinion, more strictly than any other class of Jews. These have hardly taken their seats at the table before they begin to find fault with the manners displayed by all the other guests; and, taking notice of Jesus in particular, they mutter among themselves, "How is it that he eateth and drinketh with publicans and sinners?" This does not satisfy them till they have made bold to ask some of his disciples, who happened to be at the entertainment with him, "Why does your Master eat with publicans and sinners?" This question of their's catching the ear of Jesus, he anticipates the answer of his disciples by saying to their haughty interrogators: They that are in good health need no physician, but they that are sick. But go ye and learn what that means; I will accept mercy and not sacrifice; for I am not come to call the righteous but sinners to repentance."

This answer of Jesus may not have much availed to subdue their proud and selfish spirits however it may have introduced to them the lesson now begun to be taught, a lesson which we with them should endeavor to learn and practice. But would not this allegorical representation indicate prophetically the free presentation of the gospel religion to all classes and conditions of mankind, which is here represented as brought to them into their house by Christ and his apostles, who symbolized the true and faithful ministers of that religion? And may it not have further indicated that the gospel religion was intended for all mankind, and adapted for them, not knowing any distinction in its application between Pharisees and publicans, Jews and Gentiles? Would it not have been designed to indicate the humility of the gospel religion putting to rebuke all pharisaic pride and exclusiveness, and breaking down the barrier which these had raised between the classes of mankind?

But there is another remark to be made with respect to the subject now under our consideration, that while in Matthew's narrative the publican that was called from the receipt of custom by Jesus is called Matthew; in Mark's he is called Levi, the son of Alphæus; and in Luke he is called Levi. This may appear to indicate the order of the subject of the story; for we have it not explained in any other place that the publican called Matthew in the first Gospel is identical with the one called Levi, the son of Alphæus, in the second, or with the one called Levi, in the third. And, moreover,

in all the lists of the twelve or eleven apostles we have given in the New Testament, the name Levi is not once mentioned, but the name Matthew is counted among them. But the circumstances of the call of this publican are so similar in the three narratives of it as pretty plainly to show that they mean to point to the same event.

THE CHOOSING AND NAMES OF THE TWELVE APOSTLES.

Acc. to Matthew, ch. X.: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother; Philip and Bartholomew; Thomas, and Matthew, the publican; James, the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, &c.," to the end of chapter. *Acc. to Mark*, ch. III. 13-19: "And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach; and to have power to heal sickness, and to cast out devils. And Simon he surnamed Peter; and James the son of Zebedee, and John, the brother of James, and he named them Boanerges, which is, sons of thunder; and Andrew and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphæus, and Thaddæus, and Simon, the Canaanite, and Judas Iscariot, which also betrayed him. *Acc. to Luke*, VI. 12-17: "And it came to pass in those days that he went up into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, whom he also named Peter, and Andrew, his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James, the son of Alphæus, and Simon, called Zelotes, and Judas, the brother of James, and Judas Iscariot, which also was the traitor." *Acc. to Acts*, I. 12-13, which is given as the list of the names of the apostles after the crucifixion and ascension of Christ; "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter and Andrew, James and John, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas, the brother of James."

Rev. Farrar, in his "Life of Christ," appears to think that Judas was the only one of the Apostles who was a Jew. However that may be, the writer of the Epistles of Peter (see 1 Peter, IV. 3) would seem, in this case, to identify himself as of Gentile origin.

Remarks on the Preceding.

These lists, doubtless, are meant to be equivalent to each other. For it may be assumed that the Simon Zelotes of Luke and the Acts is identical with Simon the Canaanite of Matthew and Mark; and it may, I think, be as safely assumed that Lebbeus or Thaddeus of Matthew and Mark is the same with Judas the brother of James of Luke and the Acts. I noticed in a painting of the "Lord's Supper" by an Italian artist that St. Thaddeus and St. James the Less bore a striking resemblance to the Savior Jesus; and in Matt. XIII., 55, 56, among the brothers of Jesus are mentioned James and Judas. James the Less^{*} is, I believe, recognized as first presiding elder of the church at Jerusalem after the crucifixion, and author of the excellent "Epistle of James." The typical character of the apostles will become more clear as we proceed.

A REVIEW OF THE MIRACLES OF CHRIST IN CHRONOLOGICAL
ORDER AS THEY ARE SET FORTH IN THE FOUR GOSPELS,
COMPARED AND EXAMINED.

Miracle No. 1. *Christ turns water into wine at Cana of Galilee*, John, ch. II., 1-11: "And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus said unto him: They have no wine. Jesus saith unto her: Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants: Whatsoever he saith unto you do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them: Fill the waterpots with water. And they filled them to the brim. And he saith unto them: Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him: Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles (literally, signs) did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Remarks on the Preceding.

This is recorded in only one of the Gospels. John, the ascribed

* So Gal. i. 19. Dr. Giesler (Eccles. Hist. A. D. 117), on noticing that James, the son of Alphaeus, is generally reckoned the same with the "brother of the Lord," goes on to say that Hegesippus (date about 130 A. D.) "manifestly points out the brother of the Lord different from the Apostle," as also "the Apostolic Constitutions, a testimony which deserves consideration as belonging to the third century and to Syria."

writer of this Gospel, is represented in Church history as the same with the beloved disciple, which, doubtless, is faithful to the idea intended. It is a fact, however, that no MS. of the New Testament is extant, which dates within the first three centuries. Some of the oldest extant were copied from others which date from within this period; but no MS. as yet, can be placed farther back than the time of Constantine. The original copies of the New Testament, which may have existed before the year 150 or 170 A. D., seem to have soon perished. History affords us no trace of the Apostolic originals; and it is certainly remarkable that in the controversies at the end of the second century, which frequently turned upon disputed readings of Scripture, no appeal was made to the Apostolic originals. Tatian, who lived about 170 A. D., wrote a harmony of the four Gospels. It is probable that the idea of a Christian canon parallel and supplementary to the Jewish canon, was first projected and realized, at or a little before this period.* After this time, the Christian Scriptures multiplied very fast; for in the time of the Diocletian persecution, A. D. 303, copies of them were sufficiently numerous to furnish a special object for persecutors, and a characteristic name to renegades, who saved themselves by surrendering the sacred books. It is probable, however, that this Christian canon was based upon some scanty records which dated from, or very near the time of the first founders of the faith. Thus, it was brought to its present shape not earlier than the year 100 A. D., but probably at a somewhat later period.† This is how the matter really stands historically with respect to the Gospels, and the authority of the New Testament. But the common belief is, that, of the writers of the four Gospels, two, Matthew and John, or the writers of the first and fourth, were eye and ear-witnesses of what they relate, being disciples, and consequently companions of Christ; and that the ascribed writers of the second and third, or Mark and Luke, being not of the immediate disciples of Christ, did not themselves witness what they relate, but relate it upon the testimony of others. We think, therefore, it will be more intelligible to the majority of our readers, if we examine the miracles in the light of the common belief, that is, assuming throughout, for the sake of illustration, the common belief with regard to the writers of the Gospels to be correct.

Now, if, as it is stated, the disciples of Jesus were present with

* The New Testament is said to have been composed in the cities of Alexandria, Antioch, Rome, and Ephesus.

† As a convenient book of reference and for further light on this subject see the History of the new Testament given in the unabridged Bible dictionary of Wm. Smith, LL.D., classical examiner of the University of London.

him at the performance of this miracle, and, on account of it, believed on him, does it not seem strange that it is not mentioned in any of the Gospels, except in John? A person would think that Matthew should have had in his Gospel a record of this miracle. This, however, is called in the record wherein it appears the "beginning" of Christ's miracles; but Matthew does not mention any miracle of Christ before the sixth in chronological order, namely, the healing of Peter's mother-in-law of a fever, which would perhaps indicate that he had not begun to follow Christ till shortly before the performance of this sixth miracle. The first three miracles, in chronological order, are recorded only in John; and although two records of a miracle might be thought to support it better than one; yet but one record may be thought to establish it in the judgment of some, who consider that no contemporary record appears which openly contradicts it.

The Mosaic law, however, which was not, as regards some things set aside by Christ, ordained that by the testimony of two or three witnesses evidence should be established; and some people might think in regard to the miracles of Christ that at least two contemporary records should be required to establish their authenticity more especially because of the fact that although the world with its empires, kingdoms and historians, his own nation, with its Scribes and Pharisees, and learned host, were actively moving at the time he is said to have lived; yet we find no mention made of Christ or his miracles except by those who were his professed followers, or, in other words, Christians.* By no other writer of the Jews or Gentiles, his contemporaries or observers, or successors of a hundred years, is mention made of Christ, except by the Roman historians, Pliny the younger, and Tacitus, in about the last quarter of the first century; the former of whom makes mention rather of the sect of Christians than of Christ; the latter makes mention of both in his relation of the fire of Rome, under Nero. In speaking of the Christians, Tacitus says: "They derived their name and origin from Christ, who, in the reign of Tiberius, had suffered death by the sentence of the procurator, Pontius Pilate." The historian Suetonius also mentions the fact of the Christians being put to death by Nero, which is a confirmation of that fact as related by Tacitus. Tacitus, however, at the time he wrote, in speaking of Christ, could not have spoken from personal experience, but only from reports which had come down to him.† There is a passage in the Jewish history of Josephus, which mentions Christ, acknowledges that he was the Messiah, and hesitates to say whether he should be called a man,

* Concerning the obscurity which overhangs the subject of the birth of Christ and the origin of Christianity,—See for example, Mosheim's Ecclesiastical History, Cent. I. chap. III.

† Would Tacitus have obtained this information from some Governmental documents? It is said the facts of the trial and crucifixion of Jesus were communicated by Pilate to the Roman Senate. Justyn Martyr, in a letter to the emperor Antoninus Pius, appeals to the Acts of Pilate to corroborate his testimony as to Christ, but under this emperor he yet underwent martyrdom. Tertullian tells the Senate to consult their commentaries.

who had done so many wonderful works. But this passage is said by modern critics to have been interpolated into the text of Josephus, between the time of Origen and that of Eusebius, and Photius (860 A. D.) says this was done by one Caius, a presbyter.* The miracles, on the whole, have to stand or fall with the evidence which the Gospels afford us concerning them. This miracle, as is seen, is recorded in one Gospel, which in the judgment of some will be sufficient to prove its authenticity, of some I say, who take into consideration the omnipresence of God which necessarily includes his omnipotence and omniscience; and who know that the powers of God as well as the God-given abilities of men vary to infinity. Would not this representation, too, be designed to teach us that God favors the institution of honorable marriage, and also lends his assistance in providing for the industrious poor, who considerably engage in that respectable bond?

Miracle 2. *Christ first casts the traders out of the temple at Jerusalem*, John, ch. II., 13-18: "And the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves: Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written: The zeal of thine house hath eaten me up."

Remarks on the Preceding.

This account of the first casting out of the traders is found only in John. It is not to be confounded with another similar event which is represented to have taken place about three years afterwards, and recorded in the three first Gospels. On the anniversary of the Passover, in the age of Christ, when such a large concourse assembled at Jerusalem for religious purposes, it appears those traders of the different kinds took occasion to make the temple an extensive mart for their wares and commodities. Jesus, at this time, observing the state of desecration, to which they had reduced the holy house, proceeds to drive out the trading crowd. To the ordinary mind the unreasonableness of supposing that Jesus alone could with a scourge of small cords he had prepared drive out the occupants of the temple, pour out the changers' money and overthrow the tables, all

* See Millman's Gibbon's Rome: Vol. II., page 10, Note 36 at bottom, with explanation by Dr. Millman. Mr. Whiston, in his first Dissertation to Josephus' Works, wherein he endeavors to prove the authenticity of this passage, notices that Josephus' meaning was that "Jesus

against their will, is plainly apparent, although faith may still accept it as fact. Would not this representation of the cleansing of the temple by Jesus be designed to indicate the purgation of the Jewish and all other religious systems of their idols, their superstitions, and their unrighteous and unholy practices by the purifying and refining doctrines of the gospel, and the introduction and substitution of Christ's religion in their stead? The driving them out with a scourge of small cords (verse 15) would indicate the gentle means which Christianity employs for the propagation of its doctrines, the protection of its interests, and the government of its fold.

Miracle 3. *He cures the nobleman's son, at Capernaum*, John IV., 46-54: "So Jesus came again into Cana of Galilee, where he had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him; Except ye see signs and wonders ye will not believe. The nobleman saith unto him: Sir, come down ere my child die. Jesus saith unto him: Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met and told him, saying: Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him: yesterday at the seventh hour the fever left him; so the father knew that it was at the same hour in which Jesus said unto him: Thy son liveth; and himself believed and his whole house."

Remarks on the Preceding.

This is found recorded only in John. It does not say, however, that any special miracle was wrought in this case. It only implies that the effectual change for the better which took place in the child at the seventh hour was caused by the will of Christ that it should be so. Jesus did not come to the child, but the cure was effected, though he was at a distance from the subject of it. The man believed the word that Jesus said to him, went his way, and found his child whole. Would not this representation be designed to show us that wherever we are we should trust firmly in God and thus doing, rest well assured that He watches over us for our safety and preservation. If we are in difficulty, alone anywhere, far from any human being, who, if he were near, might lend a helping hand, if we are thus in the wilderness, on the ocean, or in the wilds of an

was called the Christ," not that "he was the Christ," as Eusebius (*Demonst. Evang. Lib. VIII.*, p. 124), the first authority in which the passage appears (A. D. 325) has it. Whiston supposes Josephus himself to have been a Nazarene and a believer in Jesus.

American, or any other forest, we should never despair so long as life remains to us; we should pray to God, and be well assured that he hears our prayers, and trust to him unwaveringly, who alone is able to help us, and will make everything result for the best to us. If we are in sickness, sunk very low, and begin to see that there is not much prospect of us recovering our wonted health and strength, or if we have any that is near and dear to us in a like condition, we should never despair, but continually trust unwaveringly in God, who, although we do not see him, yet sees us, and may, even at the last moment, pronounce the word and we shall be healed. Distance will not prevent God from seeing us and hearing our prayers. This we should always rest assured of, that he is ever and everywhere present to see, hear, and help those who trust in him, and whose hearts are right in his sight.

Miracle 4. *He causes the first miraculous draught of fishes.* Luke, ch. V. 1-11: "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of them, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking he said unto him: Launch out into the deep, and let down your nets for a draught. And Simon answered and said unto him: Master, we have toiled all night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done they enclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken."

Remarks on the Preceding.

This miracle is recorded only in the Gospel of Luke, who not being of the immediate followers of Christ cannot be said to have witnessed it personally. May he not, however, be supposed to have received information of it from some other of the apostles who may have witnessed it personally? or to have derived it by tradition written or oral, existent in his day among the primitive Christians?

We have had occasion before to pass in review this miracle when treating of the call of the apostles; and, as we there remarked, would not this representation be designed to indicate the success that would attend those who would devote their lives to the winning of souls to the truth, to the conversion of men from sin to holiness, from ignorance to knowledge and wisdom, from darkness to light, and from the power of Satan unto God, from the ways of iniquity and wickedness to the ways of honesty and uprightness of life? While working faithfully and industriously in the cause of God they should not despair if for a time they meet with difficulty and repulse, and have no apparent success. They are still sowing seeds, which will by and by spring up (perhaps in their absence), and bear fruit unto life. They may toil all night with no perceptible good result; but let them toil on, nothing doubting, even when the day has come, and they may be assured that good results will ultimately crown their labors. It may also indicate the rate at which at certain periods of her history people should come in by conversion to the Christian Church.

Miracle 5. *He cures a demoniac at Capernaum*, Mark, I. 23-28: "And there was in their synagogue a man with an unclean spirit; and he cried out, saying: Let us alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God. And Jesus rebuked him, saying: Hold thy peace, and come out of him. And when the unclean spirit had torn him and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him." And Luke, IV. 33-38: "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying: Let us alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying: Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed and spake among themselves, saying: What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about."

Remarks on the Preceding.

This miracle is found recorded in two of the Gospels, that of

Mark and that of Luke. Mark, according to Church history, was a convert of Peter, and wrote his Gospel at Rome in compliance with a request of the converts there, who, not content with having heard Peter preach, pressed Mark, his disciple, to commit to writing a historical account of what he (Peter) had delivered to them.* It also sets down Mark the Evangelist as the same with John, whose surname was Mark, mentioned in Acts XII. 12-25 ; but Grotius maintains the contrary. Ancient Christian writers agree in making Mark the Evangelist the *interpreter* of the Apostle Peter. Some explain this word to mean that the office of Mark was to translate into the Greek tongue the Aramaic discourses of the Apostle ; whilst others adopt the view that Mark wrote a Gospel which conformed more exactly than the others to Peter's preaching, and thus "interpreted" it to the Church at large. Thus, opinions differ, but even if it were well known in early times nothing certain has come down to us in record, as to who the writer of the second Gospel was. Some ancient writer, however, has mooted the possibility of it being he who is represented in his Gospel alone as the young man with the linen cloth wrapped about his body who followed Jesus on the night of his arrest by the chief priests and the authorities of the temple. Mark XIV, 51-52. But concerning this miracle, which we are considering, we must allow it would not be a very easy matter even for eye-witnesses to give clear and satisfactory evidence of the casting of an invisible spirit by one human being out of another, an act which, we can conceive, could only be recognized in its effects, immediate or otherwise, upon the bearing and conduct of the individual acted upon. But in this case there is a remarkable coincidence between the two narratives as to what the man with the unclean spirit said to Jesus, and the words that Jesus addressed to him, which would indicate that both accounts came from the same source to the writers, and that one of the accounts may have been copied from the other. Here the man with the unclean spirit speaks, saying : " Let us alone. What have we to do with thee, Jesus of Nazareth ; art thou come to destroy us ? I know thee, who thou art, the Holy One of God." It implies, however, that it was the unclean spirit or demon in the man, and not the man himself, that spoke ; for it says : " Jesus rebuked him, saying : Hold thy peace, and come out of him ; and when the unclean spirit or demon (according to Luke) had torn

* See Kitto's History of the Bible, Art. " Mark."

him and cried with a loud voice, he came out of him." And further on, in Mark I. 34, it says: "And he healed many that were sick of divers diseases and cast out many demons, and suffered not the demons to speak because they knew him." Also, Luke IV. 40-41. "Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And demons also came out of many, crying out and saying: Thou art Christ, the Son of God. And he rebuking them, suffered them not to say that they knew him to be Christ." We must all allow these to have been strange phenomena, events such as few now-a-days, learned or unlearned, would think of noticing otherwise than in the after conduct of the individuals. That such events as those here stated took place is not at all incredible. God uses men as his instrumentalities in producing good effects upon and for their fellow human beings. It is he that produces such effects through the agency of men. The devil has also his agencies at work and so the world is full of spiritual forces at work in opposition to each other. In fact, as I have somewhere clearly demonstrated, if the cosmos can be conceived as all material it can quite as truly be conceived as all spiritual and man is a cosmical epitome. The Primitive Christians, and indeed, to a great extent, the ancients, conceived themselves as surrounded and assaulted on every side by these invisible and intelligent bad spirits, or demons. But we do not know that they conceived *themselves*, as they ought to have done, to be controlling or superior spirits, whose duty, as well as privilege and interest, it was to keep those inferior spirits in subjection, not to be led or governed by them, but by reason to lead and govern them. We all carry about with us an inferior nature, which necessarily adheres to us as long as we are in this world. The tendency of this nature is to draw us downward, to make us depraved and corrupt, and to deprive us of the good use of our reason by enslaving us to itself. If we yield to it for a single moment, it acquires a dominion over us, and the more we give way and yield to its seductions, the more dominion it acquires over us by bringing us into subjection to our affections and desires; so that in order to retain control and command of his carnal nature, man has to exercise his reason aright, and to crucify the flesh, with its affections and lusts. This probably is what gave rise to the idea of demons, or invisible evil spirits; mankind being always disposed to attribute to other agencies, even invisible ones, the troubles which they experience in themselves, arising from their weakness their foibles, and their inbred proneness to sin; arising, we say, in the main, from each one's own carnal nature, which, though they may not have conceived it,

has its intelligence of a certain kind ; for all nature and every part of it has its tendency. We may, however, remark that if people experience trouble or inconvenience from what they reasonably suppose unfavorable spirits affecting them externally or otherwise, they should, generally speaking, look upon this experience as an omen most favorable to them, indicating that they have taken a step in the right direction in the way of godliness ; and should endeavor not to allow these unfavorable influences to impede them in their progress to perfection. If men have a painful experience in such a way, it should arise to them from their well-doing, and not from their evil-doing. It is a well-known fact that human beings all have an influence on each other, and that this influence, when exercised voluntarily, is more or less effective, according to the relative power of mind of the one that is exercising the influence, and the one that is the subject of his influence. Men in this way are to a certain extent made to participate in each other's thoughts and feelings, even without verbal intercommunication ; and hence, how important it is that men should will good to each other in order that all may participate in good thoughts and feelings. The holier and better disposed the man, the better will be his general influence upon his fellow-men, as well as his particular influence upon individuals ; and if he unites great strength of mind and of will to holiness and prayerfulness of heart, and a good disposition towards mankind, his influence for good will not only be very effective in general, but also when brought to bear in particular cases. And why could not Jesus Christ (say any such good and holy man as he is represented to have been) have wrought great and good effects upon the sick, and those who considered themselves troubled with evil spirits, merely by bringing to bear upon them his good and holy influence ? The humble, intelligent, and holy spirit that is of God, really makes the proud spirit of the devil ashamed of itself, and the demons to skulk away and hide themselves.

It is a well-known fact, too, that there are many in the world in our own day called ventriloquists, and others who do not go by that name, who exercise such power over the minds of their fellow-men as to make them believe that they hear voices speaking to them from the air, and from other places where it is evident that no human being is present. In fact there is no end to such miracles as are wrought by ventriloquists, mesmerizers, &c., of our own day. By his art the skilful ventriloquist can so modify his own voice as to make it appear to the hearers to proceed from any distance, in any direction, and from another than himself. We take the following illustration from "Dick's Works :"

“ M. St. Gill, the ventriloquist, and his intimate friend returning from a place whither his business had led him, sought for shelter from an approaching thunder-storm in a neighboring convent. Finding the whole community in mourning, he inquired the cause, and was told that one of their body had died lately, who was the ornament and delight of the whole society. To pass away the time he walked into the church, attended by some of the religious, who showed him the tomb of their deceased brother, and spoke feelingly of the scanty honors they had bestowed on his memory. Suddenly a voice was heard, apparently proceeding from the roof of the choir, lamenting the situation of the defunct in purgatory, and reproaching the brotherhood with their lukewarmness and want of zeal on this account. The friars, as soon as their astonishment gave them power to speak, consulted together, and agreed to acquaint the rest of the community with this singular event, so interesting to the whole society. M. St. Gill, who wished to carry on the trick a little farther, dissuaded them from taking this step, telling them that they would be treated by their absent brethren as a set of fools and visionaries. He recommended to them, however, the immediately calling the whole community into the church, where the ghost of their departed brother might probably reiterate his complaints. Accordingly all the friars, novices, lay brothers, and even the domestics of the convent were immediately summoned and called together. In a short time the voice from the roof renewed its lamentations and reproaches, and the whole convent fell on their faces, and vowed a solemn reparation. As a first step they chanted a *De profundis* in a full choir, during the intervals of which the ghost occasionally expressed the comfort he received from their pious exercises and ejaculations on his behalf. When all was over, the prior entered into a serious conversation with M. St. Gill, and on the strength of what had just passed sagaciously inveighed against the absurd incredulity of our modern skeptics and pretended philosophers on the article of ghosts or apparitions. M. St. Gill thought it high time to disabuse the good fathers. This purpose, however, he found it extremely difficult to effect until he had prevailed upon them to return with him into the church, and there be eye-witnesses of the manner in which he conducted this ludicrous deception.” “ Had,” says Dr. Dick, “ the ventriloquist in this case not explained the cause of the deception, a whole body of men might have sworn with a good conscience, that they had heard the ghost of a departed brother address them again and again in a supernatural voice.” But to return to our immediate subject we may remark that the casting out of evil spirits in some such way as that we have recorded under the head of the miracle we are reviewing, appears certainly no more incredible to take place, though

it come not to us attested by eye or ear witnesses of it, than those things commonly regarded as “wonders” which we so often experience. Good men, men of God, should be deemed as competent to perform wonders as other men.

Miracle 6. *Christ heals Peter's mother-in-law of a fever at Capernaum*, Mark I. 29–31: “And forthwith when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.” Matt. VIII. 14, 15: “And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her; and she arose and ministered unto them.” Luke IV. 38, 39: “And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her. And he stood over her and rebuked the fever, and it left her; and immediately she arose and ministered unto them.”

Remarks on the Preceding.

This is recorded in three Gospels, that of Matt., of Mark, and of Luke. The narratives, although not worded exactly alike, do not contradict each other in terms. They do contradict each other, however, as to the *time* of the performance of the miracle, Mark and Luke placing it immediately after the healing of the demoniac in the synagogue; Matthew, who does not mention the healing of this demoniac, placing it after the healing of the Centurion's servant; while in Luke it is placed before this event. Compare time of Luke IV. 38, with Luke VII. 1–10. In Mark, it seems to imply or say that Simon and Andrew, with James and John, were in the house when the miracle was performed. Many Biblical students, therefore, in all the Christian ages have thought it strange that the writer of the fourth Gospel has not transmitted to posterity for the edification of people in all nations and ages an account of so affecting a scene as this must needs have been; a scene evidently so affecting, as that its incidents, a person should reasonably suppose, would have imprinted themselves indelibly upon the memories of those who were present witnesses of them. Considering the other Gospel writers, Mark and Luke are decided as not of the number of the immediate followers of Christ; nor was Matthew called to follow him till some time after the event* we are considering

* See, with respect to the time of Matthew's call, Mark II. 14; Matt. IX. 9; Luke V. 27, and compare it with the time of the performance of this miracle: Matt. VIII. 14, 15.

now is represented as having taken place. Peter and James, the other disciples, reported as having been present, were not Gospel writers; and therefore the evangelist who would be supposed to have been present at the performance of this miracle would be John, from whom the three evangelists who have recorded it might be supposed to have learned of it. Still it is not improbable that such an occurrence as the one here represented may have often taken place. As we have stated before, every human being has an influence upon others, and the better and holier the one is, the better and more effectual for good is one's influence. This goodness and holiness of character which inevitably, not exclusively, springs from, and is connected with the knowledge of the true God, and faith in him, enables the individual possessing it to exert a very effectual influence for good upon the object he sets himself to benefit. And may it not have been so that some good man of the early Christians on entering the chamber of a sick female friend sympathizing deeply with her in her affliction, and greatly desiring to benefit her, acted on the nervous system of the invalid by the strength of his will, imparted to her his revivifying and energising holy influence, and enabled her, sympathizing as she was reciprocally as friend with friend to arise and "minister to them." There seems no improbability in the supposition that such occurrences have taken place, and, as we shall see more clearly as we proceed, the Spirit, though One, infinite in essence and intelligence, has gifts various and different. One human being has one faculty, another has another, and so the powers, the genius, the talents of various individuals are various; and the better and more effectual for good will be the acquired powers of him who lives nearest and is most faithful to God in all truth, holiness, and righteousness; for he will continually advance in wisdom and knowledge nearer to perfection. May not the representation be designed to be a prophetic indication of the excellent effects which would flow from the promulgation of the gospel of truth to a world helpless in ignorance, and sick with sin?

Miracle 7. *Christ heals a leper in Galilee*, Mark I. 40-45: "And there came a leper to him, beseeching him, and kneeling down to him and saying to him: If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him: I will, be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away and saith unto him: See thou say nothing to any man; but go thy way; show thyself to the priest, and offer for thy cleansing those things that Moses commanded for a testimony unto them. But he went

out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter." Matthew VIII. 2-5: "And behold there came a leper and worshipped him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying: I will; be thou clean; and immediately his leprosy was cleansed. And Jesus saith unto him; See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them." Luke V. 12-15: "And it came to pass when he was in a certain city, behold a man full of leprosy, who, seeing Jesus, fell on his face and besought him, saying: Lord if thou wilt, thou canst make me clean. And he put forth his hand and touched him, saying: I will, be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man; but go and show thyself to the priest, and offer for thy cleansing according as Moses commanded as a testimony unto them."

Remarks on the Preceding.

This miracle is recorded in the three first Gospels. As to the event itself of the performance of the miracle the narratives do not disagree in any such way as that they might be said to contradict each other; but they would appear as variations in narrative of the same event. The principal reasons why some have thought that they contradicted each other were, first, because they coincide not as to the events which precede and follow the miracle, or in other words, as to the *time* of it; in Matthew's account this being placed in order much before the healing of Peter's mother-in-law, while in Mark and Luke it is placed in order much after that event. And, secondly, because they have reflected that none of the relators of the miracle witnessed it himself, Mark and Luke not being claimed by the church as of the immediate followers of Christ and the call of Matthew to follow Jesus not taking place till after this event is said to have taken place, his call being recorded in Ch. IX of his Gospel, the next succeeding that wherein is the account of this miracle. How often, say they, do dreams and visions bring before men's minds spectres in human and other forms, apparently in all sorts of circumstances, states and conditions, and going through many metamorphoses and transformations, as it were, in their presence. Such visions, say they, may have given rise to the representations of some of the miracles recorded in the Gospels, especially in the case of some of those yet to be considered. But on such a supposition the question natu-

rally suggests itself, who or what caused the appearances in the imaginations of those who believed they saw them as real? This question may perhaps be best answered by asking another; who or what causes the dreams and visions which occur to one's mind asleep and awake?—for the mind, even when in a state of conscious activity in the day time, often experiences visions; and there are some minds more susceptible of them than others. And who or what causes the appearances which our imagination conceives as real, and which we believe to be produced by the feats of a juggler operating his art in the room with us? The early Christians were characteristically uneducated, weak-minded, and consequently superstitious men; such, in the main, we have reason to believe the first professors of Christianity were; and such in the main were the Christians for two or three centuries after Christianity first took its rise; and of such a character would some Christian churches have the great mass of their votaries to be now. It is well known how easy such minds are to be operated upon by those who understand them; everything is mystery to them, and they are susceptible of all sorts of impressions; one central or controlling mind, having gained their confidence, moulds the mass, instils into them the opinions he wishes to have them imbibe, and operates so on their imagination that he eventually makes them believe what he pleases. Especially if such an one have the power and tact which we see some men of modern times wielding, causing for the time a strong impression in vast and intelligent assemblies of the appearances they present as realities, he is almost sure to produce a lasting conviction of the reality of such appearances in the minds of the ignorant and superstitious who trust in his honesty. There is no reason why any art or science may not be put to a good use; yea, and many arts that are used for bad purposes may be made, if only those who exercise them will, to subserve the good. Nor is there any valid reason why the true and righteous man, the faithful and true servant of God, may not employ any art or faculty, natural or acquired, he may possess, whether it be otherwise called ventriloquism, jugglery, or any other name, in furthering the cause of truth and righteousness among mankind. But these arts should be used only for that purpose, and their use for the purpose of deceiving others, or for aggrandizing the one who exercises them, should be universally discountenanced, detested and deprecated. The good and prayerful man, who is active in God's cause, and trusts to God for help, will be assisted by him in his worthy efforts; he is a worker together with God in advancing the cause of truth and righteousness in the world, and God is a co-worker with him in the doing of this work. If a large class of mankind who are popularly

looked upon as bad men,—if we may so speak, as the agents of Satan,—perform in the eyes of the intelligent community such wonders, is it anything strange that the servant of God who is interested and active in his Master's cause, especially if he be possessed of some peculiar power, or art, or gift, whether natural or acquired, should perform signs and wonders quite as astonishing in the eyes of the ignorant, the weak-minded, and superstitious, but infinitely more beneficent in their design and effect, as will appear to all men of sense? Some such gifted men there doubtless are now, and have always been in the Christian Church. John the Baptist, we may believe, was one of these, a real historical personage, and one of the greatest of the prophets. But even he was only one of the instruments which Deity made use of in the accomplishment of his purposes. These instruments for the accomplishment of the purposes of Deity among mankind spring up in the course of the ages among mankind themselves. They are sure to do their work ere they leave this earthly scene; and nothing can prevent it. They may, too, in the progress of their mission be understood as having performed some miracles; but, if so, they are only the agents in the performance, the omnipotent God being the real worker of the miracles in accordance with his regular and normal cosmical plan, which may sometimes to shortsighted humanity appear wonderful. A miracle as the word means is merely a “wonder” (and what is a wonder to one man, we know, may not be such to another,) a “sign” indicative of something else. The Greek word which is mostly used in the New Testament and translated miracle into our version is *σέμειον*, literally “sign.” And may not this vision or allegorical representation of the cleansing of the leper have been designed to indicate the cleansing and purifying effects which the doctrines of the Gospel of truth and holiness should have upon a world diseased with the leprosy of sin?

Miracle 8. *Christ heals the Centurion's servant at Capernaum*, Matt. VIII. 5-13: “And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him: I will come and heal him. The Centurion answered and said: Lord, I am not worthy that thou shouldest come under my roof; but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man: Go, and he goeth and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. When Jesus heard it, he marvelled and said to them that followed: Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you that many shall come from the east and west,

and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion: Go thy way; and as thou hast believed so be it done unto thee. And his servant was healed in the self-same hour." Luke VII, 1-11: "Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain Centurion's servant who was dear unto him was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying that he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the Centurion sent friends to him, saying unto him: Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word and my servant shall be healed. For I also am a man set under authority, having under me soldiers; and I say unto one: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him: I say unto you: I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick."

Remarks on the Preceding.

This miracle is recorded in two Gospels; wherein, although coinciding not as to the time of the performance;—in Matthew it occurring before the healing of Peter's mother-in-law, in Luke after that event;—nor in the representations given in the two as to the preliminaries to the cure; are evidently found varying narratives of the same event. According to Matthew, the Centurion comes himself to Jesus, on the latter having entered into Capernaum, and entreats him in behalf of his sick servant; upon which Jesus very promptly volunteers to come and heal him. But hereupon the Centurion with equal promptness remonstrates, saying that he was not worthy such a good and eminent person as Jesus should come under his roof, and asks him to speak the word only, and his servant shall be healed. At the same time he proclaims his own power and authority in such a manner as would lead one to suppose that he exhibited very little modesty. And Jesus on hearing this wondered

and said to those that followed him: "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, where shall be weeping and gnashing of teeth." It appears from this last that the Centurion is not a Jew; and the discourse otherwise represents the rejection of the Jews for unbelief, and the acceptation or incoming of the Gentiles, into the new order of things which was now beginning to be brought about. Acc. to Luke, the Centurion does not himself come to Jesus at all, but sends to him the elders of the Jews, beseeching him to come and heal his sick servant, which, after they had faithfully represented to him the worthiness of the man in whose behalf they had made the request, he consents to do. And on his way thither, when he was now not far from the house, the Centurion sent yet friends to him, saying unto him: "Lord, trouble not thyself for I am not worthy that thou shouldest enter under my roof, wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. He then goes on as before, acc. to Matt.,—this time however having his friends his mouthpiece,—and proclaims his own power and authority. Though it cannot be said that either of the narrators was with Jesus when this miracle was performed; for Matthew was not called to the Apostolate till after this event took place; still this of itself should not be taken to indicate want of authenticity in the records; the natural supposition being that the narrators had come in some way to learn of the event, and then related, in their somewhat variant ways, how, from what they had learned about it, they conceived it took place, as to the events and their order implied in the performance of the miracle. But would not the representation have been designed to indicate prophetically the future acceptation of the Gentile world to participation in the Christian system which was now begun to be inaugurated?

Miracle 9.—*He raises the widow's son at Nain*, Luke VII. 11-17: "And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her he had compassion on her, and said unto her: Weep not. And he came and touched the coffin, and they that bare it stood still. And he said: Young man, I say unto thee, arise. And he that was dead sat up and began to speak. And he delivered him

to his mother. And there came fear on all, and they glorified God, saying : That a great prophet is risen up among us ; and that God hath visited his people."

Remarks on the Preceding.

The fact that this miracle is recorded only by Luke, who was not accompanying Jesus at the time of its performance ; and the fact that no record of it appeareth in any of the other Gospels ; although it is said that on this occasion " many of his disciples were with him and much people," I say these facts need not necessarily be taken as indicating want of authenticity in the record we have of it ; for, as said in the preceding case, the natural supposition is that he who transmitted this record did so from an account he had gotten from some one who had witnessed it or from tradition.

The account of this miracle comes in Luke immediately after that of the healing of the Centurion's servant, which we have just looked over ; that is, but a night intervening between the two miracles. For it says, " it came to pass the day after that he went into a city called Nain, and many of his disciples went with him and much people."

Just then, as he with his company was drawing nigh to the city's gate, there was passing out from the city a funeral, he, whom they were bearing to burial, having been a young man, the only son of a widow woman. We can conceive, there was quite a concourse about the gate, when the company of Jesus met the funeral as it made its exit therefrom ; and that at the performance of this miracle there were no lack of lookers on, who would carry the news of it, so that it might easily have come to the knowledge of the third evangelist.

Some, however, have supposed this record of the nature of an allegory, designed to represent the revival which Christianity would effect in the masses of the Israelitish youth from their old widowed mother of laws and ordinances to the life of true knowledge and active godliness.

Miracle 10. *He stills the tempest on the sea of Galilee*, Matt. VIII. 23-27 : " And when he was entered into a ship his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves ; but he was asleep ; and his disciples came to him and awoke him, saying ; Lord, save us : we perish. And he saith unto them : Why are ye fearful. O ye of little faith. Then he arose and rebuked the wind, and the sea ; and there was a great calm. But the men marvelled, saying ; " What manner of man is this, that even the winds and the sea obey him ? " Mark IV. 35-41 : " And the same day, when the even was come, he saith unto them ; Let us pass over unto the other side. And

when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him: Master, carest thou not that we perish? And he arose and rebuked the wind, and said unto the sea: Peace, be still. And the wind ceased and there was a great calm. And he said unto them. Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another: "What manner of man is this, that even the wind and the sea obey him?" Luke VIII. 22-26: "And it came to pass on a certain day that he went into a ship with his disciples; and he said unto them: Let us go over to the other side of the lake. And they launched forth. And as they sailed he fell asleep; and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying: Master, master, we perish. Then he arose and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said unto them: Where is your faith? And they being afraid wondered, saying one to another: What manner of a man is this! For he commandeth even the winds and the water, and they obey him."

Remarks on the Preceding.

This miracle is recorded in the three first Gospels, in Matthew, in Mark and in Luke. The call of Matthew to the apostolate not taking place till after this miracle is represented to have been performed, the supposition is that these three writers have transmitted in this case, what they received verbally from those who witnessed it, or what they received from tradition concerning it oral or written.

There is no doubt the three records mean to represent the same event or series of events, each writer giving the record of the events preceding and accompanying the miracle, with the miracle itself, from his own point of view.

Where the disciples speak to Jesus or he to them in the *direct oration* they do not take great pains to give the exact words, in the exact order of their utterance, as we would expect in the case of a *verbatim et literatim* report of a sermon or an oration nowadays from a short-hand reporter; but they vary their narrative even in the direct oration, each giving substantially what he understands was said, but in slightly varying language.

While the record has, of course, a historical significance it has also in the mind of theologians an allegorical one of great interest when properly apprehended.

But, to those who believe in a particular man, Jesus Christ, as represented in the gospels, the following arguments might appear likely. There may have happened to spring up a storm of wind as Christ and his company of disciples were crossing in their little vessel the sea of Galilee. This lake, 'tis true, is but narrow, some five or six miles wide at its widest part; but still there would be no improbability in the Saviour, when the vessel was at some distance out from the shore and the disciples rowing for the other side, reposing himself on a pillow in the hinder part of the vessel, and falling asleep. A storm of wind arising suddenly, the ship would be tossed about on the waves, which alarming the disciples for fear of the vessel being wrecked, they would wake up their Lord and master in the hinder part of the ship. The storm soon abating, and the sea becoming calm on his awaking, the disciples would be under an impression that it had become so in obedience to his will or command. Again, whirlwinds have doubtless in all ages occasionally passed over the surface of the eastern countries; and if one of those squalls overtook a vessel on the lake, it would give it a violent shaking,—perhaps sink it,—and soon pass over, leaving the sea calm. If one of those happened to pass over the lake while the Saviour of the world, and his little devoted band of disciples were out sailing in their little craft, and they to survive it, the suddenness of the squall giving the Saviour scarcely time to wake up from his pillow, and its passing immediately away on his waking up, would leave the disciples under an impression that their beloved master had saved them from a watery grave.

Moreover, and on the other hand, considering Christ in the light of a wonder-worker, that is, in the light of a spiritual medium who had the power of affecting variously the minds of men, it would not be unlikely that while outsailing with his disciples on the sea of Galilee, he would impress them with a sense of his power, affect their minds in such a way as they would believe that a storm was raging, and the waves rolling all around them, although no storm actually raged at the time. Considering Christ in such a light, he would have the power of affecting their minds variously, and this would be one of the effects he would be likely to produce, while, with composed countenance and closed lips, apparently enjoying his repose on his pillow, and a suitable word spoken by him when he had opened his eyes would impress them with a sense of his great power in stilling the winds and the waves. It is to be presumed there are many now-a-

days, if we only knew them who have the faculty of producing similar effects on the minds of their fellow-men. And it is said there are many men who can mesmerise their fellows, notwithstanding the will and effort of the latter to resist their influence ; and that there are many who can make others believe they hear different voices speaking to them from different directions at the same time, where it is evident no human being is ; and that there are many who can make others believe they see real human beings and other objects, where if they examine they will soon discover that there is nothing, and will have to conclude that what they thought a human being or something else was merely a picture formed in their own mind, an illusion of their own imagination ! Yea, and that there are many who can make others believe they hear sounds and noises,—perhaps as of winds, musical instruments, etc.,—coming to their ears from different directions, and producing sometimes the most discordant sounds, sometimes the most delightful and harmonious music, and sometimes as of the noise of a rushing and mighty wind, which will come, and continue for a little while, and pass away. Some of our readers will from their experience doubtless understand these things better than others. What wonder then that some such an effect as their believing they heard and were tossed and rocked by a mighty wind while they were sailing in their little vessel on the lake of Tiberias, should have been produced in the disciples' mind by Jesus, the master of the assembly.

But would not the design of this allegorical representation be to indicate the state of the Christian Church in the future ? There was the little vessel, the ark, the Church, tossed about by evil and adverse influences upon the waves of a turbulent world ; and there was the pilot in the vessel, representing the Church's acknowledged governor, who would steer the vessel safely through, and keep it from sinking, when tossed at times by the world's adverse winds upon its boisterous waves ? As Christ and the Father is one, so each true disciple of Christ is one with him, possessed of, and actuated by the spirit of Christ ; and so long as the true spirit of Christ is largely in the Church so long will the vessel, though rocked by storms, ride safely over the most turbulent waves of the world.

Miracle 11. *He cures the demoniac of Gadara*, Matt. VIII, 28-34 : “ And when he was come to the other side into the country of the Gergesenes there met him two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold they cried out saying : What have we to do with thee, Jesus, thou son of God ? Art thou come hither to torment us before the time ? And there was a good way off from them a herd of many

swine, feeding; so the devils besought him saying: If thou cast us out suffer us to go away into the herd of swine. And he said unto them: Go. And when they were come out they went into the herd of swine; and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus; and when they saw him they besought him that he would depart out of their coasts." Mark V. 1-20: "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off he ran and worshipped him and cried with a loud voice and said: What have I to do with thee, Jesus, son of the Most High God? I adjure thee by God that thou torment me not. For he said unto him: Come out of the man, unclean spirit. And he asked him. What is thy name? And he answered, saying: My name is legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountain a great herd of swine feeding. And all the devils besought him, saying: Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil and had the legion, sitting and clothed, and in his right mind; and they were afraid. And they that saw it told them how it befel him that was possessed with the devil, and concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him: Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed and began to publish in Decapolis how great things Jesus had done

for him : and all men did marvel." Luke VIII. 26-40 : " And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land there met him out of the city a certain man which had devils a long time, and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said : What have I to do with thee, Jesus, son of God most High ? I beseech thee torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him ; and he was kept bound with chains and in fetters ; and he brake the bands and was driven of the devil into the wilderness.) And Jesus asked him, saying ; What is thy name ? And he said legion ; because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain ; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man and entered into the swine : and the herd ran violently down a steep place into the lake and were choked. When they that fed them saw what was done they fled, and went and told it in the city and in the country. Then they went out to see what was done ; and came to Jesus, and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed, and in his right mind ; and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed."

Remarks on the Preceding.

This miracle is found recorded in the three first Gospels. The call of Matthew to the Apostleship not yet having taken place, the supposition is, as in the preceding cases, that these writers received their information concerning this miracle from those who had witnessed it or from tradition.

Because that in Matthew two demoniacs are mentioned, while in Mark and Luke there is only one, would indicate nothing farther than variation in narrative of the same event or series of events ; for that all the records point to the same miracle is proved by the fact that all represent it as happening in the country of the Gergesenes or Gadarens, which means the same, a country on the borders of the sea of Galilee, where Christ and his disciples landed after having been tempest-tost upon that spacious lake ; and all agree likewise in stating that when the outcast devils had entered into the swine these animals, to the number of about two thousand, ran down headlong into the lake and were drowned. That the same

event is pointed to in the three records is understood in the margin of our best reference Bibles. That the writers, even when quoting in the *direct oration*, use a great variety in narrative is simply, as we suppose, because each writes of it from his own stand point, and does not take great pains in stating the words of the discourses of Christ to the demoniac or of the latter to Christ, either *verbatim* or in the exact order of their utterance, but while coming near to this they manage to give the substance of the discourse, with a slight variation from each other in the narrative. According to Mark, for example, the demoniac addresses Jesus thus: "What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God that thou torment me not." According to Luke the demoniac says: "What have I to do with thee, Jesus, Son of God Most High? I beseech thee torment me not." And according to Matthew the two demoniacs address him in a still different way: "What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time?" Jesus then in Mark asks the demoniac, "What is thy name?" And he answers: "My name is legion; for we are many." And in answer to the same question in Luke the demoniac says briefly, "legion," Luke explaining this to mean that many devils were entered into him. These demoniacs did not like Jesus; he disturbed them, they said, before their time. And when the outcast devils had entered into the swine and the latter, as a consequence, ran down into the sea and got drowned their owners or keepers, as Mark tells us, ask Jesus to depart out of their limits; they being fully under the impression that he had caused them to lose their property, did not want him about them any longer. Theology determines the representation to have an allegorical significance as well as historical. And would not this allegorical representation be designed to symbolise the future operation of the true Christian Church? The circumstance of the spirits being represented as made by Jesus to go out of the men or man would indicate the salutary effect of the holy influence of the true Christians of all ages in purifying the hearts and reforming the lives of the unclean and unholy. And the further circumstance of the unclean spirits being permitted to enter into swine would indicate that the evil and depraved, when left to themselves, if they persisted in their evil course would go on from bad to worse till they should be helplessly lost. They are left to themselves and they *choose* to add sin to sin, one diabolical malign, and impure affection to another, till, having reached the climax of wickedness, they rush headlong into the depths of ungodliness and despair, and perish in the gulf of perdition. Is it not lamentable that man, the only rational creature, the highest of the animal creation, being left free to act, should choose the evil course and

debase himself to the level of the lowest of the scale of the animal creation, when, if he had chosen and pursued the good course, he might have become equal to, or higher than the angels of heaven.

Miracle 12. *He cures a man of the Palsy at Capernaum*, Matt. IX. 1-8: "And he entered into a ship, and passed over, and came into his own city. And, behold, they brought unto him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer, thy sins be forgiven thee. And, behold, certain of the Scribes said within themselves; this man blasphemeth. And Jesus, knowing their thoughts, said: Wherefore think ye evil in your hearts? For whether is it easier to say: Thy sins be forgiven thee, or to say: Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins: (then saith he to the sick of the palsy:) Arise take up thy bed and go unto thine house. And he arose and departed to his house. But when the multitudes saw it they marvelled, and glorified God, which had given such power unto men." Mark II. 3-13: "And they came unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith he said unto the sick of the palsy; Son, thy sins be forgiven thee. But there were certain of the Scribes sitting there and reasoning in their hearts: Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned among themselves he said unto them: Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy: Thy sins be forgiven thee, or to say; Arise, and take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy): I say unto thee arise and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed and glorified God, saying: We never saw it on this fashion." Luke V. 18-27: "And, behold, men brought in a bed a man which was taken with the palsy; and they sought to bring him in and lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch in the midst before Jesus. And when he saw their faith he said unto him: Man, thy sins are forgiven thee. And the Scribes and the Pharisees began to reason, saying: Who is this that speaketh blasphemies? Who can forgive sins but God

alone? But when Jesus perceived their thoughts, he, answering, said unto them: What reason ye in your hearts? Whether it is easier to say: Thy sins be forgiven thee, or to say: Rise up and walk? But that ye may know that the Son of Man hath power upon the earth to forgive sins (he said unto the sick of the palsy): I say unto thee, arise, and take up thy couch, and go unto thine house. And immediately he rose up before them and took up that whereon he lay, and departed to his own house, glorifying God; and they were all amazed and glorified God; and were filled with fear, saying: We have seen strange things to-day."

Remarks on the Preceding.

This miracle, it is seen, is recorded in three Gospels. It is known that all three accounts are meant to be of the same event from the circumstance that the call of Matthew, to follow Jesus, is mentioned in each Gospel immediately succeeding the account of this miracle. That there are variations in the accounts of this same event in the three records does not necessarily imply that they are contradictory. It simply implies, as in the former cases, that each one relates the event from his own standpoint, using his liberty when relating in the direct as well as in the oblique oration. In Matthew, for example, it is stated simply that "one sick of the palsy was brought to Jesus, lying on a bed," etc. In Mark and Luke it is said further that, "when by reason of the crowd they could not approach Jesus with the palsied man they went up on the house top (the houses being flat roofed in Palestine), uncovered the roof and let him down in the midst before Jesus." He seeing their faith and sympathising with the paralytic orders him to arise, take up his bed and carry it to his house, which the recruited man does forthwith. The variations in the direct oration in giving the expressions of Jesus to the sick man in pronouncing his sins forgiven, as according to Matthew, "Son, be of good cheer, thy sins be forgiven thee;" according to Luke, "Man, thy sins are forgiven thee," point simply to the idea of each narrator giving the event from his own point of view. As in the other cases theology finds in this representation an allegoric as well as an historic signification. But may there not have been some event which gave rise to the representation, an event, likely, of the nature of a dream or vision, indicating something with respect to the Christian Church, and which he who conceived it, believed to be real? It is a fact, however, that all human beings possess the power of influencing each other for good or for evil, and their influence on each other corresponds to a great extent

with their moral character. The good and holy man will have a good and holy and energising influence upon his neighbor, and *vice versa*. Also, the will and desire of the good and holy man are seconded by God, for they are in accordance with His will, and God is a co-worker with him. Is it altogether improbable then that the life-imparting and energising influence of some good and intelligent men among the early christians may have produced astonishingly good effects upon certain invalids, such as this paralytic is represented to have been? Some people believe themselves invalids when they really are not; but the condition in which they imagine themselves often springs from indisposition to activity, sheer laziness, if we may so speak, on their own part, a morbid state of their bodily and mental faculties. And might not this reputed paralytic have been one of this large class of persons that now exist, and, doubtless have always existed in the world; who, having heard of the great and beneficent wonder-worker before, believing what he said to him now, and taking courage at his command, springs to his feet, and carries his bed to his house. This latter hypothesis may, in a measure, correspond with the ideas of those who believe in a particular man, Jesus Christ, who is represented in the Gospels. But in consideration of the trouble which the bearers of this paralytic are represented to have taken in bringing him to Jesus, would not this allegorical representation have been designed to teach us that we should leave nothing undone in the way of prayer and supplication to God, and in every other way which may bring them benefit, in behalf of our afflicted friends and neighbors? These representations have all, of course, an historical significance as well as symbolical, just as is really and impliedly in the cosmos. All will confess that this universe around us, the course and operations of nature, is to us a stupendous miracle, yea an infinity of stupendous miracles, which we cannot and dare not begin to explain.

Miracle 13. *He restores to life Jairus' daughter at Capernaum.* Matt. IX. 18-19, 23-26. "While he spake these things unto them, behold there came a certain ruler and worshipped him, saying: My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples.—And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them: Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth he went in and took her by the hand, and the maid arose. And the fame of it went abroad into all that land." Mark V. 22-24, 35-43: "And behold

there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him he fell at his feet, and besought him greatly, saying: My little daughter lieth at the point of death; come and lay thy hands on her, that she may be healed, and she shall live. And Jesus went with him, and much people followed him and thronged him.—While he yet spake, there came from the ruler of the Synagogue's house, certain, which said: Thy daughter is dead, why troublest thou the master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue: Be not afraid, only believe. And he suffered no man to follow him, save Peter and James, and John, the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in he saith unto them: Why make ye this ado and weep? The damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand and said unto her: Talitha cumi, which is being interpreted: Damsel, I say unto thee, arise. And straightway the damsel arose and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it, and commanded that something should be given her to eat." Luke VIII. 41-43, 49-56: "And behold, there came a man, named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house; for he had only one daughter, about twelve years of age, and she lay a-dying. But as he went the people thronged him.—While he yet spake there cometh one from the ruler of the synagogue's house, saying to him: Thy daughter is dead; trouble not the master. But when Jesus heard it, he answered him, saying: Fear not, believe only and she shall be made whole. And when he came into the house he suffered no man to go in, save Peter and James and John, and the father and mother of the maiden. And all wept and wailed her; but he said: weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying: Arise. And her spirit came again, and she arose straightway, and he commanded to give her meat. And her parents were astonished; but he charged them that they should tell no man what was done."

Remarks on the Preceding.

This miracle is recorded in three Gospels. Neither of the narrators

excepting Matthew was of the number of the immediate disciples of Christ. In this case, however, it is said both in Luke and Mark, that he suffered no man to be present at the performance of this miracle but Peter, James and John and the parents of the damsel. The natural supposition in this case accordingly is that these three narrators received their information of the miracle from some or all of those disciples who had been present at its performance or from tradition of it, oral or written.

What variation appears in their records of it arises from their independently narrating concerning it from their several standpoints. This independent style of narration of theirs appears in their quoting in the direct as well as in the oblique oration and implies in it nothing of the nature of mutual contradiction. For example, according to Matthew, when Jesus comes into the house, he says: Give place, for the maid is not dead but sleepeth. According to Mark: "Why make ye this ado? the damsel is not dead but sleepeth." And according to Luke: Weep not; she is not dead but sleepeth; which expressions are evidently all variations of narratives used with reference to the same event. And in regard to what Jesus says to the damsel in effecting her resurrection, in Matthew it is said: "When the people were put forth he went in and took her by the hand and the maid arose." In Mark it is: "He took the damsel by the hand and said unto her, Talitha Cumi, that is to say, Arise, and she arose and walked," etc. And according to Luke: "He took her by the hand and called, saying, Arise, And she arose and he commanded to give her meat;" which are all evidently variations in narration of the same event. This representation, like the others, hath an allegorical as well as a historical significance. "But would not this representation have been designed to teach us that when any of our friends or neighbors are in a dying state we should, together with using every other means for their amelioration, never give up hopes of them, but should persist in prayer to God for their recovery, until they are evidently beyond hope? Or, that if any of our friends or neighbors are in a state of sinning, we should use, together with our precept and example to them, our prayers to God in their behalf? And this we should persist in doing, and not be put off with the idea of our troubling the master. We should eternally besiege and compass the throne of grace as the importunate widow did the unjust judge, until we eventually have become the instruments of effecting in them a change of heart and a reformation of life.

Miracle 14. Matt. IX. 20-23. *He cures a woman of a bloody issue, at Capernaum.*—"And behold a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his garment; for she said within herself: if I may but touch his garment I shall be whole. But Jesus turned him about, and when he saw her he said: Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." Mark V. 25-34: "And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she heard of Jesus, came in the press behind, and touched the hem of his garment. For she said: If I may touch but his clothes I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned about in the press and said: Who touched my clothes? And his disciples said unto him: Thou seest the multitude thronging thee, and sayest thou: Who touched me? And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth. And he saith unto her: Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague." Luke VIII. 43-48: "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind all and touched the border of his garment; and immediately her issue of blood stanch'd. And Jesus said: Who touched me? When all denied, Peter and they that were with him said: Master, the multitude throng thee and press thee, and sayest thou: Who touched me? And Jesus said: Somebody hath touched me; for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her: Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

Remarks on the Preceding.

This miracle is found recorded in the three first Gospels. The call of Matthew to follow Christ is recorded before in the same chapter, and therefore, he might be supposed to have been with Christ at this performance, while the other two might be supposed to have learned it from him, from the other disciples who were present on the occasion, or from tradition.

Although there be some variation in narration, — some of the accounts being more full than the others, — yet all evidently mean to refer to the same event.

They all agree that the woman had been ailing with the issue of blood for twelve years, as well as in the very strong faith which she reposes in Jesus.

The variations in narrative with respect to the direct as well as the oblique oration is carried out independently; as in the other cases, according to the view taken of the matter by each writer from his own standpoint.

In each of the three narratives Jesus attributes the result to the woman's own faith; and it is here intimated, as in other similar cases, that as one believes a thing to be so it is to him. Would not this representation have been designed to show us that we should continually exercise firm faith in the power and goodness of God, as well as perform the requisite acts?

Miracle 15. *He restores to sight two blind men, at Capernaum*, Matt. IX. 27–31: “And when Jesus departed thence two blind men followed him, crying and saying: Son of David, have mercy on us. And when he was come into the house, the blind men came to him; and Jesus saith to them: Believe ye that I am able to do this? They said unto him: Yea, Lord. Then touched he their eyes, saying: According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them saying: See that no man know it. But they, when they were departed, spread abroad his fame in all that country.”

Remarks on the Preceding.

The cure of these blind men is by Jesus attributed to the faith they reposed in him. “Believe ye that I am able to do this?” They answer him, “Yea, Lord.” Then he touched their eyes, saying, “According to your faith be it unto you.” Their eyes were accordingly opened. Would not this representation have been designed to foreshow the taking away of the blindness of superstition and ignorance from both Jew and Gentile, as an effect of the promulgation of the true Christian doctrine?

Miracle 16. *Christ heals one possessed of a dumb spirit at Capernaum*, Matt. IX. 32–34: “And as they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out the dumb spake, and the multitudes marvelled, saying: It was never so seen in Israel. But the Pharisees said: He casteth out devils through the prince of the devils.” Luke XI. 14: “And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out the dumb spake, and the people

wondered. But some of them said: He casteth out devils through Beelzebub, the chief of the devils."

Remarks on the Preceding.

This is found recorded in two gospels, and in both places it seems only to be mentioned casually. But according to Matthew it was the man that was dumb; and according to Luke it was the devil by which the man was possessed that was dumb; but as both of them agree that the man spoke when the devil was cast out, the inference is that his dumbness resulted from his being possessed of the devil. Would not this interesting representation have been designed to indicate the good effects of true Christian doctrine upon a world distempered and lethargic with moral and physical disease, resulting from superstition, ignorance, and sin? But the man being brought to a realizing sense of his true condition by the light of the knowledge which the gospel affords him, speaks out, and the people wondered at the good effects produced in him, which they also begin to realize in themselves through his influence. The Pharisees, however, allege that he casts out the devils through the prince of the devils; but in the sequel it is satisfactorily proved that this is effected by the spirit of God. (See Luke XI. 17-27.)

Miracle 17. He *cures the infirm man of Bethesda*, at Jerusalem, John V. 1-9: "After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep-market a pool which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him: Wilt thou be made whole? The impotent man answered him: Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth before me. Jesus saith unto him: Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath."

Remarks on the Preceding.

The record of this miracle is found only in John's Gospel. This pool had five porches, by which we are to understand five covered

entrances. In and around these were crowded the diseased and infirm, each waiting their opportunity to go into the pool, when the angel had moved the waters: "For an angel went down at a certain season into the pool and troubled the water; whosoever then first, after the troubling of the water, stepped in was made whole of whatsoever disease he had." Unless those among the diseased who were deaf, and who could not hear the waters moving, we may conceive a great commotion amongst those awaiting the troubling of the waters,— the crutches rattling, the walls and floors being begroped and bescrambled over by the blind and lame, the paralytics languidly turning themselves in anxious expectancy of some one coming to help them into the pool. This invalid now of 38 years standing Jesus cured, so rendering it unnecessary for him to enter the pool. Is it then probable that the invalid, having heard of Christ before, had considerable faith in the goodness of his character, and in His power to work miracles, and hoped that he might, when He would come the way, do some good for him? And then the benign aspect of Jesus when present answering in a degree his expectations and his hopes: the words which Jesus speaks to him, accompanied by his vivifying and energizing influence upon his dilapidated system, strengthens his faith and increases his energy, so that he believes himself a new man, and springs to his feet at the command of the world's Saviour, takes up his bed, as the one cured of the palsy, and travels away with it to his house. And may he not have been one of that large class who are not really in as bad a condition as they imagine themselves to be, and would have others believe they are? This man, as the restored paralytic, is made to undergo quite a protracted examination of the Jews as to the agent and manner of his healing on the Sabbath-day.

But would not this interesting representation have been designed mainly to teach the superstitious Jews and all like them, who are over punctilious about the keeping of the Sabbath-day, the inconsistency and wickedness of pursuing such a course to the neglect of the weightier matters of the law, charity and beneficence to the sick, the afflicted, and the poor; grace, mercy, and truth to all mankind? In fact, are not all these representations of healing on the Sabbath-day pointedly designed to show that great and universal truth that the Sabbath was made for man and not man for the Sabbath? When men live aright they will spend the Sabbath and every other day well.

Miracle 18. *He cures a man with a withered hand*, in Judæa, Matt.

XII. 10-13: "And, behold, there was a man which had his hand withered. And they asked him, saying: Is it lawful to heal on the Sabbath-days? that they might accuse him. And he said unto them: What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days. Then saith he to the man: Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."

Remarks on the Preceding.

This miracle of the healing of the man with the withered hand is recorded only in Matthew's Gospel and the representation is evidently designed to teach the same kind of lesson as the one we have examined immediately before, namely, that the Sabbath was made for man, and not man for the Sabbath.

Miracle 19. *He cures a blind and dumb demoniac*, at Capernaum. Matt. XII. 22, 23: There was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said: Is not this the Son of David? But when the Pharisees heard it, they said: This fellow doth not cast out devils, but by Beelzebub the prince of the devils, &c.

Remarks on the Preceding.

This account of the cure of the blind and dumb man is also recorded only in Matt. Were it not that this demoniac is represented as blind as well as dumb, we would conclude this representation to be only a repetition of that which we examined under the head of No. 16, the account of which is found in Matt. IX. 32, 33, and Luke XI. 14. In both cases the account of the miracle is followed by the same argument of the Jews as to Christ's casting out devils through Beelzebub the prince of the devils, and his refutation of that argument. Would not this allegorical representation have been designed to indicate the good effects which would be produced by the knowledge and enlightenment which the gospel would afford to a benighted world, by which, realizing their condition, men would *speak out* their experience as well as *see* their state? And should it not teach God's children that they should be eternally active, as far as lies in their power, in doing deeds of charity and beneficence to suffering humanity?

Miracle 20. *He feeds five thousand* at Décapolis. Matt. XIV. 15-21 : "And when it was evening, his disciples came to him, saying: This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them : They need not depart ; give ye them to eat. And they say unto him : We have here but five loaves, and two fishes. He said : Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled : and they that had eaten were about five thousand men, besides women and children." Acc. to Mark. VI. 34-45 : "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd, and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said : This is a desert place, and now the time is far passed : send them away that they may go into the country round about, and into the villages, and buy themselves bread : for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him : Shall we go and buy two hundred pennyworth of bread, and give them to eat ? He saith unto them : How many loaves have ye ? go and see. And when they knew, they say : Five, and two fishes. And he commanded them to make all sit down by companies on the green grass. And they sat down in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them : and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that had eaten of the loaves were about five thousand men." Luke IX. 12-18 : "And when the day began to wear away, then came the twelve, and said unto him : Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals : for we are here in a desert place. But he said unto them : Give ye them to eat. And they said : We have no more but five loaves and two fishes ; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave the disciples to set before the multitude. And they did eat, and were all filled : and there was





CHRIST BLESSING CHILDREN.

taken up of the fragments that remained to them twelve baskets." John VI. 5-15: "When Jesus then lifted up his eyes, and saw a great multitude come unto him, he saith unto Philip: Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him: There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled he said unto his disciples: Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Then those men, when they had seen the miracle that Jesus did, said: This is of a truth that prophet that should come into the world."

Remarks on the Preceding.

We find this miracle recorded in the four Gospels. Christ here from a limited supply miraculously provides food for a large number of people; like he produces from like. This is evidently in the cosmical order of the historical experience of the production of food for the animal creation, namely, of like from like. Wheat, rye, barley, maize sometimes produce five hundredfold. Who will say that God doth not produce all those things. Or who would think of bringing forth any natural product unless from the seed and the media already there existing wherefrom it may come? This is the experience worldwide of all the ages of history. The four Gospels, wherein this is recorded, signify the worldwide,—east, west, north, and south,—therefore, you have the four Gospels bearing witness to this miracle of God miraculously producing food for mankind; and the experience of the whole world backing up the four Gospels in this very thing of God's miraculously providing food for mankind. For who will pretend to say that this cosmical order, in which food is

produced is not miraculous? Or will any man undertake to say that he could himself originate such an order and means. No one will say that he can and therefore every one should come up like a man and confess that this whole cosmical order, even particularizing the order of the production of food, is a miracle, so far as he is concerned. Man cannot create or annihilate the minutest particle of matter, nor can he create the simplest food-producing seed. Why then all this cry for miracles, while men are in the midst of an infinitude of miracles?

But would not this allegorical representation have been designed to prefigure the order and manner in which the Christian Church should be established and carried on? There was the Church's acknowledged Head, the central figure of the group, supplying spiritual life by His doctrine and example, as found in the gospel, to mankind through the instrumentality of His apostles, the true ministers, or rather missionaries, of the Christian Church. The number that were present and partook of the repast, five thousand, five being in prophetic language a limited, imperfect number, would indicate that the number of mankind which would enter the Christian Church, and accept of Christianity in any age would be limited. While twelve, being the number of the Church, a perfect number (of the twelve tribes of Israel, the twelve apostles, the twelve stars on the woman's head, and the twelve gates of the new Jerusalem, Revelation) indicates that the gospel was designed and is amply sufficient for all mankind; and six being the half of twelve, and five being less than six, the five thousand mentioned as partaking of the feast would perhaps indicate that at no age of the world would quite half the number of mankind be really Christians. There is still, it is seen, ample work for true Christian men who desire to be active in the cause of God, in the conversion to true and genuine Christianity of what remains to make up the large number of five-twelfths or over of the human race, a number which has never yet been enrolled as acknowledged Christians, and which it will yet take time and earnest activity for Christianity to attain. But when shall come the happy age when five-twelfths of the human race shall be *real and true* Christians? Such a state of things is certainly much to be desired and sought after.

Miracle 21. *Jesus walks on the Sea of Galilee*, Matthew XIV. 22-34: "And straightway Jesus constrained his disciples to get into a ship, and to go before him to the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went

up into a mountain apart to pray ; and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying : It is a spirit ; and they cried out for fear. But straightway Jesus spake unto them, saying : Be of good cheer ; it is I ; be not afraid. And Peter answered and said : Lord, if it be thou, bid me come unto thee on the water. And he said : Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying ; Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him. O thou of little faith, wherefore didst thou doubt ? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying : Of a truth thou art the Son of God." Mark VI. 45-53 : " And straightway he constrained his disciples to get into a ship, and to go to the other side unto Bethsaida, while he sent away the people. And when he had sent them away, he departed unto a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing ; for the wind was contrary unto them : and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking on the sea, they supposed it to be a spirit, and cried out, for they all saw him, and were troubled. And immediately he talked with them, and saith unto them : Be of good cheer : it is I ; be not afraid. And he went up unto them into the ship ; and the wind ceased : and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves : for their heart was hardened." John VI. 15-22 : " When Jesus therefore perceived that they would come by force to make him a king, he departed again into a mountain himself alone. And when even was come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship : and they were afraid. But he saith unto them : It is I ; be not afraid. Then they willingly received him into the ship : and immediately the ship was at the land whither they went."

Remarks on the Preceding.

This miracle is recorded in Matthew, Mark, and John. In all these it is found immediately following the account of the feeding of the five thousand, and it may appear strange it does not appear in this position in Luke also, where an account is given, as well as in the others, of the miracle of the loaves and fishes. There is no doubt, therefore, that all three records refer to the same event, whether or not they may vary in their narratives as to it. There is, however, a remarkable sameness in those narratives, even in their quotations in the direct oration; notice, for example, the address of Christ to those in the ship, as he approaches them walking on the water, in Matthew and Mark. "Be of good cheer; it is I; be not afraid." In John the expression is the same, only that he leaves out the first clause of the sentence, "Be of good cheer" (Greek *θαρσύνετε*).

John represents the Savior as being very popular with the multitude after he had fed them; and the meal being over and the people well satisfied, "When Jesus perceived that they would come by force and make him a king he departed again into a mountain himself alone." The evening having come on without his return to them his disciples get into a ship and sail over the sea toward Capernaum; and after it had become dark there arose a great wind and they were in great fear lest the ship should sink. But looking behind them over the lake they see the form of a man, as it were walking on the water, and suppose it to be an apparition. But as the form draws nearer they recognize in it Jesus, walking towards them. "And as the disciples saw him walking on the sea they were troubled, saying: It is a spirit; and they cried out for fear." Jesus straightway tells them not to fear that it is he that is approaching. And he thereupon gets on board and the wind ceases.

Thus it is in Mark and John; but in Matthew there is a slight expansion of the narrative as follows. Peter seeing him approach the ship walking on the water, as the winds blow and before he is quite sure who it is, says: Lord, if it be thou, bid me come unto thee on the water. And he said, Come. Peter thereupon comes down out of the ship and proceeds to walk on the water towards Jesus. But, beginning to sink in the midst of the boisterous waves, he was afraid and cried out, saying, "Lord, save me." Jesus immediately stretched out his hand and catching him addressed him

thus: "O thou of little faith, wherefore didst thou doubt?" They having come into the ship the wind ceased, and the people on board, disciples and crew, come and confess Jesus to be the Son of God.

Would not this representation mean to teach us that we should take Christ with us wherever we go, in order that we, like the unwise virgins, who were found without oil in their lamps, may not be found out of Christ? Whatever we undertake should be by us begun, continued and ended with Christ. We should not set out on a journey without having him in our company, nor begin any enterprise unless we know that he is with us in it.

Thus reposing our trust in him while doing our manifold duties in life we may rest assured that he will be near to help us in seasons of adversity and to save us in seasons of danger. When we are buffeted by the world and its boisterous winds we may be sure he will be near to stretch out his hand to keep us above water; and by his spirit to comfort our hearts, to plead our cause, and to still the angry, adverse winds. Thus fortified within and going in the way of rectitude, we shall not, like Peter, begin to sink as we walk towards Jesus, but shall walk firmly and complacently with him to the goal of the accomplishment of our duty.

The representation is, indeed, designed to teach us that we should firmly trust in God in seasons of adversity and not neglect to work at the oars in the performance of all our duties. That, in short, while we cultivate the true faith in our heart and life we should not neglect good works. From the writings of some of "the Ante-Nicene Christian Fathers," as for example those of Clement of Alexandria, much sound instruction of a varied nature, tending to general enlightenment and edification may be derived.

Miracle 22. *He heals the daughter of the woman of Canaan*, near Tyre, Matt. XV. 22-28: "Then Jesus went thence and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying: Have mercy on me, O Lord, son of David: my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him saying. Send her away; for she crieth after us. But he answered, and said: I am not sent but unto the lost sheep of the house of Israel. Then she came and worshipped him, saying: Lord help me. But he answered and said: It is not meet to take the children's bread and to cast it to dogs. And she said; Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered, and said unto

her: O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Mark VII. 24-31: "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it; but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him and came and fell at his feet: the woman was a Greek, a Syrophœnician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her: Let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs. And she answered and said unto him: Yea, Lord; yet the dogs under the table eat of the children's crumbs. And he said unto her: For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house she found the devil gone out, and her daughter laid upon the bed."

Remarks on the Preceding.

This miracle is recorded in the two first Gospels. Jesus would appear here in his missions of philanthropy to have gone just over the bounds of the old Israelitish kingdom, not however beyond the bounds of its national language. The old language of Tyre and Sidon, as well as of Judæa and Samaria, was the genuine old Hebrew. In the days of the Saviour the people of that sea coast strip were called Syrophœnicians. We are informed by Mark that this woman, whose daughter was cured, was of Greek descent. However this may have been when she saw the Saviour she seems almost instinctively to have recognized in him not only virtue but supernatural ability. She at once thought he might be able to help her young daughter, who was so often troubled, as we would say, with fits and hysterics. We have noticed before what a sanctifying and energizing influence some good and holy men exercise upon their fellows. We have seen, too, that the natural and acquired powers and gifts of human beings are various, one possessing one gift, genius, or talent, another another, and so these varying as the people are numerous. Is it then an improbable case that the holy and energising influence of some good, intelligent, and prominent man among the early Christians, the disciples of John the Baptist, when brought steadily and powerfully to bear upon a female possessed of a bad temper, of impure habits and unholy affections, should have availed to work in her the beginning of a complete change of heart and life, which gradually and in due time was perfected? For God always seconds the prayers and assists the efforts of the good and holy man who is active in his cause, and he will bring to perfection that change of moral character which by his assistance is happily begun. The

gospel represents the Saviour's doctrine as being that salvation was of, and primarily and especially for the Jews. And would not this Syrophœnician woman with her depraved offspring, crying to be cleansed and healed, represent in the allegory all the outside or Gentile world earnestly expecting admission into the Christian Church, which they obtained upon their renunciation of their old idolatry and evil habits, and their profession of the true Christian faith, and practising a new manner of life?

Miracle 23. *He heals a deaf and dumb man*, at Decapolis, Mark, VII. 31-37: "And again departing from the coasts of Tyre and Sidon he came into the sea of Galilee through the midst of the coast of Decapolis. And they bring unto him one that was dumb, and had an impediment in his speech, and they beseech him to put his hand upon him, and he took him aside from the multitude and put his fingers into his ears, and he spit and touched his tongue. And looking up to heaven he sighed, and saith unto him: Ephphatha, that is, be opened: and straightway his ears were opened and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them so much the more a great deal they published it; and were beyond measure astonished, saying: He hath done all things well, he maketh the deaf to hear and the dumb to speak."

Remarks on the Preceding.

This is recorded only in Mark. The circumstance or event which gave rise to this representation may perhaps have been a dream or a vision, which last may occur to the mind that is susceptible of it, as well in its waking moments in the broad daylight, as in the time of sleep in the hours of night. Occurring to the mind in the state of sleep, the mental representation is called a dream or vision; occurring in the waking moments when the mind is active, it is called a vision. These mental representations are sometimes so well defined, complete and impressive, setting forth so faithfully all the parts and characters of a state or condition, change of state or condition, progression or action with respect to persons or things, or both, and also accompanied sometimes with appropriate words in the language of the person to whom they are revealed, that the mind, especially the superstitious and ignorant mind, is apt to think them real. And may not this dream or vision, or allegory (for the reader may have it which of these he thinks best,) have indicated something in particular with respect to the Christian Church? Would

not the opening of the ears have indicated that mankind was about to have communicated to them the doctrines of the Gospel which they would understand ; and the loosening of the tongue after the opening of the ears that on having heard and learned these doctrines men would be disposed to speak boldly and freely in defence of them, and in communicating them to others ?

Miracle 24. He *feeds four thousand*, at Decapolis, Matt. XV. 32-39 : “ Then Jesus called his disciples unto him, and said : I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and I will not send them away fasting, lest they faint by the way. And his disciples say unto him : Whence should we have so much bread in the wilderness, as to fill so great a multitude ? And Jesus saith unto them : How many loaves have ye ? And they said : Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled : and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, besides women and children. And he sent away the multitude, and took ship and came into the coasts of Magdala.” Mark VIII. 1-9 : “ In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them : I have compassion on the multitude, because they have been with me now three days, and have nothing to eat : and if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far. And his disciples answered him : From whence can a man satisfy these men with bread here in the wilderness ? And he asked them : How many loaves have ye ? And they said, seven. And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people. And they had a few small fishes : and he blessed, and commanded to set them also before them. So they did eat, and were filled : and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand : and he sent them sway.”

Remarks on the Preceding.

This miracle is recorded in the two first Gospels. It indicates another beneficent act of the philanthropic Saviour as he goes about from place to place doing good, healing the sick, cleansing the lepers, casting out devils, giving sight to the blind, hearing to the

deaf, speech to the dumb and food to the hungry. Here, in creating food for the people, from like he produces like, which is in the regular cosmical order of God's providence and from which he rarely departs, except at the time of the introduction of new dispensations such as the Mosaic and the Christian. The second, third and fourth books of the Pentateuch as well as the four Gospels give us much light on this subject. Here the Saviour has pity upon the multitude because, said he, "they continue with me three days, and have nothing to eat; and I will not send them away fasting lest they faint by the way." We can conceive that after a three days' fast he had to supply very much food for over four thousand people! And we can see how considerate God is of the wants of his people, much more so, indeed, than many earthly parents are of the wants their children! Jesus, in going around among the people, must have exercised upon them a great attraction; his love for mankind was a magnet which attracted all unto him. They collected to him from all quarters and were so occupied with his speeches and miracles that they neglected not only their own comforts, but necessities. This representation is, of course, historic and also allegoric! It evidently sets forth the same thing in relation to the Christian Church which a prophetic dream or vision might have done. There is the number four (four thousand fed) which is understood to denote world-wide extension, having reference, perhaps, to the Roman Empire, often in Scripture spoken of as the world, but which bears only a small proportion to the size of the whole world as now known, (cf. the four beasts of Daniel, Dan. VII., united at last in one, the Roman Empire, the four winds, the four corners of the earth, the four living creatures upholding the throne of Deity, and the New Jerusalem lying four-square: See Book of Revelation.) And, also, the number seven, denoting completeness, perfection, which symbolizes variously the Deity in relation to the world, and in his providential dealings with it (cf. the stone having seven eyes, Zech. III. 9; the lamb with seven horns and seven eyes, the seven spirits of God; the seven seals, seven trumpets, seven vials, seven thunders: and the beast having seven heads and ten horns, ten being understood as a world number a little over the square of three, and the combination indicating that the complete spiritual and temporal power were united in one, or in other words, that the earthly being or combination which the symbol represented, assumed and exercised the prerogatives of Deity together with that of an earthly power: See Book of Revelation.) The seven loaves would here indicate then that Christianity was designed to be amply sufficient for, and adapted to all mankind; the four thousand that the whole

Roman Empire would be converted to it, at least nominally, which is known to have been accomplished within the first twelve centuries after the preaching of John the Baptist. And the seven baskets full of fragments taken up would still indicate Christianity to be amply sufficient, designed, and adapted for the rest of the world outside of the Roman Empire. Should not this be an encouraging incentive to the faithful and true missionaries of Christianity, not of the Romish, the Greek, or the Reformed Church in particular, but of true and living Christianity, to concentrate and continue their efforts for the spread of the gospel in its true light, and the conversion of the heathen world to its doctrines ?

Miracle 25. *He gives sight to a blind man*, at Bethsaida. Mark VIII. 22-26 ; “ And he cometh to Bethsaida ; and they bring a blind man unto Him, and besought Him to touch him. And he took the blind man by the hand, and led him out of the town ; and when he had spit on his eyes and put his hand upon him he asked him, if he saw ought. And he looked up and said : I see men, as trees, walking. After that he put his hands again upon his eyes, and made him look up ; and he was restored, and saw every man clearly. And he sent him away to his house, saying : Neither go into the town, nor tell it to any in the town.

Remarks on the Preceding.

This miracle is recorded only in Mark. The representation has, of course, both an historic and allegoric significance. As an allegory it is designed to indicate something in relation to the church's future. The taking of the blind man by the hand and leading him out of the town by Jesus would indicate that the doctrines of the Gospel were to be communicated to men by peaceable means, that men were to be led, not driven, into a belief of them, won to the Gospel intelligently and freely on their part, and not dragooned into a profession of certain dogmas and doctrines, as was practised so largely by the Church of Rome, nor forced by penal statutes, as was done by the Reformed churches. His coming to his sight gradually, first being able to see men as trees walking, and then being able to see clearly, would indicate that men need to be taught and study for themselves for some time before they have attained perfection in the knowledge of the truth.

The Transfiguration.

Although the transfiguration on the mount is not ordinarily reckoned among the miracles, yet so much account has been and is made of it that we deem it expedient to give a passing review of it here.

According to Matthew XVII. 1-14: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter and said unto Jesus: Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake behold a bright cloud overshadowed them; and behold, a voice out of the cloud, which said: This is my beloved son, in whom I am well pleased; hear ye him. And when the disciples heard it they fell on their face and were sore afraid. And Jesus came and touched them and said: Arise, and be not afraid. And when they had lifted up their eyes they saw no man, save Jesus only. And as they came down from the mountain Jesus charged them saying: Tell the vision to no man until the Son of Man be risen again from the dead. And his disciples asked Him, saying: Why then say the Scribes that Elias must first come? And Jesus answered and said unto them: Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they wished. Likewise shall also the Son of Man suffer of them. Then the disciples understood that He spake unto them of John the Baptist." Mark IX. 2-14: "And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them; and his raiment became shining exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias with Moses, and they were talking with Jesus. And Peter answered and said to Jesus: Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses and one for Elias. For he knew not what to say for they were sore afraid. And there was a cloud that overshadowed them, and a voice came out of the cloud, saying: This is my beloved son: hear him. And suddenly when they had looked round about they saw no man any more, save Jesus only with themselves. And as they came down from the mountain he charged them that they should tell no man what things they had seen till the Son of Man were risen from the dead. And they kept that saying with themselves questioning one with another what the rising from the dead should mean. And they asked him, saying: Why say the Scribes that Elias must first come? And he answered and told them: Elias verily cometh first, and restoreth all things; and how is it written of the Son of Man that he must suffer many things and be set at naught. But

I say unto you that Elias is indeed come, and they have done unto him whatsoever they wished, as it is written of him." Luke IX. 28-37: "And it came to pass about an eight days after these sayings he took Peter and John and James and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And behold there talked with him two men which were Moses and Elias, who appeared in glory and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory, and the two men that stood with him. And it came to pass as they departed from him Peter said unto Jesus; Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said, while he thus spake there came a cloud and overshadowed them, and they feared as they entered into the cloud. And there came a voice out of the cloud saying: This is my beloved Son; hear him. And when the voice was past, Jesus was found alone. And they kept it close and told no man in those days any of those things which they had seen.

Remarks on the Preceding.

This scene is recorded in the three first Gospels. Many Christians have regretted there had not been record of it in the fourth Gospel also, whose author is said in the records to have been one of the three who witnessed it. The natural supposition is that the three authors, who have recorded it, obtained their information of it from John and the other two, Peter and James, who witnessed it with him.

Because the narratives differ somewhat as to the time of the event, in Matt. and Mark, at the opening of the narrative, it being said that "after six days," and in Luke, in "about eight days after these things," all, be it noticed, reckoning from the same point of time, "he taketh Peter, James and John, and bringeth them up into a high mountain," etc.; and because they differ somewhat in their statements in the direct, as well as in the oblique oration; as, for example, Matthew has the voice to speak from the clouds thus: "This is my beloved son, in whom I am well pleased, hear ye him." Mark and Luke: "This is my beloved son, hear him." And, according to Matthew, Peter says to Jesus: "Lord it is good for us to be here; if thou wilt let us make three tabernacles, one for thee, and one for Moses and one for Elias;" according to Mark and Luke:

“ Master, it is good for us to be here ; and let us make,” etc., because, I say, the narratives thus differ somewhat, this does not indicate any farther than that they are slight variations in narrative of the same event and should not be thought of as impugning their authenticity. Although this representation hath an historic as well as an allegoric significance, still it is not improbable there may have been an event of the nature of a dream or vision which gave rise to the representation of the transfiguration. In Matthew’s account of it (ch. XVII, 9) Jesus, as they descend from the mountain, enjoins upon the disciples to tell the vision (*ἡραπα*) to no man. And, in Luke’s account (ch. IX, 32), it is said that Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory and the two men (Moses and Elias), that were with him; which might mean that they still perceived the vision in their mind’s eye or reflected upon it. But the representation is prophetic and undoubtedly foreshows the future exaltation of the ideal Christ among mankind. This prophecy, we know, has been eminently fulfilled in the history of Christendom. For many ages the praises and glories have been attributed to Christ in a most extravagant, exaggerated and blasphemous way, in such ways indeed as he never, when on earth, would have accepted, but would have refused with contempt, aware that they arose from hypocrisy or ignorance. In human history we meet not with any being in the human shape or in whose name mankind was personified, excepting it were Buddha, who attained to such praise and glory from the human species as did Jesus of Nazareth. No intelligent theologian will deny to believers the propriety of presenting their petitions to God in the name and through the merits and mediation of Jesus Christ, they having his self-denying life and his cross for their sakes continually in view. Many good commentators upon the fulfillment of the prophecies of Revelation in the history of Christendom have been of the opinion that the reason the Arabian and Turkish Mahometans overcame the Roman empire of the East, where so long the cross was revered, was because of the idolatrous practices into which the Christians and the Christian government of that empire had fallen and which they had long practised; that it was in short a proof of the retributive justice of God upon that Roman empire on account of its idolatrous practices and its horribly brutal cruelties. Of that empire Unitarianism, under the name of Mahometanism, has been long the ruling re-

ligion; and this religion, though it has its faults, does not appear to tolerate idolatry as generally understood, but continues to be as determined in its iconoclasm as it is simple in its system of ideas.

But, now, granting that this representation of the transfiguration on the mount is of the nature of a prophetic vision, as appears evidently to be the case, then there should be care taken not to give it any extravagant interpretation, but only such a sober interpretation, in congruity with other parts of Scripture, Old and New, as the representation clearly justifies.

Such visions and dreams should not be much thought about, or attended to: the young and the old should always exercise their reason, and walk in the plain path of duty and of rectitude, and let the high ones who spend their time in exercising their powers in influencing and deceiving the minds of others take care of themselves, and not allow them to gain any advantage over them by their seductive schemes.

Miracle 26. *He cures a boy possessed of a devil* at Tabor, Matthew XVII. 14-26: And when they were come to the multitude there came to him a man kneeling down to him, and saying: Lord, have mercy on my son, for he is a lunatick and sore vexed; for oftentimes he falleth into the fire and oft into the water. And I brought him to thy disciples and they could not cure him. Then Jesus answered and said: O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart and said: Why could we not cast him out? And Jesus said unto them: Because of your unbelief; for verily I say unto you: If ye have faith as a grain of mustard-seed ye shall say unto this mountain: Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you. Howbeit this kind goeth not forth but by prayer and fasting." Mark IX. 14-30: "And when he was come to his disciples he saw a great multitude about them and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the scribes: What question ye with them? And one of the multitude answered and said: Master, I have brought unto thee my son, which hath a dumb spirit; and wheresover he taketh him, he teareth him; and he foameth and gnasheth with his teeth and pineth away. And I spake to thy disciples that they should cast him out, and they could not. He an-

swered him, and said : O faithless generation, how long shall I be with you ? how long shall I suffer you ? Bring him unto me. And they brought him unto him. And when he saw him, straightway the spirit tare him ; and he fell on the ground and wallowed, foaming. And he asked his father : How long is it ago since this came unto him ? And he said : Of a child : And oftentimes it hath cast him into the fire and into the water to destroy him ; but if thou canst do anything have compassion on us and help us. Jesus saith unto him : If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears : Lord, I believe ; help thou mine unbelief. When Jesus saw that the people came running together he rebuked the foul spirit, saying unto him : Dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

And the spirit cried out, rent him sore, and came out of him ; and he was as one dead ; insomuch that many said : He is dead. But Jesus took him by the hand and lifted him up, and he arose. And when he was come into the house his disciples asked him privately : Why could not we cast him out ? And he said unto them : This kind can come forth by nothing but by prayer and fasting." Luke IX. 37-43 : " And it came to pass that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying : Master, I beseech thee look upon my son ; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out ; and it teareth him, that he, foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out ; and they could not. And Jesus answered and said : O faithless and perverse generation, how long shall I be with you, and suffer you ? Bring thy son hither. And as he was yet coming, the devil threw him down and tore him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father."

Remarks on the Preceding.

Of this miracle we have record in the three first Gospels. With some differences in narrative, both in the oblique and direct oration, there is a remarkable similarity in the narratives and there is no doubt that all three mean to describe the same event or series of events. There is a similarity between this miracle and that performed by Jesus upon the daughter of the Syrophœnician woman. In that case the mother petitions Jesus in behalf of her afflicted

daughter; in this the father petitions him in behalf of his much troubled son. In both cases the miracle is wrought and the cure effected; which shows that the faithful prayers of others in our behalf are not unlikely to be answered, as well as our own.

The father, according to Matthew, comes to Jesus, kneeling down to him and saying: "Lord have mercy on my son, for he is a lunatic and sore vexed; for oftentimes he falleth into the fire and oft into the water." It must be confessed fortunate for our age that many such cases do not present themselves to our notice. We hear occasionally of cases of the "falling sickness," so called, whose nature it is not necessary here to describe; but of whatever nature or character it may be, a consideration of the three accounts we have here, will show it must be a mild type of disease as compared with that of this lunatic upon whom Christ performed the cure.

The narratives generally show this boy to have been in a very pitiable condition; for, in answer to the question how long it was ago since the boy began to be afflicted in this way, the father replied that it was so with him since childhood. "And" that "oftentimes it hath cast him into the fire and into the water to destroy him." He then asks Jesus if he can do anything for him, to have compassion upon him and help him. Jesus replies: "If thou canst believe, all things are possible to him that believes." The father being conscious in his heart that he believes, cries out: "Lord, I believe; help thou mine unbelief."

The bystanders, observing this scene of entire submission on the one part and of most willing acquiescence on the other, come rushing up for the purpose of asking questions and so put an end to the dialogue, that Jesus at once rebuked the devil, saying: "Dumb and deaf spirit, I charge thee, come out of him and enter no more into him." But this demon, unwilling, without a struggle, to give up the fortress he had so long occupied, cries out and, throwing him down, tears him, and then comes out of him, "leaving him as one dead." But Jesus took him by the hand and lifted him up.

The disciples, wondering at the divine power displayed on this occasion, almost as much as the other lookers on, inquire of Jesus why it was they could not cast out the demon, and effect the cure. Jesus replies that it was because of their unbelief; for, says he, as according to Mark: if ye have faith as a grain of mustard seed ye shall say to this mountain: Remove hence to yonder place; and it shall remove and nothing shall be impossible to you. But after all

this he says, according to Matthew and Mark, "This kind goeth not forth but by prayer and fasting." It was in consequence of the faith of the father that the cure is represented to have been wrought upon the son in the case before us: (Mark IX, 23-25.) When the Scriptures speak of faith removing mountains, etc., they refer to things which with man are impossible, but not with God. And not only faith, but fasting practised in faith purifies the soul; for they are effectual in ridding the intemperate, the licentious and the vicious of their evil dispositions, their inordinate and unholy affections and in helping to reform their habits and their lives. This representation, whether or not designed to do so, teaches the importance of faith, of fasting and prayer, in such cases as are here represented, and also how effectual may be the influence and example of a good and holy man in ridding people of their vicious dispositions and unholy ways.

Miracle 27. *He makes a miraculous provision for tribute, at Capernaum*, Matt. XVII. 24-27: "And when they were come to Capernaum they that received tribute money came to Peter and said: Doth not your master pay tribute? He saith; yes. And when he was come into the house Jesus prevented him, saying: What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children or of strangers? Peter saith unto him: Of strangers. Jesus saith unto him: Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money; that take, and give unto them for thee and me."

Remarks on the Preceding.

This miracle is recorded only in Matthew. It is performed on an occasion when Christ felt himself required to provide for himself and Peter the personal tax assessed upon persons by the provincial government. The presentation is doubtless designed to teach men that it is their duty to pay taxes in order to support the government under which they live, and which affords protection to their lives and property; and that it is the duty of importers to pay the required tax upon the merchandise they import from foreign countries; and that all should exert themselves in making provision for this by operating in the busy world, which is represented in the allegory by fishing in the sea. It is notice-

able there are not many passages in the Gospels whose design is to restrain governments from oppressing the people by imposing upon them an unjust amount of taxes, or otherwise oppressing them and treating them unjustly. Kings and governments of Christian countries have often acted as if they did not recognize in themselves any responsibility towards the people they governed. It is to be hoped, however, that such, as well as all subordinate officials, as collectors of customs and of taxes will henceforth have sufficient interest in and love for the people as to do them justice at least, and will recognize the facts that if a man does evil he will experience the penalty of it in himself; and there is no respect of persons with God.

Miracle 28. *He opens the eyes of one that was born blind*, at Capernaum, John IX. 1-41: "And as Jesus passed by he saw a man that was blind from his birth. And his disciples asked him, saying: Master, who did sin, this man or his parents, that he was born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the work of him that sent me, while it is day; for the night cometh when no man can work. As long as I am in the world I am the light of the world. When he had thus spoken he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him: Go wash in the pool of Siloam (which is, by interpretation, Sent); he went, and came seeing. The neighbors, therefore, and they which before had seen him that he was born blind, said: Is not this he that sat and begged? Some said: This is he; others, he is like him; (but he said, I am he). Therefore, said they unto him: How were thine eyes opened? He answered and said: A man that is called Jesus made clay, and anointed mine eyes, and said unto me: Go to the pool of Siloam, and wash; and I went and washed, and I received sight. Then said they to him: Where is he? He said: I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath-day when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them: He put clay on mine eyes, and I washed and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath-day. Others said: How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again: What sayest thou of Christ, that he hath opened thine eyes? He said: He is a prophet. But the Jews did not believe concerning him that he had been blind and received his sight until they called the parents of him that had received his sight. And

they asked them saying: Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said: We know that this is our son, and that he was born blind: but by what means he now seeth we know not, or who hath opened his eyes we know not; he is of age; ask him; he shall speak for himself. These words spake his parents, because they feared the Jews; for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore, said his parents: He is of age, ask him. Then again called they the man that was born blind and said unto him: Give God the praise; we know that this man is a sinner. He answered and said: Whether he be a sinner, I know not; one thing I know, that whereas I was blind, now I see. Then said they to him again: What did he to thee? How opened he thine eyes? He answered them: I have told you already, and ye did not hear; wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him and said: Thou art his disciple: but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is. The man answered and said unto them; Why here is a marvellous thing, that ye knew not from whence he is, and he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God he could do nothing. They answered and said unto him; Thou wast altogether born in sin, and dost thou teach us? And they cast him out, (excommunicated him). Jesus heard that they had cast him out, and when he had found him he said unto him: Dost Thou believe on the son of God? He answered and said: Who is he, Lord, that I might believe on him? And Jesus said unto him; Thou hast both seen him, and it is he that talketh with thee. And he said; Lord, I believe; and he worshipped him: And Jesus said: For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him: Are we blind also? Jesus said unto them: If ye were blind ye should have no sin; but now ye say; We see; therefore your sin remaineth."

Remarks on the Preceding.

This miracle is recorded only in John's Gospel. It is not to be confounded with the miracle which we considered under our No. 25. In that case Jesus leads the blind man by the hand out of the town and there effects the cure;

in this he begins the cure on the spot by putting clay upon the eyes of the blind man and bidding him go and wash in the pool of Siloam. Had the narrative left off the end of the seventh verse of the chapter one might be inclined to suspect that what gave rise to the story was a dream or vision; but considering the whole chapter one concludes it evidently to be an allegory designed to set forth the conversion of the true Christian, and his course in life after it: Would not the man born blind represent the Jew and Gentile in the blindness of their superstitions wherein they lived and died at and before the time Christ is represented to have come? And as men and nations are judged by the laws under which they live, and in the light of the knowledge they possess or may possess,—and both the Jew and the Gentile not knowing any better endeavored to live up to these before Christ came,—then neither this man nor his parents had sinned (John IX. 3), that he should be born blind. But the light of the *Christian doctrine* now beginning to shine through the instrumentality of the first teachers of it, the Pharisees (verse 41) seeing this light and continuing still in their superstitious practices sinned. Would not the application of clay to the eyes of the blind man and the command to go wash in the pool of Siloam have truly represented the application of the simple doctrines of the Gospel, (clay being the simplest and humblest material, truly representing the simplicity and humility of the genuine Christian doctrine, and water as truly representing its cleansing effects upon the human heart,) to the superstitious and ignorant Jews and Gentiles by the true Christian teachers? And would not the going in obedience to the command, and washing in the pool of Siloam indicate an exercise of faith in the promises and doctrines of the Gospel, and a disposition to practise its precepts on the part of those to whom they became known? Would not the occupation also of this blind man, that of begging (John IX. 8), have indicated the class of people which would be most inclined to listen to the Gospel and upon whom the Gospel would produce the greatest and the most radical effects? It is a well known fact that from the humbler ranks of life most of the first converts to Christianity were made, and that the better educated and richer classes never showed much inclination towards it till after the age of Constantine. When the Church united with the world then they came into it in great numbers. And may not that long examination, consisting of questioning and cross questioning, to which the man and his parents were subjected as to the agent and the manner of the opening of his eyes, have represented the questioning, the sneering and scoffing, the jeering, and tantalising, and persecution to which

the true converts to Christianity are, and always have been subjected, not only from the Pharisee and Pagan, but also from the perverted, or Anti-Christian, wherever and in whatever manner he rules? They that will live godly in this present world, wherever they may be, shall have much the same kind of experience as is here represented in the case of the enlightened blind man; in short, they shall suffer persecution. But while patiently undergoing such an ordeal they are crucifying the flesh with its affections and lusts, and are living unto God. And may not the casting out (of the synagogue) (see verse 34,) of this man by the Pharisees have represented the excommunication of the true and humble worshippers of God, not only by Pharisee and Pagan, but by the proud and pampered ecclesiastics called Christian in later times? But let it be known that after he was cast out by the Pharisees he was found and recognized by Christ (verse 35), which will show that God recognizes all acts of self-denial and suffering for his cause; that when for the performance of his duties and the fulfilment of his allegiance to him the true Christian is cast out and contemned and persecuted by the world he will soon be found and recognized of God. This allegorical representation presents to us plainly two sides, the world and God; showing that those who are on the side of the world are opposed to God, for the friendship of the world is enmity with God; and that those who are on the side of God are opposed to the proud and wicked ways of the world; though they are in the world they are not of it; they courageously and patiently fight the battle of God in it, never flinching or deserting from their great and loving Master. The cure being represented as performed on the Sabbath-day would indicate the same as before in similar cases. In the allegory Jesus would symbolize the pure doctrines of the Gospel, and the worship of him would simply indicate a conviction and confession of their truth; for Jesus is a symbol of true doctrine and its communication, and God alone is to be worshipped unsymbolized.

Miracle 29. He *heals a woman of an eighteen years infirmity*, in Galilee, Luke XIII. 11-17. "And behold there was a woman which had a spirit of infirmity eighteen years and was bowed together and could in no wise lift up herself. And when Jesus saw her he called her and said unto her: Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath-day and said unto the people: There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath-day. The Lord then answered him, and said: Hypo-

crite, doth not each one of you on the Sabbath-day loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he had said these things all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."

Remarks on the Preceding.

This miracle is recorded only in Luke's Gospel. The record indicates the antagonism that Christ met with from sectarian jealousy in the carrying out of his mission. But may not the healing of that infirm woman, as in the miracle, have represented the beneficial effects which true Christian doctrine would produce in all ages upon a superstitious and sin-sick world? And the long period (eighteen years) during which this woman had suffered from her malady might have been designed to represent the long period before the introduction of Christianity, during which the world had suffered from this disease. In all these cases in which cures are represented to be wrought on the Sabbath-day the design is to show the absurdity and wickedness of the Jewish prejudice concerning the keeping of the Sabbath; and the lesson in all cases intended to be taught, is that the Sabbath was made or appointed for man, not to be abused, but to be used for his benefit. This old infirm woman may have faithfully represented Judaism.

Miracle 30. *He cures a man of the dropsy*, in Galilee, Luke XIV. 1-6: "And it came to pass that as he went into the house of one of the chief Pharisees to eat bread on the Sabbath-day that they watched him. And, behold, there was a certain man before him, which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? And they held their peace. And he took him, and healed him, and let him go, and answered them, saying: Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things."

Remarks on the Preceding.

This miracle is recorded only in Luke and is in effect of the same character as that we have just reviewed. In this case Pharisaism presents to Christ a haughty silence. This representation would appear to have the double object of showing

the beneficial effects which true Christianity would produce upon a world diseased and bloated with sin; and the culpableness of cultivating prejudices concerning the Sabbath to the exclusion of the performance of the necessary works of charity, and beneficence to the needy and the suffering on that day.

Miracle 31. He *cleanses ten lepers*, in Samaria, Luke XVII, 11-19: "And it came to pass that as he went to Jerusalem he passed through the midst of Samaria and Galilee. And as he entered into a certain village there met him ten men that were lepers, which stood afar off. And they lifted up their voices and said: Jesus, Master, have mercy on us. And when he saw them he said unto them: Go shew yourselves unto the priests. And it came to pass that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said: Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him: Arise, go thy way; thy faith hath made thee whole."

Remarks on the Preceding.

This miracle is recorded in Luke's Gospel alone. In his going to Jerusalem, at this time, Jesus must have started from a place well north, perhaps from somewhere in the range of Carmel, for he passed southward "through the midst of Samaria and Galilee." As he entered into a certain village he sees ten lepers, who stand afar off and say: "Jesus, Master, have mercy on us." He tells them to go and show themselves to the priests, which they proceed to do, and as they go are healed. It is evident that this representation has in it something, which is of importance for us to know. Would not the ten lepers (ten being the prophetic world number, a little over the square of three) be intended to represent humanity at large before the introduction of Christianity, suffering from the leprosy of sin and its accompaniments, ignorance of the true God, and superstition? And Jesus is represented in the doctrines of the gospel pointing them to the teachers of the truth to be enlightened from their ignorance and relieved from their superstition, and by the practice of the precepts of the gospel to be divorced from their unholy practices, and healed from their leprosy of sin. But it proceeds to say that "as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and this man was a Samaritan." And Jesus goes on then

to enquire: "Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger." Then he ascribes the healing of this one to his faith, saying: "Arise, go thy way; thy faith hath made thee whole." They believed the pure doctrines of the gospel, and practised its precepts; were consequently enlightened from their ignorance and superstition, and became reformed from their sinful practices; and while the nine may have lived soberly and honestly before God in a private way of life, the tenth became an active missionary of the gospel, and through his efforts to disseminate the truth gave great glory to God. This one being a Samaritan might indicate that foreign converts would be more zealous than Jewish in the cause of Christianity. The representation is not designed to imply that a man converted to the truth cannot serve and glorify God in a private station, but that God delights most in those who are most active and efficient in advancing his cause of truth and righteousness, be their station what it may.

Miracle 32. He *raises Lazarus from the dead*, at Bethany, John XI. 13-47: "Now a certain man was sick, Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying: Lord, behold, he whom thou lovest is sick. When Jesus heard it, he said: This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby. Now Jesus loved Martha and her sister and Lazarus. When he had heard therefore that he was sick he abode two days still in the same place where he was. Then after that, saith he to his disciples: Let us go into Judæa again. His disciples say unto him: Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered: Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him. These things saith he, and after that he saith unto them: Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then saith his disciples; Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly: Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto them. Then said Thomas, which is called Didymus, unto his fellow disciples: Let us also go, that we may die with him. Then when Jesus came he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews came to

Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary sat in the house. Then said Martha unto Jesus: Lord, if thou hadst been here, my brother had not died. But I know that even now whatsoever thou shalt ask of God, God will give it thee. Jesus saith unto her: Thy brother shall rise again. Martha said unto him: I know that he shall rise again in the resurrection at the last day. Jesus said unto her: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him: Yea, Lord; I believe that thou art the Christ, the son of God, which should come into the world. And when she had so said, she went her way and called Mary her sister secretly, saying: The master is come, and calleth for thee. As soon as she heard that she arose quickly and came unto him. Now Jesus was not yet come into the town, but was in the place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went out, followed her, saying; She goeth unto the grave, to weep there. Then when Mary was come where Jesus was and saw him, she fell down at his feet, saying unto him: Lord, if thou hadst been here, my brother had not died. When Jesus, therefore, saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said: Where have ye laid him? They say unto him: Lord, come and see. Jesus wept. Then said the Jews: Behold how he loved him! And some of them said: Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said: Take ye away the stone. Martha, the sister of him that was dead, saith unto him: Lord, by this time, he stinketh; for he hath been dead four days. Jesus saith unto her: Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone (from the place) where the dead was laid. And Jesus lifted up his eyes and said: Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by, I say it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice: Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them: Loose him, and let him go. Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on him. But some of

them went their ways to the Pharisees, and told them what things Jesus had done.

Remarks on the Preceding.

The miracle of the resurrection of Lazarus is recorded only in John. At Bethany, about fifteen furlongs from Jerusalem, was the home of Lazarus and his sisters Mary and Martha. When Jesus was in the vicinity of Jerusalem, whereto he used to go annually, at least, at the feast of the passover, he was accustomed often to go out of the city and spend the night at that quiet, rural retreat. Although Jesus did not shrink from noise or argument when occasion required in fulfilling his mission, yet he seems not to have particularly liked these; and when his business for the day was done sought the scenes of seclusion and quietude. While absent from Judaea in the northern part of the country, perhaps at Nazareth, or in his mission elsewhere, a messenger from the sisters of Lazarus brought him word of the sickness of their brother. Lazarus was a person for whom Jesus entertained not only friendship but love; and his sisters, well aware of this, sent to him saying: "Lord, behold, he whom thou lovest is sick." When Jesus heard this he simply remarked, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He knew in his consciousness that God had brought about this death for a purpose, namely that he might thereby glorify his son. Now the friendship which subsisted between Jesus and that family at Bethany was very great, but nevertheless, after he heard of the sickness of Lazarus he abode two days still where he was. He then proposes to his disciples to go into Judaea; against which they earnestly remonstrate that there is danger of him being stoned by the Jews, who had of late displayed such bitter enmity towards him at Jerusalem. He replied, in effect, that in going there he was going on his own peculiar business, wherefrom he would not shrink by any consideration of fear of puny man, or what his wrath could avail to effect against him, or the cause wherein he was engaged. After a little more parlanee, however, he plainly tells his disciples, "Lazarus is dead." Thomas, called Didymus, who was also a warm friend of Lazarus, proposes that they all go up to Bethany and die with him, whereupon they all go into Judaea and arriving at Bethany find that Lazarus had been buried already four days. When Jesus came to the grave and beheld where they had laid him he wept; and having had them roll away the stone from the door of the sepulchre, he addressed

God in prayer, and effects the resurrection as seen in the text. But this presentation is also allegorical and the design of the allegory is doubtless to represent the elevation of humanity from the death of ignorance, and superstition, and sin to a life of knowledge, of holiness, and of all godliness. All the characters in the allegorical drama represent agents in this resurrection. Christ represents the true and pure doctrines of the gospel; the disciples the true ministers or missionaries of these doctrines; and Martha and Mary represent the female agency which has always been found so favorable to the Christian-cause, and so instrumental, when themselves civilized, and enlightened in truth and genuine Christianity, in the civilization and cultivation of men. And the mourning Jews would represent mankind coming to a realizing sense of their spiritually dead condition. But the most efficacious means of this resurrection was to be the enlightening, the purifying, and the soul-reviving doctrines of the Gospel, which bring men to a knowledge of the true God, and teach them to be good and do good. Hence Jesus says; "I" (gospel truth) "am the resurrection and the life; he that believeth in me, though he were dead" (meaning dead in ignorance and sin; for if a man die a natural death he, as a man, is past believing anything) "yet shall he live. And whosoever liveth and believeth in me shall never die," (meaning the death of superstition, ignorance, and sin, not a natural death; for all men die that). The condition in which humanity was at the time of the first promulgation of the gospel, is represented by a human body four days dead, and consequently in the first stage of decay and beginning to stink. Jesus crying with a *loud voice*, "Lazarus come forth," represents the voices of the heralds of the gospel by which the dead in superstition and trespasses and sins would be awakened to a sense of their condition, and moved to activity in doing good and in living a new life in the world. Lazarus comes forth from the tomb bound up in grave-clothes, and his face bound about with a napkin, representing how men are bound up in their ignorance and superstition, and in their gaudy display of vain and empty ceremonial, having no life-imparting energy; as it were a veil of superstition and of worldliness thrown over their hearts, and bands of superstition and of worldly ceremonial binding and restraining them from active energy in the cause of the truth and godliness; and the eyes of their understanding blindfolded, and the ears closed, until the sound of the gospel strikes upon their ears, and rings the alarm-bell at the door of their hearts, and its unmixed truth enlightens the eyes of their understanding. And the agents who loose him and let him go, verse 44, represent the true ministers or missionaries of the gospel, who free men from the bonds of superstition and of ungodliness by bringing them into a knowledge of the

truth, to be good and to do good. The representation of a dead man coming forth from the grave unassisted by human hands, while bound hand and foot with grave-clothes, and his face bound about with a napkin (verse 44) at once shows itself as the work of omnipotence or to be allegory; for how could a dead man be supposed to come forth in such a condition?

Miracle 33. *He gives sight to two blind men*, at Jericho, Matt. XX. 29-34: "And as they departed from Jericho a great multitude followed him. And, behold, two blind men, sitting by the wayside, when they heard that Jesus passed by, cried out, saying; Have mercy on us, O Lord, son of David. And the multitude rebuked them, because they should hold hold their peace; but they cried out the more, saying: Have mercy on us, O Lord, son of David. And Jesus stood still and called them, and said: What will ye that I shall do unto you? They say unto him; Lord, that our eyes may be opened. So Jesus had compassion on them and touched their eyes; and immediately their eyes received sight, and they followed him." Mark X. 46-52: "And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side, begging. And when he heard it was Jesus of Nazareth he began to cry out, and say: Jesus, son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him: Be of good comfort, rise, he calleth thee. And he, casting away his garment, rose and came to Jesus. And Jesus answered and said unto him: What wilt thou that I should do unto thee. The blind man said unto him: Lord, that I might receive my sight. And Jesus said unto him: Go thy way; thy faith hath saved thee. And immediately he received his sight, and followed Jesus in the way." Luke XVIII. 35-43: "And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the wayside, begging. And hearing the multitude pass by, he asked what it meant. And they tell him that Jesus of Nazareth passeth by. And he cried, saying: Jesus, son of David, have mercy on me. And they which went before rebuked him that he should hold his peace; but he cried so much the more: Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him; and when he was come near he asked him, saying: What wilt thou that I shall do unto thee? And he said: Lord, that I may receive my sight. And Jesus said unto him: Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people when they saw it gave praise unto God."

Remarks on the Preceding.

This miracle is recorded in the three first Gospels. Even though they vary their narratives to a considerable extent, both in the oblique and direct orations there is no doubt they refer to the same event.

Because, for example, in Matthew two blind men are mentioned, while in Mark and Luke there be only one; and because in Matthew and Mark the miracle is represented as performed by Jesus, when he is departing from Jericho, while in Luke he performs it “as he is come nigh unto Jericho,” because all this is so, I say, doth not at all argue want of authenticity in the general account, but only indicates such variation in narrative of the same event as might be supposed to arise from the writers relating the subject from their different standpoints.

These two blind men, as in Matthew, would appear to have heard before of Jesus’ wonderworking powers; for when they hear that he passes by they cry out, saying, “Have mercy on us O Lord, son of David.” And when the people try to pacify them they still cry out the more. Jesus hearing them stands still and calls them, saying, what will ye that I shall do unto, you? They answer, That he may open their eyes. Seeing their helpless condition he compassionates them and touching their eyes they immediately receive sight and they follow him.

Mark particularizes his one blind man by naming him blind Bartimeus, who sat by the highwayside begging. Upon Jesus, as he passes he calls, “Son of David, have mercy on me.” Jesus calling him he throws away his garment and runs to him. Upon being asked by Jesus what he can do for him, he answers, that he may give him his sight, Jesus answers him, “Go thy way, thy faith hath saved thee.” And thereupon he receives his sight and follows Jesus; which is substantially the account given by Luke also of his blind man. The design of this presentation is doubtless to foreshow the enlightenment which Christianity would impart to mankind now and hitherto blind in ignorance and superstition.

Miracle 34.—*He blasts the fig-tree, Mount Olivet*,—Matt. XXI. 17-22: “And he left them, and went out of the city into Bethany, and lodged there. Now in the morning, as he returned into the city, he hungered. And when he saw one fig-tree in the way, he came to it and found nothing thereon, but leaves only, and said unto it: Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disciples saw it they marvelled, saying: How soon is this fig-tree withered away. Jesus answered and said unto them: Verily I say unto you: If ye have faith

and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain : Be thou removed, and be thou cast into the sea, it shall be done. And all things, whatever ye shall ask in prayer, believing, ye shall receive." Mark XI. 12-15, 20-24 ; " And on the morrow, when they were come from Bethany, he was hungry, and seeing a fig-tree afar off, he came, if haply he might find anything thereon ; and when he came to it, he found nothing but leaves ; for the time of figs was not yet. And Jesus answered and said unto it : No man eat fruit of thee hereafter forever. And his disciples heard it." Here it is related that he comes into the city and performs the miracle of casting the traders out of the temple, and in the evening again goes out of the city (to Bethany implied), whence they return again to the city in the morning—" And in the morning as they passed by they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him : Master, behold the fig-tree which thou cursedst is withered away. And Jesus, answering, saith unto them : Have (the) faith of God. For verily I say unto you, that whosoever shall say unto this mountain : Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore, I say unto you : What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Remarks on the Preceding.

This miracle is recorded in the first two Gospels. It happened on that occasion of the Savior's entry into Jerusalem riding on an ass. The two accounts have some differences, which are merely variations in narrative of the same event. According to Matthew Jesus goes in the evening out of Jerusalem to Bethany, a distance of nearly two miles, and lodges there for the night ; and in the morning as he is returning with his disciples into the city, being an hungered and seeing a lone fig-tree at a distance, he goes towards it to see if happily he may find some fruit thereon, finding, however, nothing thereon but leaves he says to it : Let no fruit grow on thee henceforward forever ; and presently the fig-tree withered away. Although Mark has the blasting of the fig-tree to take place on the same morning as Matthew has it, yet the disciples, according to Mark, do not recognize it till the next morning afterwards. Mark represents him as going from Jerusalem to Bethany with the twelve disciples on the same evening as Matthew does, returning to Jerusalem on the next morning and on his way cursing

the fig-tree, his disciples hearing what he says: as, after remaining in Jerusalem that day, going out of the city in the evening, — to Bethany implied, — and as, on the next morning, in their returning to the city recognizing the fig-tree withered from the roots. “And *Peter calling to remembrance* saith unto him: Master behold the fig-tree which thou cursedst is withered away.” And Jesus answers him: “Have faith in God; for verily I say unto you whosoever shall say unto this mountain (in a literal signification Mount Olivet is made the scene of this discourse), Be thou removed, and be thou cast into the sea, and shall not doubt in his heart but, shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Now this difference in the narratives as to the time of the miracle and the differences in the direct oration otherwise in the different narratives of this event as according to Matthew Jesus says to the fig-tree: “Let no fruit grow on thee henceforward forever;” and, according to Mark: “No man eat fruit of thee hereafter forever,” and according to Matt., the disciples say: “How soon is the fig-tree withered away;” but according to Mark, Peter says to him on the next morning after that on which the cursing was done, on his recognizing the tree withered: “Master, behold the fig-tree which thou cursedst is withered away;” these differences I say, are only variations in narrative of the same events by the different writers. But according to Mark, the time of figs had not yet come, which if literally interpreted, would show it unreasonable in Jesus to exert his miraculous power in destroying a fig-tree because it had not brought forth fruit before its time. But while this presentation hath in its way an historical application it has none the less truly an allegorical significance. The reference of the presentation is doubtless to the rejection of Judaism for the non-performance of its duties, the non-fulfilment of its real mission in the presentation of itself as an example of living, active godliness to the Gentile world, and in the advancement of the cause of truth among mankind beyond its own limits. And the finding of leaves on the tree, and no fruit, might represent the old tree of Judaism as covered with the leaves of superstitious observances, and of carnal ordinances, but with none of the fruits of living faith, active love and godly zeal, namely, good works. Have we not too many of these kind of fig-trees represented in the Christian churches to day? And how long ere they have something better than leaves to display? How long ere the Spirit of truth and of active godliness shall prevail in them, to the exclusion of all error, and pride, and superfluous observances, and carnal ordinances?

How long ere all called Christians shall with one heart and with united effort advance the cause of truth (truth, we mean, unmixed with error) and of righteousness in the world? It is high time that all called Christians should come to the knowledge of this all-important truth, that it is necessary for them to be good and to do good themselves, individually and collectively, to advance the cause of God in the world. And in this allegory Jesus and his disciples would represent gospel truth, and its ministers or missionaries.

Miracle 35. *He casts the traders out of the temple a second time,*—Jerusalem, Matt. XXI. 12–17: “And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them: It is written: My house shall be called the house of prayer, but ye have made it a den of thieves. And the blind and the lame came to him into the temple, and he healed them. And when the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple and saying: Hosanna to the son of David; they were sore displeased, and said unto him: Hearest thou what these people say? And Jesus saith unto them: Yea, have ye never read: Out of the mouths of babes and sucklings thou hast perfected praise.” Mark XI. 11, 15–20; “And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even was come, he went out unto Bethany, with the twelve.”—Here is related the cursing of the fig-tree on the next morning—“And they come to Jerusalem, and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them: Is it not written: My house shall be called by all nations the house of prayer; but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine. And when even was come he went out of the city.” Luke XIX, 45–47: “And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them: It is written: My house is the house of prayer, but ye have made it a den of thieves.”

Remarks on the Preceding.

This miracle of the second cleansing of the temple is mentioned

in the first three Gospels. That one of the writers who being an immediate follower of Christ would be thought to have witnessed it, was Matthew, and from him or from some other source the other two would be thought to have derived their accounts of it. The narratives differ in regard to the time when the event took place, Matthew having it on the same day of Christ's royal entry into Jerusalem, and *before* the blasting of the fig-tree, which he has to take place on the following morning. Mark having it on the next day *after* the blasting of the fig-tree, which last event this writer places on the morning of the same day on which the traders were driven out of the temple; but those differences can be thought of as only variations in narrative of the same event, viewed by the narrators from different standpoints. In Luke's it is not said on which day the ousting of the traders took place, but the connection would seem to imply that it was on the same day of his royal entry. Jesus at this time was greatly noticed in the temple. And when the chief priests and scribes saw the wonderful things that he did and the children crying out "Hosanna to the son of David" they were much displeased and asked him whether he did not hear what the people said. Jesus answered them, "Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Even the blind and the lame on this occasion, having notice of his presence in the city by the noise made, in his cavalcade entering in through its gates and passing through its streets, come to him in the temple and he heals them all. This was after he had cast out the traders whom he unsparingly rebukes for having made his father's house "a den of thieves," an expression concerning them which the evangelists agree that he used. This representation of the second cleansing of the temple is doubtless designed to typify the cleansing and purifying of God's Church, which was long trodden under foot and profaned by the world, by means of the purifying and refining doctrines of the Gospel. Christ there represents the true doctrines of the Gospel, and the disciples the active ministers in its promulgation. It also sets forth the purpose for which the temple of God is designed, namely, to be a house for prayer, and for the worship of the true God, and not to be used for worldly purposes. As for that particular temple at Jerusalem, it remained in the hands of the Jews, until it was destroyed by the Romans in about the year 70 A. D.; and therefore the allusion in the allegory to the cleansing of the temple by Christ would be to the overthrowing and eradicating of the old superstitions of the Roman Empire, the Jewish among the rest, and their being supplanted by the new and true religion which was just begun to be introduced; as well as to the reformation and purification of each

temple in particular by the subversion and destruction of its idols of gold and silver and brass and wood, and the using it for the worship and praise to God alone. It is seen that even if the accounts differ to some small extent these differences are but variations in narrative of the same event by the different writers.

Miracle 36. *He heals Malchus' ear in Gethsemane.* Matthew XXVI. 50-55: "Then came they and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him: Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" Mark XIV. 46-49: "And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them: Are ye come out as against a thief with swords and staves to take me, &c.?" Luke XXII. 50, 51: "And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said: Suffer ye thus far. And he touched his ear and healed him." John XVIII. 10, 11: "Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter: Put up thy sword into the sheath; the cup which my Father hath given me to drink shall I not drink it?"

Remarks on the Preceding.

It is seen the cutting off of the ear is mentioned in the four Gospels, while the miracle itself, the healing of the ear, is mentioned in John's only. Although this servant, whose name John alone gives as Malchus, was so zealous in the cause of Jesus, when he perceived the temple authorities proceeding to arrest him, that he drew his sword in his defense, yet it is seen Jesus does not agree with him in his act of violence and says, "Put up thy sword into its place, for all they that take the sword shall perish with the sword." This corresponds to the expression in Rev. XIII, 10: "He that leadeth into captivity shall go into captivity and he that killeth with the sword must be killed with the sword;" and is more correspondent with the general tenor of Christ's doctrine than any course of violence could be. Jesus, now willingly subjects himself to the severe ordeal he sees coming upon him, in order thereby to

overthrow Satan's kingdom. And therefore, he says to Malchus, on telling him to sheath his sword again: "Thinkest thou that I cannot pray to my Father and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" How reasonable all this and how entirely consistent with the self-sacrifice of Christ! It could not have been otherwise and in accordance with his doctrine! One of the designs of this presentation, however, is doubtless to set forth the future relation of Judaism to Christianity. The ear, in Scripture prophetic language, would indicate the hearing, the understanding; and this being represented as taken away from the servant of the high priest indicated that the Jewish people would lack a hearing ear and an understanding heart with respect to Christianity. The healing of the ear indicated that Christianity would have the power of remedying that, at least to some extent, and would ultimately do so when presented to the Jews in its simplicity and purity, by which the Jews would hear and accept its doctrines, and become to a large extent converted to it. This should be an encouraging incitement to the faithful and true missionaries of Christianity to exert themselves and do all in their power for the conversion to the truth of their brethren the Israelites. The servant whose ear was cut off, considering things as then, might here represent the whole lay Jewish race. And the servants, or hearers, are those upon whom the priests depend; without hearers there would be no need of priests or priesthood; but be it noticed that the ear was taken away with respect to Christianity, not with respect to Judaism, if, peradventure, the servant still remained to the priest.

Miracle 37. *He causes a miraculous draught of fishes*,—Sea of Galilee, John XXI. 1-14: "After these things, Jesus showed himself again to the disciples at the sea of Tiberias, and on this wise showed he himself. There were together, Simon Peter, and Thomas, called Didymus, and Nathaniel of Cana, of Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them; I go a-fishing: they say unto him: We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them: Children, have ye any meat? They answered him: No. And he said unto them: Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. Therefore that disciple saith unto Peter: It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat about him (for he was naked), and did cast himself into the sea. And the other disciples

came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they were come to land they saw a fire of coals, and fish laid thereon, and bread. Jesus saith unto them : Bring of the fish which ye have now caught. Simon Peter went up and drew the net to land, full of great fishes, an hundred and fifty and three ; and for all there was so many, yet was not the net broken. Jesus saith unto them : Come and dine. And none of the disciples durst ask him : who art thou ? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples after he was risen from the dead."

Remarks on the Preceding.

This is recorded only in John. The design of the prophetic allegory is to set forth the fatherly and providential care of God over his servants who were engaged or would be engaged in founding or extending the true Christian Church. It is seen to this day, that God provides for his servants, the true Christian ministers, or missionaries for the truth, by whatever name they are called ; and, indeed, for all who are devoted to, or engaged in any way in his service. Such men may have hours and days of darkness, discouragement, and trial ; they may suffer privations and persecutions and want ; they may toil all night and have nothing for their pains ; but such seasons, be they short or long, shall have an end ; God will always be near to comfort and encourage them ; heaviness may remain during the night of affliction ; but the morning light of hope, and of returning success, brings to them encouragement and joy. God will always make abundant provision for them, provided they are dutiful, industrious, and provident themselves, and in ways they may not expect ; for besides the nets full, which by God's assistance, they shall receive as the result of their honest toil, there will be fish awaiting them, ready cooked upon the coals ; and also bread. But we do not learn that any further advantage accrues to the impetuous Peters, who hastily and inconsiderately throw themselves into a sea of troubles, in order the sooner to attain their object, than to those who remain in the ship (supposing this to be the ark of truth ; there are false, unsafe ships in which they should not remain for a single moment, when they can escape safely to land or enter a safe one), who reach the dry land as soon, bringing their fish with them. Nor need they be less energetic and enterprising, less active in the accomplishments of the good objects they have in view, while they use a proper consideration and judgment in all their proceedings. The

missionaries of the truth are expected and called upon to use their reason, as well as the men of the world.

These are about the sum of the recorded miracles of Jesus, and the language in which they are given may be called prophetic symbolism, or allegory. We have given them in chronological order, as arranged in the Polyglott, and our best Reference Bibles.

AS TO THE PRELIMINARIES TO THE TRIAL; THE TRIAL, CRUCIFIXION, RESURRECTION, AND POST-RESURRECTION APPEARANCES OF JESUS, ACCORDING TO THE FOUR GOSPELS, EXAMINED AND COMPARED FROM THE ORIGINAL GREEK.

1st. *The rulers conspire against Christ; the woman anoints him; and Judas sells him. He eats the Passover; institutes his Holy Supper; prays in the garden, and, betrayed with a kiss, is carried to the high priest; is denied of Peter, and arraigned before Pilate.*

Matt. XXVI. 1-6: "And it came to pass when Jesus had ended all these sayings (a discourse which he is represented as delivering concerning the final judgment), he said unto his disciples: Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests and the scribes and the elders of the people unto the palace of the high priest, which was called Caiaphas, and consulted that they may take Jesus by subtilty and kill him. But they said: Not on the feast day, lest there be an uproar among the people." *The same acc. to Mark XIV. 1-3:* "After two days was the feast of the Passover, and unleavened bread; and the chief priests and the scribes sought how they might take him by craft and put him to death. But they said: Not on the feast day, lest there be an uproar among the people." *The same acc. to Luke XXII. 1-3:* "Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people." That corresponding to the same in *John XI. verse 47 to end of chapter:* "Then gathered the chief priests and the Pharisees a council and said: What do we? for this man doeth many miracles. If we let him thus alone all men will believe on him, and the Romans shall come and take away both our place and nation (something, we may remark, they had already in possession before Christ is represented to have come). And one of them, named Caiaphas, being the high priest that same year, said unto them: Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this he spake, not of himself, but being high priest

that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus, therefore, walked no more openly among the Jews; but went thence into a country near to a wilderness into a city called Ephraim, and there continued with his disciples. And the Jews' Passover was nigh at hand; and many went out of the country up to Jerusalem before the Passover to purify themselves. Then sought they for Jesus, and spake among themselves as they stood in the temple: What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given commandment that if any man knew where he was he should show it, that they might take him."

Remarks on the Preceding.

The four Gospels, it is seen, give here four varying accounts of the same set of events. They all agree that the authorities of the Temple were very uneasy consequent upon the popularity which Jesus and his doctrines had attained to among the people. They therefore wish to bring him to trial, but in such a quiet way that they may not cause an outbreak in his defense among the people, who, they thought, would not submit to his degradation without essaying to interpose their ability in his behalf. While these narratives are immediately preceded in the first three Gospels by the prophetic accounts of the destruction of Jerusalem and the last judgment, and their place is near the end of these Gospels; in John it occupies a place farther back; and is immediately preceded by the accounts of the raising of Lazarus, and the prophecy of Caiaphas, which last two events are, however, only mentioned in John, as we have seen; and the last three verses of John XI. are those which may be regarded as directly corresponding to the accounts of the other three. These accounts are immediately followed in all cases except in Luke by the account of the woman anointing Jesus.

THE FOUR NARRATIVES CONTINUED.

Matthew XXVI. 6-14: "Now when Jesus was in Bethany in the house of Simon, the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it they had indignation, saying: To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it he said unto them: Why trouble ye the woman? for

she hath wrought a good work upon me ; for ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body she did it for my burial. Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." *According to Mark XIV., 3-10* : " Adn being in Bethany, in the house of Simon, the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious ; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said : Why was this waste of the ointment made ? for it might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. And Jesus said : Let her alone : why trouble ye her ? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good ; but me ye have not always. She hath done what she could ; she is come aforehand to anoint my body for the burial. Verily I say unto you : Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." *That corresponding to the same in Luke, ch. VII., v. 36, to the end of chapter* : And one of the Pharisees desired him that he would eat with him ; and he went into the Pharisee's house and sat down to meat. And, behold, a woman in the city which was a sinner, when she knew that (Jesus) sat at meat in the Pharisee's house, brought an alabaster box of ointment ; and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it he spake within himself saying : This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him ; for she is a sinnér. And Jesus answering said unto him : Simon, I have somewhat to say unto thee. And he saith : Master, say on. There was a certain creditor which had two debtors ; the one owed him five hundred pence, and the other fifty ; and when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most ? Simon answered and said : I suppose that he to whom he forgave most. And he said unto him : Thou hast rightly judged. And he turned to the woman, and said unto Simon : Seest thou this woman ? I entered into thy house ; thou gavest me no water for my feet ; but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss ; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil

thou didst not anoint ; but this woman hath anointed my feet with ointment. Wherefore I say unto thee: Her sins, which are many, are forgiven ; for she loved much ; but to whom little is forgiven the same loveth little. And he said unto her: Thy sins are forgiven. And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? And he saith to the woman: Thy faith hath saved thee, go in peace."

The same acc. to John XII., 1-9: "Then Jesus, six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper, and Martha served ; but Lazarus was one of those that sat at the table with him. Then took Mary a pound of the ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair ; and the house was filled with the odor of the ointment. Then saith one of his disciples—Judas Iscariot, Simon's son, which should betray him—Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus: Let her alone, against the day of my burying hath she kept this ; for the poor always ye have with you, but me ye have not always."

Remarks on the Preceding.

The narrative is such, as to disposition and wording, in three cases, Matthew, Mark, and John, as not to leave any doubt that the same event is intended to be described ; and it is so worded in the other case, in Luke, as to leave scarcely any doubt, not any indeed to the candid and unprejudiced investigator, that it is intended to describe the same thing. In Matthew and Mark it stands in connection with similar events preceding and following it, immediately after the consultation of the priests, &c., to kill Jesus, and immediately before Judas makes arrangements with the priests to betray him to them. The account in Luke being in the early part of that gospel, ch. VII., stands in no such connection of events preceding and following it in narration ; for where it would stand in Luke, if in a similar position and connection with the account in Matthew and Mark, would be immediately after verse 2 of ch. XXII. ; but from the similarity of the narrative itself to the other two, and the circumstance that Simon is the name of the host (Simon the leper in Matthew and Mark), it seems quite evident that the same event is intended to be related. In John there are nearly six chapters, from chapter XII., 10, to ch. XVIII., inserted between this narrative of the woman's anointing of Jesus, and that of his betrayal by Judas. We remark that to the

readers of the gospels there sometimes appears more confusion in the narratives than a complete analysis and synthesis of them shows there really is. For much of the apparent confusion arises to the mind from the variation in the narratives of the same events, while some of it arises, as seen here, from the places the corresponding narratives occupy in the different Gospels.

Comparing the four accounts with each other the conclusion is reached that the house wherein the anointing took place was that of Lazarus at Bethany; that the Simon mentioned in the first three Gospels is the same with Lazurus, as mentioned in John; and that the woman who anointed Jesus was Mary the sister of Lazarus.

The anointing of Jesus on this occasion, soon after his royal entry to Jerusalem, hath of course the historical application of the anointing of the king of the new dispensation; while the whole presentation hath also with the historic the allegorical significance.

Its mention in the four Gospels would mean that Christ is the anointed king of the whole world; and the discussion among the disciples as to the propriety of using the ointment in that way, some of them maintaining that it might have been sold for much money, which might be distributed among the poor, a discussion that Christ finally decides in favor of the use whereto the ointment had been put, adding, "The poor ye have always with you, but me ye have not always," points to the same thing, namely, that while Christ condescends in this world to make the poor his companions and to be their chief friend, he still is none the less the world's king; whereby he proves that (his departure from the world being now nigh) the application of the ointment was to the proper purpose and person, that his body was anointed for the burial and that to its chief king the world owed, of its most precious ointment, at least sufficient to anoint him from head to foot.

THE FOUR NARRATIVES CONTINUED.

Matthew XXVI., 14-35: "Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them: What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him: Where wilt thou that we prepare for thee to eat the Passover? And he said: Go into the city to such a man, and say unto him: The master saith: My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them, and they made ready the Passover. Now when the even was come, he sat down with the twelve; and as they did eat, he said:

Verily, I say unto you that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him: Lord, is it I? And he answered and said: He that dippeth his hand with me in the dish, the same shall betray me. The son of Man goeth as it is written of him; but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said: Master, is it I? He said unto him: Thou hast said.

And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to his disciples, and said: Take, eat; this is my body. And he took the cup, and gave thanks, and gave to them, saying: Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins. But I say unto you: I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the Mount of Olives. Then saith Jesus unto them: All ye shall be offended because of me this night; for it is written: I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him: Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him: Verily, I say unto thee that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him: Lord, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." *The same acc. to Mark XIV., 10-32*; "And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money; and he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the Passover, his disciples said unto him; Where wilt thou that we go and prepare, that thou mayest eat the Passover? And he sendeth forth two of his disciples, and saith unto them: Go ye into the city and there shall meet you a man bearing a pitcher of water, follow him; and wheresoever he shall go in, say ye to the good-man of the house; The master saith: Where is the guest-chamber, where I shall eat the Passover with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the Passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said: Verily, I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto

him one by one: Is it I? And another said: Is it I? And he answered and said unto them: It is one of the twelve that dippeth with me into the dish. The Son of Man, indeed, goeth as it is written of him, but woe to that man by whom the Son of Man is betrayed; Good were it for that man if he had never been born.

And as they did eat, Jesus took bread and blessed and brake it, and gave to them, and said: Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them: This is my blood of the New Testament, which is shed for many. Verily I say unto you: I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.

And when they had sung an hymn, they went out into the Mount of Olives. And Jesus saith unto them: All ye shall be offended because of me this night; for it is written: I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him: Although all shall be offended yet will not I? And Jesus saith unto him: Verily, I say unto thee, that this day, in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: If I should die with thee, I will not deny thee in any wise. Likewise also said they all. *The same according to Luke XXII., 3-40:* "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the Passover must be killed. And he sent Peter and John, saying: Go, and prepare us the Passover, that we may eat. And they said unto him: Where wilt thou that we prepare? And he said: Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house: The master saith unto thee: Where is the guest-chamber, where I shall eat the Passover with my disciples. And he shall show you a large upper room furnished; there make ready. And they went, and found as he had said unto them; and they made ready the Passover.

And when the hour was come he sat down, and the twelve apostles with him. And he said unto them: I have greatly desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God.

And he took the cup, and gave thanks, and said: Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.

And he took bread, and gave thanks, and brake it, and gave unto them saying: This is my body which is given for you; this do in remembrance of me. Likewise also the cup after the supper, saying: This cup is the New Testament in my blood which is shed for you. But behold the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it is determined, but woe unto that man by whom he is betrayed! And they began to enquire among themselves which of them it was that should do this thing. And there was also a strife among them which of them should be accounted the greatest (a strange time, one would surely think, for such a discourse; see also Mark IX., 34; Luke IX., 46). And he said unto them: The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth. Is not he that sitteth at meat? But I am among you as one that serveth. Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom as my father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

And the Lord said: Simon, Simon, behold Satan hath desired (to have) you that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren. And he said unto him; Lord, I am ready to go with thee both into prison and to death. And he said: I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me. And he said unto them: When I sent you without purse and scrip and shoes, lacked ye anything? And they said: Nothing. Then said he unto them: But now he that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you that this that is written must yet be accomplished in me: And he was reckoned among the transgressors, for the things concerning me have an end. And they said: Lord, behold, here are two swords. And he said unto them: It is enough. And he came and went as he was wont to the Mount of Olives, and his disciples also followed him."

The same acc. to John XIII.: "Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the father, having loved his own which were in the

world he loved them unto the end. And supper being ended, the devil having now put in the heart of Judas Iscariot, Simons' son, to betray him; Jesus knowing that the father had given all things into his hands, and that he was come from God and went (lit, is going) to God; he riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and he (Peter) saith unto him: Lord, dost thou wash my feet? Jesus answered and said unto him: What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him; Thou shalt never wash my feet. Jesus answered him: If I wash thee not thou hast no part with me. Simon Peter saith unto him: Lord not my feet only, but also my hands and my head. Jesus saith unto him: He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he: Ye are not all clean. So after he had washed their feet, and had taken his garments and was set down again, he said unto them; Know ye what I have done to you? Ye call me Master, and Lord; and ye say well; for so I am. If then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled: He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come that when it is come to pass ye may believe that I am *he*. Verily, verily, I say unto you: He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said he was troubled in spirit, and testified and said: Verily, verily, I say unto you that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter, therefore, beckoned unto him that he should ask who it should be of whom he spake. He then, leaning on Jesus' breast, saith unto him: Lord who is it? Jesus answered: He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him: That thou doest do quickly. Now no man at the table knew for what intent he spake this unto him; for some of

them thought because Judas had the bag that Jesus had said unto him: Buy those things that we have need of against the feast, or that he should give something to the poor. He then, having received the sop, went immediately out; and it was night. Therefore when he was gone out Jesus said: Now is the son of man glorified, and God is glorified in him. If God be glorified in him God shall also glorify him in himself, and shall straightway glorify him. Little children yet a little while I am with you. Ye shall seek me; and as I said unto the Jews: Whither I go ye cannot come, so now I say to you: A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him; Lord, whither goest thou? Jesus answered him: Whither I go thou canst not follow me now, but thou shalt follow me afterwards. Peter said unto him: Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him: Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee: The cock shall not crow till thou hast denied me thrice."

Remarks on the Preceding.

The four evangelists give here each his narrative of the consecutive events embraced in the period covered. They all set forth the same events with slight variations in the narrative. In this space we have brought to our view "the last supper," particular notice being taken of Judas and then of Peter.

In the preliminaries to the preparation for the celebration of the Passover, now however exchanged for the holy supper, it says in Matthew: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying to him: Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man and say to him: The master saith: My time is at hand: I will keep the Passover at thy house with my disciples." The disciples thereupon did as commanded and so made ready the Passover.

A variation of the same in Mark is as follows:—

The first day of unleavened bread his disciples say to Jesus: "Where wilt thou that we go and prepare that thou mayest eat the Passover? And he sends two of his disciples, saying to them: Go into the city and there shall meet you a man bearing a pitcher of water, follow him; and wheresoever he goes in say ye to the good man of the house: The master saith: Where is the guest-chamber, where I shall eat the Passover with my disciples?

And he will show you a large upper room furnished and prepared; there make ready for us. And his disciples went, and came into the city, and found as he had said to them, and they made ready the Passover."

In Luke another variation of the same narrative is given as follows: "Then came the day of unleavened bread when the Passover must be killed, And he sent Peter and John saying: Go, and prepare us the Passover that we may eat. And they said to him, Where wilt thou that we prepare? And he said, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say to the good man of the house: The master saith to thee: Where is the guest-chamber, where I shall eat the Passover with my disciples! And he shall show you a large upper room furnished; there make ready. And they went and found as he had said to them; and they made ready the Passover."

The preparation for the eating of the Passover, or Last Supper, John mentions not any more than he does the eating of that supper; but any one can see that the Evangelists, which do mention it, mean certainly to relate the same events, and do so in slightly varying narratives; Luke specifying the "two disciples" of Mark and the "disciples" of Matthew, who were deputed to make the preparation, as Peter and John.

In the three first Evangelists the twelve apostles are represented as being present at the Last Supper, and, in the fourth, the representation implies their presence.

The supper itself, as intimated, with its concomitant phenomena, such as conversations, etc., has also a representation only in the first three evangelists; in the fourth, the scene, in the "upper room;" commencing on the "supper being ended."

Of the "Last Supper," now substituted for the Passover, the first three Evangelists give an account in slightly varying narratives. As in the case of the narratives of the preparation, just posited, I deem it proper to exhibit the three in order, side by side, for convenience of comparison and reference:

Acc. to Matt.: "Now when the even was come he sat down with the twelve; and as they did eat, he said: Verily, I say unto you that one of you shall betray me. And they were exceedingly sorrowful, and began, every one of them, to say unto him: Lord, is it I? And he answered and said: He that dippeth his hand with me in the dish, the same shall betray me. The Son of Man goeth as it is written of him; but woe unto that man by whom the Son of Man is betrayed! It had been better for that man, if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him. Thou hast said.

And as they were eating Jesus took bread and blessed it, and brake it, and gave it to his disciples, and said: Take, eat; this is my body. And he took the cup and gave thanks and gave to them, saying: Drink ye all of it; for this is my blood of the New Cove-

nant, which is shed for many for the remission of sins. But I say unto you: I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Acc. to Mark: "And as they sat and did eat, Jesus said: Verily, I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said: Is it I? And he answered and said unto them: It is one of the twelve that dippeth with me in the dish. The Son of Man, indeed, goeth as it is written of him, but woe to that man by whom the Son of Man is betrayed: Good were it for that man if he had never been born.

And as they did eat, Jesus took bread and blessed, and brake it, and gave to them and said: Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said: This is my blood of the New Covenant, which is shed for many. Verily, I say unto you: I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

Acc. to Luke: "And he said unto them: I have greatly desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God.

And he took the cup, and gave thanks, and said: Take this and divide it among yourselves; for I say unto you that I will not drink of the fruit of the vine until the kingdom of God shall come.

And he took bread and gave thanks, and brake it, and gave unto them, saying: This is my body which is given for you; this do in remembrance of me. Likewise also the cup after the supper, saying: This cup is the New Covenant in my blood, which is shed for you. But, behold the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it is determined, but woe unto that man by whom he is betrayed." Here in Luke there arises a strife among the disciples as to which of them should be the greatest. And Jesus says to them: "The kings of the Gentiles exercise Lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger and he that is chief as he that doth serve." And then he illustrates that although he is greatest in their little company of the new church still he has been among them "as one that serveth." Yet nevertheless, that they having been with him in his ministry, and continued with him through his trials he shall give to them a kingdom, as his Father has appointed to him, that they may eat and drink at his table in his kingdom, and sit on thrones judging the twelve tribes of Israel.

He then, addressing himself particularly to Simon Peter, tells him Satan has desired to subject him to very severe temptation, but that he has prayed for him that his faith remain firm. To this

Peter replies that he is ready to go with him to prison and to death; and is told, in return, that the cock shall not crow on that day before he shall have thrice denied him. He then reminds them of how beneficently God had provided for their wants when he sent them out without purse or scrip or shoes; but now he suggests to them, as he is about to leave them, to take care to furnish themselves with the needful things of life, even to the matter of offensive weapons since that, even in a very short time they shall be in the midst of violence.

All this is included in Luke's account of what took place in the "upper room."

The scene in the "upper room," according to John commences after the supper. "And supper being ended the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God and went (lit, is going) to God; he riseth up from supper and laid aside his garments; and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded." When in the progress of washing of the disciples feet Jesus comes to Peter, the latter, considering that the Saviour's self-humiliation was already too great, tells him, "Thou shalt never wash my feet." Jesus then says to him quietly: "What I do thou knowest not now; but thou shalt know hereafter. If I wash thee not thou hast no part with me." Whereupon, Peter exclaims: "Lord not my feet only, but also my hands and my head." Jesus answers: "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore, said he: Ye are not all clean." After he had finished washing their feet and put on his garments and sat down he asked them if they knew the meaning of what he had done to them, and proceeds: "Ye call me Master and Lord and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." Knowing these things now he promised them happiness if they should do them; not, of course, the washing of each other's feet in particular; but the being in general humbly submissive and helpful to each other. He implies also a blessing to those who will receive those whom he doth send. Now, as he reclines at the table among his disciples after supper, he becomes troubled by the thought that one of the twelve there present with him should betray him, and that the Scriptures would be thereby fulfilled: "He that eateth bread with me hath lifted up his heel against me." He therefore spoke out that all might hear it: "Verily, verily, I say unto you that one of you shall betray me." The disciples, startled at the announcement, look at each other, each trying to find out who it

was of whom he spake. Peter made a sign to the beloved disciple who reclined on Jesus' breast that he should ask Jesus who was meant; and in answer to his question Jesus said: He it is to whom I shall give a sop when I have dipped it." He thereupon dipped a morsel and gave it to Judas Iscariot, the son of Simon; saying at the same time: That thou doest, do quickly. Judas seems to have held among the apostles the double office of almoner, and purveyor for their little band; and when Jesus had spoken thus to him, the disciples thought he told him to go and buy something they wanted now on the occasion of the feast, or to go and distribute something to the poor. When Judas had passed out into the night Jesus delivers to his eleven remaining disciples a discourse which with many other things both sublime and beautiful contains the following sentence: "*By this shall all men know that ye are my disciples if ye have love one to another.*" Peter now inquires whither he is going? Jesus answers that whither he is going Peter cannot follow him now, but shall afterwards. Peter asks why he cannot follow him now, since he is willing to lay down his life for him? Jesus replies that, far from being willing to lay down his life for him, the cock should not crow till he had thrice denied that he knew him.

The cup that Luke speaks of giving to his disciples before the supper proper, saying, "Take this and divide it among yourselves," is, doubtless, in connection with the Feast of Love, which was afterwards practiced in the Primitive church.

The expression, This is my body, and This is my blood, spoken by Christ symbolically of the bread and wine in the Last Supper have a meaning, deep, interesting and metaphysical. The reference is to the one first principle symbolized by these phenomena, to which the ultimate analysis of all being takes us: the One in whom is all the phenomenal media; the One, finally, from whom all living beings in all worlds derive existence and to whom they all return, when, with them, time has ended.

Take, eat; some MSS. leave out the Greek word *φαγετε*, translated eat. Some have wondered how it is said in John, after the supper, that no man at the table knew for what intent Jesus told Judas to do that which he was about to do quickly; although in Matthew's narrative, XXVI., 25, he is represented as answering Judas himself directly that he was the traitor, or as giving him an answer equivalent to that, and this *before* the distribution of the bread and wine. But in reference to this it is enough to say that all the narratives evidently pointing to the same event, then this can be no more than a variation in the narrative.

THE FOUR NARRATIVES CONTINUED TILL HIS DELIVERY TO PILATE.

Acc. to Matt. XXVI. 35, to end of chapter: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples: Sit ye here, while I go and pray yonder. And he took with

him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them: My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me. And he went a little farther, and fell on his face and prayed, saying: O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt. And he cometh unto the disciples and findeth them asleep, and saith unto Peter: What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away again the second time and prayed, saying: O my Father, if this cup may not pass from me, except I drink it, Thy will be done. And he came and found them asleep again, for their eyes were heavy. And he left them, and went away again and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them: Sleep on now, and take rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying: Whomsoever I shall kiss that same is he; hold him fast. And forthwith he came to Jesus, and said: Hail Master, and kissed him. And Jesus said unto him: Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest's, and cut off his ear. Then said Jesus unto him: Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels. But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes: Are ye come out as against a thief, with swords and staves, for to take me? I sat daily with you, teaching in the temple, and ye laid no hold on me. But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. And they that laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in and sat with the servants to see the end. Now the chief priests and the elders, and all the council, sought false witness against Jesus, to put him to death; but found none. Yea, though many false witnesses came, yet found they none. At the last

came two false witnesses and said: This fellow said: I am able to destroy the temple of God, and to build it in three days. And the high priest arose and said unto him: Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him: I adjure thee by the living God that thou tell us whether thou be the Christ, the son of God. Jesus saith unto him: Thou hast said: nevertheless, I say unto you: Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying: He hath spoken blasphemy; What further need have we to witness? Behold now ye have heard his blasphemy. What think ye? They answered and said: He is guilty (liable to the penalty) of death. Then did they spit on his face and buffeted him; and others smote him with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that smote thee? Now Peter sat without in the palace: and a damsel came unto him, saying: Thou also wast with Jesus of Nazareth. But he denied before them all, saying: I know not what thou sayest. And when he was gone out into the porch another maid saw him, and said unto them that were there: This fellow was also with Jesus of Nazareth. And again he denied with an oath: I do not know the man. And after a while came unto him they that stood by, and said to Peter: Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear (saying), I do not know the man; and immediately the cock crew. And Peter remembered the word of Jesus which said unto him: Before the cock crow thou shalt deny me thrice. And he went out and wept bitterly." *The same acc. to Mark XIV. 32 to end of chapter:* "And they came to a place which was named Gethsemane; and he saith to his disciples: Sit ye here while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed and to be very heavy; and saith unto them: My soul is exceeding sorrowful unto death; tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed that if it were possible the hour might pass from him. And he said: Abba, Father, all things are possible unto Thee, take away this cup from me; nevertheless not what I will, but what Thou wilt. And he cometh and findeth them sleeping, and saith unto Peter: Simon, sleepest thou? Couldst not thou watch one hour? Watch and pray, lest ye enter into temptation. The spirit truly is ready but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy) neither knew they what to answer him. And he cometh the third time and

saith unto them : Sleep on now, and take rest ; it is enough ; the hour is come ; behold the Son of Man is betrayed into the hands of sinners. Rise, let us go ; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had just given them a token saying : Whomsoever I shall kiss, that same is he ; take him and lead him away safely. And as soon as he was come he goeth straightway to him and said : Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and saith unto them : Are ye come out as against a thief with swords and with staves to take me ? I was daily with you in the temple, and ye took me not ; but the Scriptures must be fulfilled. And they all forsook him and fled. And there followed him a certain young man having a linen cloth cast about his naked body ; and the young men laid hold on him. And he left the linen cloth, and fled from them naked."

"And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest ; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying : We have heard him say : I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst and asked Jesus, saying : Answerest thou nothing ? What is it which these witness against thee ? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him : Art thou the Christ, the Son of the Blessed ? And Jesus said : I am ; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith : What need we any further witness ? Ye have heard the blasphemy : what think ye ? And they all condemned him to be guilty (liable to the penalty) of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him : Prophecy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest ; and when

she saw Peter warming himself she looked upon him, and said: And thou also wast with Jesus of Nazareth. But he denied, saying: I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by: This is one of them. And he denied it again. And a little after they that stood by said again to Peter: Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. And he began to curse and to swear, saying: I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him: Before the cock crow twice thou shalt deny me thrice; and when he thought thereon he wept." *The same acc. to Luke XXII, v. 40 to end of chapter:* "And when he was at the place he said unto them: Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying: Father, if thou be willing remove this cup from me; nevertheless not my will but Thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he was rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them: Why sleep ye? Arise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him; Judas, betrayest thou the Son of Man with a kiss? When they that were about him saw what would follow they said unto him: Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said: Suffer ye thus far; and he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him: Are ye come out as against a thief with swords and staves? When I was daily with you in the temple ye stretched forth no hands against me; but this is your hour and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said: This man was also with him. And he denied him saying: Woman, I know him not. And after a little while another saw him and said: Thou art also of them. And Peter said: Man, I am not. And about the space of

one hour after another confidently affirmed, saying: Of a truth this fellow also was with him; for he is a Galilean. And Peter said: Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him: Before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly.

And the men that held Jesus mocked him and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying: Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together and led him into their council, saying: Art thou the Christ? Tell us. And he said unto them: If I tell you ye will not believe. And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all: Art thou the Son of God? And he said unto them: Ye say that I am. And they said: What need we any further witnesses? for we ourselves have heard of his own mouth." *The same acc. to John, XVIII to verse 28:* "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus, therefore, knowing all things that should come upon him, went forth and said unto them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith unto them: I am he. And Judas also which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered: I have told you that I am he; if, therefore, ye seek me, let these go their way; that the saying might be fulfilled, which he spake: Of them which thou gavest me, have I lost none. Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter: Put up thy sword into the sheath; the cup which my Father hath given me shall I not drink it? Then the band and the captains and the officers of the Jews took Jesus and bound him; and led him away to Annas first; for he was father-in-law to Caiaphas, who was the high priest that same year. Now Caiaphas was

he who gave counsel to the Jews that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter: Art thou also one of this man's disciples? He saith: I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves; and Peter stood with them and warmed himself.

The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him: I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing; why askest thou me? Ask them which heard me what I have said unto them; behold, they know what I said. And when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest, being his kinsman, whose ear Peter cut off, saith: Did not I see thee in the garden with him? Peter then denied again, and immediately the cock crew."

Remarks on the Preceding.

The points which are most worthy of notice in this space are the prayer in the garden; the betrayal by Judas; the trial before the high priest; and the denial by Peter.

The praying in the garden of Gethsemane is detailed in the three first Evangels. John speaks of this garden, which was reached from the city by crossing the brook Cedron, as a garden whereto Christ with his disciples often resorted; but he does not mention the praying therein. As to the report of the praying the three narrators give each his own version of it, as viewed from his standpoint, thus varying in narrative but referring evidently to the same set of circumstances and events, and therefore not to be thought of as mutually contradictory. Matthew and Mark speak of him as going to pray three times in the garden, Luke only once; they report as to the words he used although being removed to

some distance from him, (a stone's cast) and asleep each time when he was praying; and as to the words he speaks to his disciples on his returns from prayer. Though Luke speaks of his going to pray only once, yet he gives us a near inspection of him—just as if the writer were present with him—and represents him in an agony, having great drops of sweat, as blood, falling down to the ground, and an angel from heaven strengthening him. According to Matthew, having taken three of his disciples, Peter, James, and John, into the garden with him, he leaves them at a certain place, and goes a little further, and falls on his face, and prays, saying: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt."

And he comes to the disciples, and finding them asleep, says to Peter: "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." He went again the second time, and prayed, saying: "O my Father, if this cup may not pass from me except I drink it, Thy will be done." And he came and found them asleep again, for their eyes were heavy. And he left them and went away again and prayed the third time, saying "the same words." Then he comes to his disciples and says to them: "Sleep on now, and take your rest; behold the hour is at hand and the Son of Man is betrayed into the hands of sinners. Rise and let us be going: behold, he is at hand that doth betray me." According to Mark, he takes with him into the garden Peter, James, and John, and requests them to tarry and watch with him, while he goes forward a little and prays that if it be possible the hour shall pass from him. "And he said: Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what Thou wilt." And he comes and finds them sleeping, and says to Peter: "Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." And again he went away and prayed, "and spake the same words." And when he returned the second time, he found them asleep again, (for their eyes were heavy), "neither knew they what to answer him." And he comes the third time, and says to them: "Sleep on now, and take rest; it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand." According to Luke, having entered into the garden with his disciples, he admonishes them to pray that they enter not into temptation; and withdrawing from them about a stone's cast, he kneels down and prays; saying; "Father, if Thou be willing, remove this cup from me;

nevertheless not my will, but Thine be done." And when he rises from prayer (after having in his agony sweat great drops of blood, and experienced the strengthening powers of the angel), he comes to his disciples and finds them sleeping for sorrow, and says to them: "Why sleep ye? Rise and pray, lest ye enter into temptation." Thus, the prayer in the garden is as follows, according to the different narratives. According to Matthew it is: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." And the second time: "O my Father, if this cup may not pass away from me except I drink it, Thy will be done;" the third time saying "the same words." According to Mark it is: "Abba, Father, all things are possible unto Thee; take away this cup from me; nevertheless, not what I will but what thou wilt." He prays the second time in "the same words;" the third time it is not said what were the words he used. According to St. Luke it is: "Father, if Thou be willing, remove this cup from me; nevertheless, not my will but thine be done." The difference between these prayers is then as the difference between the expressions—"If it be possible;" — "All things are possible;" — "If thou be willing." Some notice that Peter and James and John, who were with Jesus in the garden are said to have been removed from him a stone's cast and sleeping each time he prayed, and so could not be supposed to have heard him pray; and that in John's Gospel alone this praying in the garden is not mentioned although he was one of the three who was with Jesus at that time. But, in answer to this it may be said, that if the natural supposition that the three writers who have recorded it received their information from present witnesses thereof stand not good in this case then the theological conclusion is in place that they wrote what they did about it through inspiration.

The betrayal by Judas, and the arrest of Jesus are mentioned in the four Gospels, but the particulars of that transaction are very differently given. In all four Judas is represented as being present at the arrest, leading the band of men that perform that act. In Matthew, Mark, and Luke, Judas is represented as betraying Christ by a kiss; in John nothing is said about him kissing Jesus, but quite a different representation is given of the manner of the arrest. Acc. to Matthew this was: "And forthwith he came to Jesus and said: Hail, master; and kissed him. And Jesus said unto him: Friend, wherefore art thou come? Then came they and laid hands on Jesus and took him." Acc. to Mark: "And as soon as he (Judas) was come he goeth straightway to him, and saith: Master, Master, and kissed him. And they laid their hands on him and took him." Acc.

to Luke; Judas going before the band of men "went near unto Jesus to kiss him. But Jesus said unto him: "Judas, betrayest thou the Son of Man with a kiss?" Then they that were about Jesus, seeing what would follow, say to him: "Lord, shall we smite with the sword?" And one of them forthwith smites off the right ear of the high priest's servant; and Jesus touches and heals the ear. Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him, &c." So that they who are in the other narratives represented as a band of men and officers from the chief priests and rulers and captains of the temple are here represented as these high functionaries themselves come to arrest Jesus. Acc. to John it was: "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said unto them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith unto them: I am he. And Judas also which betrayed him stood with them. As soon then as he had said unto them: I am he, they went backward and fell to the ground. Then asked he them again: Whom seek ye? And they said: Jesus of Nazareth. I have told you that I am (he); if therefore ye seek me let these (the disciples) go their way." Then the writer of this Gospel, with his usual particularity, mentions Peter as the one that smites off the ear of the high priest's servant; and that the servant's name was Malchus. Jesus tells Peter to put up his sword again, upon which they arrest him. It would seem from this representation that the services of Judas were dispensed with,—no kissing is mentioned here,—Jesus having the courage and manliness to step forward and identify himself to his enemies, upon which they go backward and fall to the ground. These are circumstances of the betrayal altogether different from any which we have had in the others.

If then the words, represented in the different Gospels, as passing between the traitor and Jesus, in the transaction of the betrayal, be represented as different;—as, for example, before the kissing, "Hail master" according to Matthew, "Master, master," according to Mark. And, after the kissing, the expression: "Friend, wherefore art thou come," as according to Matthew, "Judas betrayest thou the Son of Man with a kiss," as according to Luke;—yet, referring evidently to the same circumstances and events, they must be regarded as conveying the same meaning, and as used for each other. Although, therefore, the speeches and words of this scene are, by the different writers, given more or less differently, both in the oblique and direct oration, this is no argument against the authenticity of the narrative and is only indica-

tive of variation in narration as before by the different writers from their several standpoints.

As to where they take Jesus after they arrest him. Acc. to Matthew, when they arrest Jesus they lead him away to the house of Caiaphas, the high priest. Acc. to John, they lead him to the house of Annas, the father-in-law of Caiaphas. Acc. to Mark and Luke, they lead him to the high priest's house. In Mark alone it is mentioned that on Jesus being led away after his arrest there followed him a certain young man, having a linen cloth thrown about his naked body; and that the young men laid hold on him, and he left the linen cloth, and fled from them naked. Curious indeed have been the speculations of fathers and ecclesiastics, monks and friars of the Christian Church as to who this young man might have been; and as a symbol of the allegory we shall leave men yet to occupy themselves with him.

From his arraignment before the high priest till his delivery to Pilate.

The four narratives represent Peter, and one of them (John's) another disciple also, as going to the house of the high priest, that of Annas, acc. to John; that of Caiaphas, acc. to Matthew, and that of the high priest acc. to Mark, and Luke. In his examination before the high priest acc. to Matthew and Mark, the chief priests and elders, and all the council sought false witness against Jesus to put him to death; and although many presented themselves, their evidence did not agree so as to prove him guilty. But at last, acc. to Matthew, "two" false witnesses came and testified: "This fellow said: I am able to destroy the temple of God and to build it in three days." And acc. to Mark "certain" came and testified: "We heard him say: I will destroy this temple that is made with hands, and within three days I will build another made without hands." In Luke and John nothing is said as to false witnesses testifying against him, but the high priest examines Jesus without referring to witnesses. Acc. to Matthew, the high priest, referring to what the two false witnesses had testified, said to Jesus: "Answerest thou nothing? What is it which these witness against thee?" And Jesus remaining silent, the high priest again says to him: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." Jesus answers him: "Thou hast said; nevertheless I say unto you: Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Acc. to Mark, the high priest, in reference to what the false witness had testified, asked Jesus: "An

swerest thou nothing? What is it which these witness against thee?" But Jesus remaining silent the high priest again asks him: "Art thou the Christ, the Son of the Blessed? And Jesus said: I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." These expressions, **though verbally different were undoubtedly meant to refer to the same events, the narratives being somewhat varied.**

These examinations of Jesus before the high priest represented in Matthew and Mark, one would think from the narratives, to have taken place during the night; but Luke does not represent this examination as taking place till after daylight had come, ch. XXII, 66. And acc. to this last it is the elders of the people and the chief priests and scribes, not the high priest alone, as in the others, that put the question to Jesus, saying: "Art thou the Christ, tell us." And he answered them: "If I tell you ye will not believe. And if I ask you ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God." Then said they all: "Art thou then the Son of God." And he said unto them: "Ye say that I am." And they said: "What need we any further witnesses? For we ourselves have heard of his own mouth."

The reader will perceive that the answers Christ is represented as making to these questions, as to whether he is the Christ, are different in all the narratives. To this question in Matthew, he answers the high priest: "Thou hast said, &c." In Mark he answers: "I am, &c," and in Luke: "Ye say that I am, &c." Acc. to John: "The high priest (here Annas) asked Jesus of his disciples and of his doctrine." Jesus answered him and says: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them which heard me what I have said unto them; behold, they know what I said." Upon this, one of the officers standing by strikes Jesus with the palm of his hand, saying: "Answerest thou the high priest so?" Jesus answers him: If I have spoken evil bear witness of the evil; but if well why smitest thou me?" Now Annas sent, not had sent as translated, (Gr. Aorist ἀπέστειλεν) him bound to Caiaphas the high priest, representing surely the examination which takes place in the preceding verses in this narrative to be before Annas. And, here, in John, though he is brought before Caiaphas there is no examination of him represented as taking place there. Thus, we see that the questions which are put to Jesus while on his trial by the high priest or council, and the answers which he returns to them are represented as verbally different in the four narratives; that no two of the narratives agree verbally as to the

maltreatment which Christ received; that Matthew and John differ as to the place to which Jesus was taken when arrested, etc.; that they all differ somewhat as to Peter's denial of Christ; yet all the narratives, manifestly pointing to the same events, must be concluded to be so many variations of the one; just as we speak of the Gospel according to Matthew, or to Mark or to Luke or to John, still having in mind but the one Gospel or good tidings of Jesus Christ.

With respect to Peter's denial of Christ, while the latter was on trial; in Matthew and Mark, Peter is represented as interrogated by, and returning answer to a female, in his two first denials of Jesus; and as, in the third instance, answering the interrogations of those that stood by; all the questions and answers being considerably different in detail. In Luke and John he is represented as, in his first denial, answering the interrogation of a female; in the second, acc. to Luke, that of a man; acc. to John, that of those standing around; and in the third. acc. to both, that of a man; John particularizing him to be the kinsman of the high priest's servant whose ear Peter had cut off, and who also was of the band that arrested Jesus in the garden.

Here, acc. to John, Peter gains admittance to the house of the high priest, whereinto they had taken Jesus, through the good offices of that other disciple, who, (acc. to John alone) accompanied Peter with Jesus to the high priest's house, and who was acquainted with the high priest. This disciple "went in with Jesus to the palace of the high priest; but Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, (here Annas) and spake unto her that kept the door, and brought in Peter." This is not mentioned in any of the others, and it recalls to our mind the way in which, acc. to John also, Peter obtained the information as to who the traitor should be, from the disciple reclining on Jesus' breast at supper. No doubt the representation means to refer to the same disciple, who, indeed, must have been quite an influential personage with the great, even where one would least expect it.

THE SUBJECT CONTINUED, ACC. TO THE FOUR GOSPELS, FROM HIS
ARRAIGNMENT BEFORE PILATE TILL HIS DELIVERY TO BE
CRUCIFIED.

Acc. to Matt. XXVII. 1-32: "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him they led him away and delivered him to Pontius Pilate, the Governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying: I have sinned, in that I have betrayed the innocent blood. And they said: What is that to us? See thou (to that). And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said: It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremy, the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor. And the governor asked him, saying: Art thou the King of the Jews? And Jesus said unto him: Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him: Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the Governor marvelled greatly. Now at that feast the Governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them: Whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and the elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The Governor answered and said unto them: Which of the two will ye that I release unto you? They said: Barabbas. Pilate saith unto them: What shall I do then with Jesus, which is called Christ? All say unto him: Let him be crucified. And the Governor said: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying: I am innocent of the blood of this just person; see ye (to it). Then answered all the people, and said: His blood be on us, and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the

Governor took Jesus into the common hall, (the prætorium) and gathered unto him the whole band, and they stripped him, and put on him a scarlet robe. And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying : Hail, King of the Jews ! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucify him." *The same according to Mark*, ch. XV. 1-21 : "And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus and carried him away, and delivered him to Pilate. And Pilate asked him : Art thou the King of the Jews ? And he, answering, said unto him : Thou sayest it. And the chief priests accused him of many things ; but he answered nothing. And Pilate asked him again, saying : Answerest thou nothing ? Behold how many things they witness against thee. And Jesus yet answered nothing, so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, who lay bound with them that had made insurrection with him, who* had committed murder in the insurrection. And the multitude crying aloud began to desire (him to do) as he had ever done unto them. But Pilate answered them, saying : Will ye that I release unto you the King of the Jews ? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people that he should rather release Barabbas unto them. And Pilate answered and said again unto them : What will ye then that I shall do unto him whom ye call the King of the Jews ? And they cried out again : Crucify him. Then Pilate said unto them : Why, what evil hath he done ? And they cried out the more exceedingly : Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Prætorium ; and they called together the whole band. And they clothed him with purple, and plaited a crown of thorns and put it about his (head), and began to salute him : Hail, King of the Jews ! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him." *The same acc. to Luke*, ch. XXIII, 1-26 : "And the whole multitude of them arose and led him unto Pilate. And they began to accuse him, saying : We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he him-

* The relative "who" here in the Greek original as acc. to Mark, refers to the pronoun "them" and not to "him" immediately preceding it. This would rather imply that Barabbas was only the recognized leader of those who had made insurrection in the city and committed murder. In Matthew he is called a "notable prisoner" and in John a "robber." But in Luke he is spoken of as one "who because of a certain sedition made in the city, and murder, was cast into prison;" and in the Acts, written by Luke, Peter calls him (in the Greek) "a man a murderer."

Now, as insurrection can only be charged against a plurality of persons, and as "insurrection and murder" are in Luke connected together in the charge against Barabbas, so the impli-

self is Christ, a king. And Pilate asked him, saying: Art thou the King of the Jews? And he answered him and said: Thou sayest it. Then said Pilate to the chief priests and the people: I find no fault in this man. And they were the more fierce, saying: He stirreth up the people, teaching throughout all Judæa, beginning from Galilee to this place. When Pilate heard of Galilee he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him for a long season, because he had heard many things of him; and he hoped to have seen some miracle (lit. sign) done by him. Then he questioned with him in many words, but he showed him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers and the people said unto them: Ye have brought this man unto me as one that perverted the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. Nor yet Herod, for I sent you to him, and, lo, nothing worthy of death is done unto him. I will, therefore, chastise him and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying: Away with this man, and release unto us Barabbas, (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate, therefore, willing to release Jesus, spake again to them. But they cried, saying: Crucify him, Crucify him. And he said unto them the third time: Why, what evil hath he done? I have found no cause of death in him: I will, therefore, chastise him and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate assented that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they desired, and he delivered Jesus to their will."

The same according to John XVIII. 28 to end of chapter; and XIX. 1-17: "Then led they Jesus from Caiaphas, to the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they should eat the Pass-over. Pilate then went out unto them, and said: What accusation bring ye against this man? They answered, and said unto him: If

cation is reasonably the same as from that in Mark. In Acts iii. 14, therefore, alone is Barabbas specifically called *ἄνδρα φονέα*, a (noble) man a murderer. In the Greek, *ἄνθρωπος* is used as Latin *vir*, *ἄνθρωπος* as homo, the former standing in a like relation to the latter as the chief or master to the liegemen or servants who do his will. Thus, though it be the impetuous Peter who acc. to Luke in the Acts so designated Barabbas, the implication is evidently the same as from the corresponding statements in the Gospel.

he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them: Take him, and judge him according to your law. The Jews, therefore, said unto him: It is not lawful for us to put any man to death;* that the saying of Jesus might be fulfilled which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him: Art thou the King of the Jews? Jesus answered him: Sayest thou this of thyself, or did another tell it thee of me? Pilate answered: Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done? Jesus answered: My Kingdom is not of this world; if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate, therefore, said unto him: Art thou a King then? Jesus answered: Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him: What is truth? And when he had said this, he went out again unto the Jews, and saith unto them: I find in him no fault; but ye have a custom that I should release unto you one at the Passover. Will ye, therefore, that I release unto you the King of the Jews? Then cried they all again, saying: Not this man, but Barabbas; now Barabbas was a robber. Then Pilate, therefore took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe, and said: Hail, King of the Jews! And they smote him with their hands. Pilate, therefore, went forth again and saith unto them: Behold, I bring him forth to you that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them: Behold the man! When the chief priests, therefore, and officers saw him, they cried out, saying: Crucify him, crucify him. Pilate saith unto them: Take ye him, and crucify him; for I find no fault in him. The Jews answered him: We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate, therefore, heard that saying, he was the more afraid, and went again into the judgment hall, and saith unto Jesus: Whence art thou? But Jesus gave him no answer. Then said Pilate unto him: Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and power to release thee? Jesus answered: Thou couldest have no power against me, except it were given thee from above; therefore, he that delivered me unto thee hath the greater sin. And from henceforth Pilate sought to release him; but the

* Acc. to Acts, ch. VII., the Jews did not hesitate to put Stephen to death for what they called blasphemy; but he appears to have been killed by a mob, for the Jerusalem Gemara says that the power of capital punishment was taken from the Sanhedrim 40 years before the destruction of the temple.

Jews cried out: If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar. When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation for the Passover, and about the sixth hour; and he saith unto the Jews: Behold your King! But they cried out: Away with him; away with him; crucify him. Pilate saith unto them: Shall I crucify your King? The chief priests answered: We have no King but Cæsar. Then delivered he him, therefore, unto them to be crucified: and they took Jesus, and led him away."

Remarks on the Preceding.

All the accounts agree that in the morning they led Jesus from the high priest's house to that of Pilate. In Matthew alone mention is made of Judas, when he reflected on what he had done, bringing back the thirty pieces of silver to the chief priests, and going and hanging himself; and, although we find the writer here setting forth the exact words spoken by Judas to the priests and elders: "I have sinned; in that I have betrayed innocent blood;" and also those of their answer to him: "What is that to us? See thou to that." And then the exact words which the priests use, in consultation with each other, as to the disposition they should make of the money. "It is not lawful for us to put them into the treasury, because it is the price of blood:" — And, having consulted, they determine to buy the potters field with the thirty pieces of silver; and in this, as according to this writer, a prophecy is fulfilled. Matt. XXVII, 9-10; Zech. XI., 12-13; although, I say, all this beso; and, while admitting the improbability of the writer having been a personal witness of what he here relates, in the direct oration, still if the natural supposition that he relates, in his own independent way, from evidence personal or traditionary be deemed inadmissible then the theological hypothesis of inspiration is in place. The reader will of course remember that in Matthew alone is mentioned the definite sum of thirty pieces of silver being given Judas for his services as traitor.

In John alone it is mentioned that on their arrival there with him, the Jews who had conducted him thither would not enter the judgment hall, lest they should defile themselves on this preparation day for the Passover; but that Pilate went out to them and asked what accusation they brought against their prisoner, to which they reply:

"If he were not a malefactor we would not have delivered him up unto you." Their first accusation, however, is: "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ, a king." Acc. to the three first narratives, the first question which Pilate asks Jesus is: "Art thou the King of the Jews?" To which Jesus answers: "Thou sayest." But acc. to John, when Pilate asks him: "Art thou the King of the Jews?" Jesus answers him: "Sayest thou this of thyself, or did others tell it thee of me?" Which is followed by Pilate's remonstrance to him, that he is not a Jew, and does not know anything about him, the prisoner; that he has been delivered up to him by the Jews, his own nation; and asking what he had done? To which Jesus replies that his kingdom is not of this world, &c. This is followed by Pilate again asking him: "Art thou a king, then?" To which Jesus answers that he was born for this purpose, that he should bear witness for the truth, and that all that are of the truth hear his voice; implying that he is king of the faithful and true, or truth and perfection personified, persecuted. And Pilate hereupon asks him: "What is truth?" to which question there is no answer given in the narrative, but which may suggest an answer to the reader's mind to the whole representation.

All this, acc. to John, happened *inside* the judgment hall, although still the writer acquaints us with the precise words of the questions and answers of Pilate and Christ to each other. Then Pilate, (ch. XVIII. 38,) goes out again to the Jews who were assembled *outside*, and tells them that he finds no fault in him, and enquires whether he shall release to them Barabbas or the King of the Jews; to which they all respond: "Not this man, but Barabbas."* This representation in John is considerably different from what it is in the other three Gospels, though evidently referring to the same events.

In Luke alone mention is made of Jesus being sent by Pilate to Herod, and is there represented as subjected to the same ordeal of maltreatment as, according to the other three narratives, he is before Pilate. The Herod, referred to here, was Herod Antipas, one of the sons of Herod the great, who, at the time of his father's death, was made governor of Galilee and was the same who had John the Baptist beheaded. This makes the representation, as in Luke, appear the more reasonable, although the writer of the fourth Gospel, who with Peter is represented as accompanying Jesus on that eventful night and morning mentions not Herod. "And, the same day," it is said, "Pilate and Herod were made friends together, for before they were at enmity between themselves." This last sentence makes the narrative appear the more reasonable and probable to all, who are inclined to the strictly historical interpretation. For it is

* Barabbas means "Son of the Father." In some ancient MSS. this personage is called Jesus Barabbas. This might lead some to think that the discussion in the text is simply one on paper, the two names of one man being made to do duty for two men, were it not

according to universal experience that the rich, the proud, and the wicked often ingratiate themselves with each other by their joint oppression of the poor, the true, the humble and the good. It has, we assume, been so in all ages; and what does the narrative, after all, but set forth each one's experience to himself?

In Matthew alone it is mentioned that when Pilate was set down on the judgment seat his wife sent to him, saying: "Have thou nothing to do with this just man; for I have suffered many things this day in a dream because of him." In the three narratives which represent the ordeal of maltreatment before Pilate,—Matthew, Mark and John,—there is this difference also, that while in Matthew and Mark it is represented as taking place after his sentence is passed and he is delivered over to Pilate to be crucified; in John it is represented as taking place some time before the sentence is passed. In Matthew and Mark the soldiers are they who (after he is delivered up to them) subject Jesus to this ordeal; in John, however, Pilate is represented as superintending and partly doing it himself some time before he passes the sentence upon him. As acc. to John ch. XIX. 4, 5: "Pilate therefore went forth again, and saith unto them: Behold, I bring him forth to you that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith to them: Behold the man." Then ensues a long discussion between the Jews and Pilate as to the release or crucifixion of Jesus, which ultimately the Jews have decided according to their wish. As we have before remarked the ordeal of persecution to which Jesus was subjected on the occasion of his trial took place, acc. to Luke, before Herod, and not before Pilate, before or after sentence. In Matthew alone it is observed: "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying: I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said: "His blood be on us and on our children." The question, though unimportant, very naturally suggests itself: How had Pilate, a Roman, become acquainted with that Jewish ceremony of washing the hands, so as to practise it on such occasions? (See Deuter., ch. XXI., 6-7). Now all the differences noticed in the narratives, either as to the time or order of the events or as to the events themselves, argue nothing against the authenticity of the narratives themselves, which are severally but variations of the one, they all certainly referring to the same events.

that Barabbas is called a murderer. But the nearest thing to murder which is recorded as having been committed not by Jesus but by one of his band of disciples, is the cutting off of the ear of the high priest's servant. See Luke XXII., 36-38; John XXI., 25. The Gospel's representation of the character of Christ is complex and unique, elect and extraordinary.

THE SUBJECT CONTINUED : THE CRUCIFIXION AND INTERMENT OF
JESUS, ACC. TO THE FOUR GOSPELS.

Acc. to Matt. XXVII. 32, to the end of the chapter : “ And as they came out they found a man of Cyrene, Simon by name : him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall : and when he had tasted thereof he would not drink. And they crucified him, and parted his garments ; casting lots, that it might be fulfilled which was spoken by the prophets : They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there ; and set up over his head his accusation written : THIS IS JESUS, THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand and another on the left. And they that passed by reviled him, wagging their heads, and saying : Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders said : He saved others, himself he cannot save. If he be the King of Israel let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now if he will have him ; for he said : I am the Son of God. The thieves also which were crucified with him cast the same in his teeth. Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying : Eli, Eli, Lama Sabachthani ? That is to say : My God, my God, why hast thou forsaken me ? Some of them that stood there when they heard (that) said : This man calleth for Elias. And straightway one of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said : Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice yielded up the ghost. And, behold, the veil of the temple was rent in two from the top to the bottom ; and the earth did quake and the rocks rent ; and the graves were opened ; and many bodies of the saints which slept arose ; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the Centurion and they that were with him watching Jesus saw the earthquake and those things that were done, they feared greatly, saying : Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him,

among whom was Mary Magdalene, and Mary the mother of James and Josés, and the mother of Zebedee's children.

When the even was come there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate saying: Sir, we remember that this deceiver said, while he was yet alive: After three days I will rise again; command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people: He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them: Ye have a watch; go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

The same according to Mark XV. 21 to end of chapter: "And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine, mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over: **THE KING OF THE JEWS.** And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith: And he was numbered with the transgressors. And they that passed by, railed on him, wagging their heads, and saying: Ah, thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests, mocking, said among themselves with the scribes: He saved others, himself he cannot save. Let Christ, the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying: Eloi, Eloi, Lama Sabachthani? which is, being interpreted: My God, my God, why hast thou forsaken me? And some of them that stood by

when they heard it, said: Behold, he calleth Elias! And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying: Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in two from the top to the bottom. And when the Centurion, which stood over against him, saw that he so cried out and gave up the ghost, he said: Truly this man was the Son of God. There were also women looking on afar off; among whom was Mary Magdalene, and Mary, the mother of James the Less, and of Joses; and Salome, (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women, which came up with him unto Jerusalem. And now, when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable councillor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling the Centurion he asked him whether he had been any while dead. And when he knew it of the Centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone to the door of the sepulchre. And Mary Magdalene and Mary, the mother of Joses, beheld where he was laid.” *The same according to Luke XXIII. v. 26 to end of chapter:* “And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said: Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming in the which they shall say: Blessed are the barren and the wombs which never bare, and the paps which never gave suck. Then shall they begin to say to the mountains: Fall on us; and to the hills: Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him, to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus: Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them, derided him, saying: He saved others; let him save himself if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him and offering him vinegar,

and saying: If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged, railed on him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Dost not thou fear God, seeing thou art in the same condemnation? And we, indeed, justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus: Lord, remember me when thou comest into thy kingdom. And Jesus said unto him: Verily, I say unto thee, to-day shalt thou be with me in Paradise. And it was the sixth hour, and there was darkness over all the land until the ninth hour. And the sun was darkened; and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said: Father, into thy hands I commend my spirit; and having said this, he gave up the ghost. Now, when the Centurion saw what was done, he glorified God, saying: Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

And, behold, there was a man named Joseph, a councillor; and he was a good man and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews, who also himself waited for the kingdom of God. This man went unto Pilate and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment." *The same acc. to John XIX. v. 16 to end of chapter.* "And they took Jesus and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha, where they crucified him, and two others with him, on either side, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. This title, then, read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate: Write not the King of the Jews; but that he said: I am the King of the Jews. Pilate an

swered: What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat; now, the coat was without seam, woven from the top throughout. They said, therefore, among themselves: Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled, which saith: They parted my raiment among them, and for my vesture did they cast lots. These things therefore, the soldiers did. Now, there stood by the cross of Jesus, his mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved, he saith unto his mother: Woman, behold thy son! Then saith he to the disciple: Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. Now there was set a vessel full of vinegar, and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said: It is finished; and he bowed his head, and gave up the ghost. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath, (for that Sabbath-day was a high day), besought Pilate that the legs might be broken and that they might be taken away. Then cometh the soldiers and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus and found that he was dead already they brake not his legs. But one of the soldiers, with a spear, pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he saith true that ye might believe. For these things were done, that the Scripture should be fulfilled: A bone of him shall not be broken. And, again, another Scripture saith: They shall look on him whom they pierced.

And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, besought Pilate that he might take away the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night. Then took they the body of Jesus, and bound it in linen clothes, with the spices, as the manner of the Jews is to bury. Now, in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand."

Remarks on the Preceding.

Three of the narratives, Matthew, Mark, and Luke, agree that Simon, the Cyrenian, bore the cross of Jesus to Golgotha, or Calvary, which means the same thing, the place of a skull. In John, nothing is said concerning this Simon. Christ is represented as bearing his own cross to Golgotha. Acc. to Matthew, on their arrival at the place of execution they gave him to drink vinegar mingled with gall; according to Mark, wine mingled with myrrh; and acc. to Luke, the soldiers also mocked him, coming to him and offering him vinegar. Acc. to John, when he is at the point of death, knowing that all things were now accomplished, that the Scriptures might be fulfilled, he saith: I thirst; and they filled a sponge with vinegar, and put it upon hyssop and put it to his mouth. And in Matthew also just about this point, it is again said that one of them ran and took a sponge, and filled it with vinegar, and put it on a reed and gave him to drink. Acc. to Matthew they set up over his head on the cross, his superscription, written as follows: THIS IS JESUS THE KING OF THE JEWS. Acc. to Mark, the superscription is: THE KING OF THE JEWS. Acc. to Luke, it is: THIS IS THE KING OF THE JEWS. And acc. to John, it is; JESUS OF NAZARETH, THE KING OF THE JEWS. Here then the reader beholds four different forms for the superscription represented to have been over the head of Jesus on the cross; and, if he can determine the original or true *one* amongst them, we think he will not experience much difficulty in deciphering and determining the difficult problems with which we have yet to deal, in the Book of Revelation. The last part of the superscription, "The King of the Jews," is, however, the same in all, and, in this case is it most likely that Mark has the original whereof the others are but variations in narrative? According to Luke and John, the superscription was written in Hebrew, Greek, and Latin. In Matthew and Mark is not mentioned more than one language. In Luke alone, mention is made of a discourse which Jesus addresses to the women following him to Golgotha, commencing with: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." Quite a deliberate discourse, for one bearing a heavy cross; but here he is represented as relieved of his cross by the Cyrenian, though in John he is represented as carrying it to Golgotha himself. Acc. to Matthew, when they crucified him, they parted his garments, casting lots, that "it might be fulfilled which was spoken by the prophets," Ps. XXII., 18. In connection with the mention of the parting of his garments in Mark and Luke no reference is made to the fulfillment of prophecy.

In John there is quite a peculiar representation of the parting of the garments ; the writer goes on to state : “ Then the soldiers when they crucified Jesus took his garments and made four parts, to every soldier a part ; and also his coat ; now the coat was without seam, woven from the top throughout. They said, therefore, among themselves : Let us not rend it, but cast lots for it, whose it shall be, that the Scripture might be fulfilled, which saith : They parted my raiment among them, and upon my vesture they did cast lots.” In all four narratives mention is made of two malefactors who were crucified with Jesus. And acc. to Mark the Scripture was by this fulfilled which saith : He was numbered with the transgressors. Acc. to Matthew and Mark, the thieves that were crucified with him reviled him among the rest. No such representation is made in John ; but in Luke it is said : One of the malefactors which were hanged reviled on him saying : If thou be Christ, save thyself and us. But the other answering rebuked him, saying : Dost not thou fear God, seeing thou art in the same condemnation ; and we indeed justly, for we receive the due reward of our deeds ; but this man hath done nothing amiss. And he said unto Jesus : Lord remember me when thou comest into thy kingdom. And Jesus said unto him : Verily, I say unto thee, to-day shalt thou be with me in Paradise.” Nothing is said of this discourse between the two thieves or of that between the repentant thief and Christ, — so suggestive and affecting withal, when thought of as spoken by men in their awfully wretched condition, — in any other Gospel except Luke’s. Many, indeed, have thought it strange that John, the writer of the fourth Gospel, who under the name of the beloved disciple is represented as having been present at the crucifixion, takes no notice in his narrative of so affecting a scene.

As to the dying words of Jesus, or those which he uttered when about to expire, the narratives all differ ; but, as often before noticed, those narratives, pointing, as they evidently do, to the same circumstances and events, these differences can be only variations in narrative of the original. According to Matthew the expression is *Eli, Eli, Lama Sabachthani* ; according to Mark : *Eloi, Eloi, Lama Sabachthani*, which is the same and means *My God, my God, why hast thou forsaken me?* In Luke the expression is : *Father into thy hands I commend my spirit* ; and in John : *It is finished* ; on the utterance of which words in each case he bowed his head and died. All this must be conceived as representing an effecting scene indeed, and many good people have wondered how it was that the writer of the fourth Gospel, in particular, who is

represented and understood as having been present at the crucifixion of the Savior, does not make mention of that long exclamation, represented in the first two Gospels as having been uttered by him; nor of the understanding the bystanders had of his having called for Elias; but gives in his own narrative the short expression, *It is finished*. Is it not, however, reasonably conceivable that the Savior used several expressions of dying words, or what were understood as such by the bystanders, one of which might have been apprehended by one, another by another as his dying words, and so represented that they would thus find their place in the different narratives?

As to what the writers say about the time at which the crucifixion began. This is not distinctly stated in Matthew and Luke; it is implied, however, that it was some time in the morning. Acc. to Mark it took place at the third hour. "And it was the third hour, and they crucified him." Acc. to John it was about the sixth hour. "And it was the preparation for the Passover, and about the sixth hour, and he (Pilate) saith unto the Jews: Behold your King." Upon which, in answer to the clamors of the Jews, he immediately delivers him to be crucified, ch. XIX. verses 14 15, 16. Here there appears to be a difference of three hours or nearly that, reckon it as we will, that is, considering Pilate to have given up Jesus as soon as the narrative would seem to imply he did after he had showed him as king to the Jews. For if the writer in John reckoned from twelve midnight, as acc. to the Roman method of reckoning time, it would be six o'clock, a.m., or soon after; and if the writer in Mark reckoned from six in the morning, as according to the Jews' reckoning of the natural day, it would be nine o'clock, a. m., still a difference of three hours.*

In three of the narratives, Matthew, Mark and Luke, mention is made of the darkness that overspread the land from the sixth to the ninth hour, during the crucifixion; and at the ninth hour these three narratives agree Jesus died. Now according to the reckoning of the Jews' natural day, which it is supposed the writers of the first three narratives followed, this darkness would commence at twelve o'clock and end at three past morning, when Jesus should have died. But according to the Roman mode of reckoning it would have commenced at six o'clock in the morning, or shortly after

* The Romans reckoned their day from midnight to midnight. The Jews had two kinds of hours, viz. the astronomical, or equinoctial hour, the 24th part of a civil day between sunset and sunset, or sunrise and sunrise; and, second, the natural hour, the twelfth part of a natural day, or the time between sunrise and sunset; which last measure it is plain must have varied at different times of the year. (See Smith's B. D.)

when Jesus was crucified, and end at nine in the morning, when he had died. This darkness, and the time of the dying of Christ, is not mentioned in John's narrative; and some have wondered that he, as being present at the crucifixion, does not mention that unusual phenomena. But many have wondered more especially that it has not been mentioned by any of the historical writers of that age or of a couple of centuries afterwards, although it must have happened during the lifetime of the Roman historian, Pliny the elder, and of Seneca, each of whom in an elaborate work has recorded all the especially remarkable natural phenomena that he could gather as having occurred before and in his time; and each of whom, as has been remarked, occupied such a position at Rome as ensured him to receive the earliest information of any remarkable occurrence happening within any of the provinces of the Roman empire.

Of Pliny's work a distinct chapter is given to eclipses of an extraordinary duration or nature; and he describes at length a singular defect of the sun's light which followed the murder of Julius Cæsar, continuing for nearly a year.

The three first Gospels mention the rending of the veil of the temple into two parts from the top to the bottom in connection with the dying of Christ. But Matthew has in addition to this that the earth quaked and the rocks were rent, and the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection and appeared unto many.

Now the natural supposition is that these phenomena, attendant upon the dying of Jesus, were probably confined to Jerusalem and its vicinity, that they were in short simply signs or miracles produced by God in attestation of the divinity of Christ; and that being for this purpose and locality alone they would thus have escaped the notice of the outside world.

But many good people have thought it strange that those miraculous phenomena, attendant upon the crucifixion of Christ, namely the earthquake, the opening of the graves, and the arising of the dead bodies of the deceased (*νεκρομένων*) saints after his resurrection and their going into the holy city and appearing unto many that these phenomena, I say, are not mentioned in the fourth Evangel, whose writer is said to have been present at the crucifixion, nor in any other record of that period, even including that of Josephus, the Jewish historian of the immediately succeeding generation, excepting in the evangel of Matthew.

But cannot it be conceived as most probable that the silence concerning those phenomena was for a purpose, namely, to strengthen and exercise the faith in the authority wherein it is given? When God wanted to communicate with Elijah upon mount Horeb he did

not come to him in the strong wind that rent the mountain and brake in pieces the rocks before him; nor did he come to him in the earthquake or in the fire, but after all these were past he came to him in the still small voice. God requires us to take notice to the least intimation of his. When he spoke to Moses from the burning bush Moses turned aside, first to see what the phenomena might be, and then to try and discover how it was that the bush burned and was not consumed. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush," even called him by name, and began then and there to give him his commission for the delivery of his people from Egypt. God, therefore, desires that we turn aside and see what he may design to teach us in the intimations he may give in the most simple as well as in the most wonderful ways:

Even the centurion on guard with his company about the cross, when he experiences the wonderful things which occur in connection with the death of Jesus, greatly fears, and says according to Matthew: Truly this was the Son of God; and according to Luke he glorifies God saying: Certainly this was a righteous man. And it would not be at all surprising to me to have explicit authority for saying that he used those two expressions, as well as that given in Mark, and that he may have used on this occasion a species of hyperbole to express the outbursts of his religious enthusiasm and pious fear. The writer of the fourth Evangel does not mention this centurion nor the testimony he bore to the righteous manliness and the divinity of Christ.

In the four narratives women are mentioned as being present at the crucifixion, among whom are named Mary Magdalene and Mary the mother of James and Joses and the mother of Zebedee's children, and Salome. But John specifies as follows: "Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas and Mary Magdalene."—"When Jesus, therefore, saw his mother and the disciple standing by whom he loved he saith unto his mother: Woman behold thy Son! Then said he to the disciple: Behold thy mother! And from that hour that disciple took her to his own home." John also relates how that the Jews besought Pilate to have the legs of those who were crucified broken in order to have the bodies removed from the crosses before the Sabbath; how that the legs of the two thieves were broken but those of Jesus were left unbroken because they found him already dead; and how that from his pierced side there issued water and blood, and then it is added: "These things were done that the Scripture should be fulfilled; a bone of him shall not be broken; and again another Scrip-

ture saith: They shall look on him whom they pierced." In connection here is a passage, whose style indicates the writer of the Gospel and the Epistles of John to have been identical. "And, he that saw it bare record, and his record is true, and he knoweth that he saith true that ye might believe." Compare this with the first verse of the first Epistle of John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life:" And with the first verse of John's Gospel: "In the beginning was the word and the word was with God and the word was God;" which as to idiom, spirit and style, indicate identity of author.

In each of the four Gospels, there is a narrative of the burial of Jesus; in each of the four, Joseph of Arimathea is mentioned as connected with the burial, in the first three narratives as interring the body himself, in the fourth as doing it together with Nicodemus. According to the first three narratives, Joseph wraps the body in linen merely, and in this state consigns it to the tomb. But, according to the fourth Gospel, Joseph and Nicodemus embalm it with a mixture of myrrh and aloes, about an hundred pound weight, which Nicodemus had brought for that purpose; wrapping it in linen with the spices, as the manner of the Jews is to bury; they thus inter it. Now in Matthew it says: "And there was Mary Magdalene and the other Mary sitting over against the sepulchre," present, looking on at the burial. And in Mark it says: "And Mary Magdalene, and Mary the mother of Joses beheld where he was laid." And in Luke it says: "And the women also who came with him from Galilee followed after and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments, and rested the Sabbath-day, according to the commandment." And in the continuation of the narratives (as you will see) we find these very Marys represented as first at the sepulchre on Sunday morning, and, according to Mark and Luke, bringing the spices which they had in the mean time prepared to embalm the body: (See Matthew XXVIII. 1; Mark XVI. 1; Luke XXIV. 1; John XX. 1.) And although it has to Bible readers often appeared strange how it happened that if, as according to the first three Gospels, these women were present at the interment, and, according to Luke, "beheld the sepulchre and how his body was laid," they did not observe as according to John, that it was embalmed by Nicodemus and Joseph and thus foresee it to be unnecessary for them to undertake the doing of it themselves:—For according to Mark and Luke they are present at the sepulchre early on Sunday morning, bringing with them the spices for the embalming. Although, I say, they find it difficult to reconcile these

accounts of the burial of the body, merely wrapped in linen, yet all the accounts evidently pointing to the same events, they cannot be understood otherwise than as varying narratives of the same event.

The four narratives agree that they interred Jesus in a new sepulchre, which, according to Matthew was Joseph's own new tomb, which he had hewn out of the rock.

In Matthew alone mention is made of the chief priests and pharisees coming together to Pilate on the next day after the interment and saying: "Sir, we remember that that deceiver said while he was yet alive: After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away and say unto the people, He is risen from the dead; so that the last error shall be worse than the first." Pilate replied to them: "Ye have a watch; go your way, make it as sure as ye can." So they went and made the sepulchre sure: sealing the stone and setting a watch. Now, because this setting of the watch and sealing of the stone, on the next day after the interment, is mentioned only in Matthew it should not for this reason be conceived as less admissible or as pertaining less to the original of the narratives than any other variations that appear in the narratives throughout. As the account of the preternatural darkness, the earthquake, etc., in connection with the death of Christ appears in Matthew alone, doubtless to strengthen and exercise our faith so with this. The least intimation God pleases to give us he considers worthy of our notice.

THE SAME SUBJECT CONTINUED: THE NARRATIVES OF THE
RESURRECTION ACCORDING TO THE FOUR GOSPELS.

Acc. to Matthew XXVIII.: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women; Fear not ye; for I know that ye seek Jesus which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them saying; All hail. And they came and held him by the feet and wor-

shipped him. Then said Jesus unto them: Be not afraid. Go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying: Say ye, His disciples came by night and stole him while we slept. And if this come to the Governor's ears we will persuade him and secure you. So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw him they worshipped him, but some doubted. And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them *into* the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatever I have commanded you; and, lo, I am with you alway, even unto the end of the world." *The same according to Mark XVI.*: "And when the Sabbath was past Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices (Greek *ἀρώματα*) the same as in John XIX., 40, and from which comes our word aromatics,) that they might come and anoint him. And very early in the morning the first day of the week they came to the sepulchre at the rising of the sun. And they said among themselves: Who shall roll us away the stone from the door of the sepulchre. And when they looked they saw that the stone was rolled away, for it was very great; and entering into the sepulchre they saw a young man sitting at the right side, clothed in a long white garment; and they were affrighted. And he saith unto them; Be not affrighted; ye seek Jesus of Nazareth which was crucified; he is risen; behold the place where they laid him. But go your way, tell his disciples, and Peter, that he goeth before you into Galilee; there shall ye see him as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed, neither said they anything to any man; for they were afraid.

Now when Jesus was risen early the first day of the week he appeared first to Mary Magdalene, out of whom he had cast seven devils. She went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive and had been seen of her, believed not. After that he appeared in another form unto two of them as they walked and went into the country. And they went and told it unto the residue; neither be-

lieved they them. Afterwards he appeared to the eleven as they sat together, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen. And he said unto them: Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. So then after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.” *The same acc. to Luke*, ch. XXIV.: “Now upon the first day of the week, very early in the morning, they (the women) came unto the sepulchre, bringing the spices (*ἀρώματα*) which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre⁴; and they entered in, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid and bowed down their faces to the earth they said unto them: Why seek ye him that liveth among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying: The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words and returned from the sepulchre, and told all these things to the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them who told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter and ran unto the sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed and reasoned Jesus himself drew near and went with them. But their eyes were holden that they should not know him: And he said unto them: What manner of communications are these that ye have one with another as ye walk and are sad? And the one of them, whose name was Cleophas, answering, said unto him: Art thou only a stranger in

Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them : What things? And they said unto him : Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people ; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel ; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre ; and when they found not his body they came saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said ; but him they found not. Then he said unto them : O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded to them from all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went ; and he made as though he would have gone further. But they constrained him, saying : Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him ; and he vanished out of their sight. And they said one to another : Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour returned to Jerusalem, and found the eleven gathered together, and they that were with them, saying : The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread.

And as they thus spake Jesus himself stood in the midst of them, and saith unto them : Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them : Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself ; handle me and see ; for a spirit hath no flesh and bones, as ye see me have. And when he had thus spoken he showed them his hands and his feet. And while they yet believed not for joy and wondered, he said unto them : Have ye here any meat? And they gave him a piece of a broiled fish and of an honeycomb. And he took it and did eat before them. And he said unto them : These are the words which I spake to you, while I was yet present with you, that

all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them : Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day ; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you ; but tarry ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass as he blessed them he was parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy ; and were continually in the temple, praising and blessing God.” *The same according to John, ch. XX.* : “ The first day of the week cometh Mary Magdalene early when it was yet dark unto the sepulchre, and seeth the stonetaken away from the sepulchre. Then she runneth, and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them : They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter, therefore, went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple who came first to the sepulchre, and he saw and believed ; for as yet they knew not the Scriptures, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre, weeping ; and as she wept she stooped (and looked) into the sepulchre, and seeth two angels in white, sitting, the one at the head and the other at the foot, where the body of Jesus had lain. And they said unto her : Woman, why weepest thou ? She said unto them : Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said she turned round and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her : Woman, why weepest thou ? Whom seekest thou ? She, supposing him to be the gardener, saith unto him : Sir, (lit. Lord) if thou hast borne him hence, tell me where thou has laid him, and I will take him away. Jesus saith unto her : Mary. She turned herself and saith to him : Rabboni, which is to say, Teacher.

Jesus saith unto her: touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them: I ascend unto my Father and to your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and he had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them: Peace be unto you. And when he had so said he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again: Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and said: Receive ye the Holy Spirit. Whosoever sins ye remit they are remitted unto them: whosoever sins ye retain they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him: We have seen the Lord. But he said unto them: Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side I will not believe.

And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said: Peace be unto you. Then said he to Thomas: Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him: My Lord, and my God. Jesus saith unto him: Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

Remarks on the Preceding.

These representations, all indicating the same circumstances, i. e., of the resurrection of Jesus, are beautifully varied. The narratives agree that early in the morning on the first day of the week there came certain women to the sepulchre, and found the stone rolled away from the entrance of it. Acc. to Matthew these were Mary Magdalene and the other Mary, doubtless Mary the mother of James

and Joses is meant; and acc. to Mark, Mary Magdalene and Mary the mother of James; and Salome. Acc. to Luke, they were Mary Magdalene and Joanna and Mary the mother of James,* and certain others with them, who, acc. to Mark and Luke, had brought sweet spices, *ἀρώματα*, that they might anoint the body, that is, embalm it in the way in which the Jews were accustomed to do.† In John mention is made of only one woman, Mary Magdalene, coming to the sepulchre, when it was yet dark. As to the women and what they observed and did in and about the sepulchre the narratives vary independently. We have, according, to Matt., two women who when they arrive at the sepulchre, see the stone rolled away from the door of it, and one bright terror-inspiring angel sitting upon the stone outside of the sepulchre, who announces to them that Christ is risen, invites them to come and see the place where he had lain, and tells them to inform his disciples of the resurrection, and that they should go before into Galilee, where they would see Jesus, as he the angel, announces to them. And as they turn away from the sepulchre and run to bring the disciples word we find them meeting Jesus, holding him by the feet, and worshipping him. And here-upon Jesus tells them to go and inform his brethren that they may go into Galilee and shall see him there.

According to Mark we have three women represented, who, coming to the sepulchre and finding the stone rolled away from its entrance, go into it. And they see one young man (meaning an angelic representation) clothed in a long white garment, sitting on the right side as they entered in, who tells them not to be affrighted; informs them whom they seek; invites them to behold the place where the body had lain; and bids them to tell his disciples and Peter that he goes before them into Galilee, where they shall see him, as he had told them before. These turned away quickly and fled from the sepulchre, neither did they say anything to any one, for they were afraid. It does not say that these women, one of whom was Mary Magdalene, saw Jesus on their return from the sepulchre. But notice what follows in connection with the foregoing, in Mark's narrative of the resurrection: "Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. She went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." Verily, it seems that Mary Magdalene must have had this sight of Jesus before or after her return with the two other women from the sepul-

* In Matt. XIII, 55, 56, Jesus is said to have had brothers named James and Joses and Simon and Judas, and here also he is said to have had sisters. These Nazarene children, doubtless, as well as their mother Mary, kept close to Jesus during his trials and sufferings. Also Mark vi. 3.

† See Smith's B.D. Art. "Embalming."

chre; or, would it have been more likely that she had it on her return with the other two and that Christ manifested himself to her, and perhaps to another with her, as according to Matthew. During his life he had been to her a great benefactor; having dispossessed her of seven devils, and, therefore, she had a great regard and love for him. She is named as one of the two women, who according to Matthew, met Jesus as they return from the tomb on the resurrection morn, and holding him by the feet worship him. She is named as that woman, who, according to John, Jesus meets, and bids not to touch him, that he is not yet ascended to his Father.

According to Luke we have three women represented, who are mentioned by name, and others not named, who, on coming to the sepulchre find the stone rolled away from its door; and having entered into it, they find not the body of Jesus. And as they are much perplexed on finding that the body is not there, they see two men standing by them in shining garments. As they are afraid, and bow down their faces toward the earth, these angels ask them why they seek him that liveth among the dead? They hereupon inform them that he is risen, and remind them of what he has told them while he was yet present with them in Galilee, how that he was to suffer and die, and rise on the third day. The women remember his words, return from the sepulchre, and inform the disciples of what they had seen and heard; but the latter hesitate to believe what they tell them. Peter at length goes to the sepulchre, and stooping down, so as to look in, he sees the linen clothes lying by themselves, and departs, wondering at what had happened, but he is not represented in this narrative to have entered into the sepulchre. In Luke's narrative it is not mentioned that the women saw Jesus on their return from the sepulchre; nor is it said that Mary Magdalene, or any other of the women, saw him on the morning of the resurrection.

Acc. to John, when Mary Magdalene, who alone of the women is mentioned in this narrative as coming to the sepulchre on that morning, finds the stone rolled away from the entrance of it, without being represented to have entered into it, she runs to inform Peter and the other disciple whom Jesus loved, that they had taken away the Lord out of the sepulchre, and she knew not where they had laid him. Then Peter and the other disciple, on being thus informed, run both together toward the sepulchre; and the other disciple outrunning Peter, arrives there first; and, stooping down and looking in, he sees the linen clothes lying, yet he enters not in. Then comes the laggard Peter, following him, and enters boldly into the sepulchre, and sees the linen clothes lie, and the napkin that had been

about his head, not lying with the linen clothes,* but wrapped together in a place by itself. Finally, that other disciple that came first to the sepulchre, musters up enough of courage to enter into it, and he has only to see in order to be convinced. "For as yet they knew not the Scriptures, that he should rise again from the dead," although he is represented in Luke as having told them before, in Galilee, that he should be put to death and rise the third day. Then these disciples return again to their own home, without their having seen (acc. to the representation) either angel or spirit or the Lord Jesus. But, after the departure of the two disciples, Mary (Magdalene) still lingers at the tomb, weeping; and she, stooping down and looking into the sepulchre, sees two angels clothed in white, sitting, the one at the head and the other at the foot of where the body of Jesus had lain. They say to her: Woman, why weepest thou? She says to them: Because, they have taken away my Lord, and I know not where they have laid him. And having thus spoken, she turned herself back, and sees Jesus standing, and knows not that it is Jesus. Jesus says to her: Woman, why weepest thou? Whom seekest thou? She, taking him to be the gardener, said to him: Lord, if thou have borne him hence tell me where thou hast laid him, and I will take him away. Jesus says to her: Mary. She turns herself and says to him: Rabboni. Jesus says to her: Touch me not, for I am not yet ascended to my Father; but go and tell my brethren that I ascend to my Father and your Father, and (to) my God and your God. Mary comes and informs the disciples that she had seen the Lord, and what he had said to her.

Thus we see the scene at the sepulchre is varied in each of the narratives. In Matthew we have represented two men who behold one bright angel sitting on the stone *outside* of the sepulchre, into which they did not enter. In Mark, we have represented three women, who see one young man clothed in a long white garment *inside* of the sepulchre, whereinto they had entered. In Luke, we have represented three or more women, who see two men in shining garments inside of the sepulchre, whereinto the women had entered. In John, we have represented one woman who, not entering into the sepulchre, but stooping and looking in, sees two angels in shining garments, one at the head and the other at the foot of where the body of Jesus had lain.

Also the appearances of Jesus to the women are varied in the different narratives. The scene in Matthew's account, where Jesus meets the two Marys, on their return from the sepulchre to bring

* The word translated "clothes" in these connections is, in the original, "bandages."

the disciples word of the resurrection and where they take him by the feet and worship him, is varied from that in John's account, where he forbids Mary Magdalene touching him. In Mark's narrative it is merely mentioned that he appeared first to Mary Magdalene; and in Luke's account, wherein these women are mentioned, as well as in Mark's, Christ's appearing to Mary or to any of the women after his resurrection is not mentioned.

According to John, when Mary Magdalene turns around from talking with the two angels in the sepulchre, Jesus says to her: Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, says to him: Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus says to her: Mary. She turned herself and says to him: Rabboni, which is to say, Teacher. Then he tells her not to touch him, etc.

In Matthew alone it is mentioned that when the two women were returning from the sepulchre to bring the disciples word of the resurrection, the soldiers, that had been watching the sepulchre, came into the city, and told the chief priests all the things that were done; and that when they had taken counsel with the elders they gave large money to the soldiers, saying: "Say ye his disciples came by night and stole him while we slept.* And, if this come to the Governor's ears, we will persuade him and secure you. So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day." It will be remembered that the act of sealing the stone and of setting the watch over the sepulchre is mentioned only in Matthew.

Although it has been by many thought strange that this set of circumstances, embracing the sealing of the stone, the setting of the watch, and finally, the bribing of the soldiers, which might be regarded as an important proof of the resurrection of Christ, is not mentioned in any of the other Gospels but Matthew's; and although it has been noticed that the writer of this first Gospel gives the exact words in which the chief priests address the "watch," when they are bribing them, words which, as is supposed, would have been spoken only in private, and which an outsider could not be supposed to hear; although this be so, yet the natural supposition still holds good that this writer wrote what he did from what he had learned from present witnesses or from tradition, or, this failing, from inspiration.

In Mark it is mentioned that after he had appeared to Mary Magdalene on the resurrection morn he appeared in another form to two of them as they went into the country; and they went and told

* In every reference to the resurrection of Jesus in the Acts of the Apostles by Sts. Peter and Paul it is claimed that God raised him from the dead. See Acts II., 24; III., 15, 26; V., 30; XIII., 30, 33; XVII., 31. But how the resurrection of the body of the crucified Savior was effected is nowhere any farther explained.

it to the rest but the latter were incredulous. And in Luke it is related that as two of the disciples were going on the same day whereon the resurrection took place, into the country to a village called Emmaus, which was distant from Jerusalem about seven and a half English statute miles; as they went along in a reflective mood, conversing sadly with each other upon all that had happened to their little band during the last few days, more especially upon the loss to them of their beloved preceptor; it happened that as they commune and reason together Jesus himself draws near and walks along with them. They, however, did not once suspect that it was he, the eyes of their understanding being blinded that they should not at once recognize him. He says to them, What is the nature of those conversations ye have with each other as ye proceed in pensive sadness? One of them, whose name is given as Cleophas, answering, says to him: Art thou such an entire stranger to Jerusalem as not yet to have learned of the surpassingly wonderful things, which, within the last few days, have come to pass therein? He asked what things do you refer to? They replied, Those things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; him the chief priests and the secular rulers of this now oppressed country have condemned to death and crucified. We, however, had such an experience of his wisdom, power and goodness as we thought justified us in concluding that it was he who should have delivered Israel from the foreign oppressor. Moreover, this is now the third day since this superlatively excellent man was crucified; and when, this morning certain, highly esteemed women in our society, went at an early hour to the sepulchre, wherein had been interred the body of our preceptor, they astonished us on their return by the information, that the body was not there; but that instead thereof they found the tomb occupied by angels, who said that he was alive again. Upon receipt of this information certain worthy men of our band visited the tomb, and not only found as the women had reported but could find no trace of him. He then answered them thus: Oh foolish and incredulous men, will ye never allow your heart to believe what the prophets have forespoken? Ought not Messiah to have appeared upon the earth in this our age and country, and to have suffered those things ye say your preceptor suffered, and to enter into glory? He then expounded from the Pentateuch and the Prophets the things concerning himself. As they now drew nigh to Emmaus he made as if he would pass along but they constrained him to remain with them at the inn and while they were at supper he became known to them and vanished out of their sight. According to John, on the evening of the day of the resurrection when the doors were shut where the disciples

were assembled, for fear of the Jews, Jesus appeared in their midst, and said : Peace be unto you. And having so said he showed them his hands and his side. They being glad at seeing him he says again : Peace be unto you ; as my Father hath sent me even so send I you ; and having thus spoken he breathed on them and says : Receive ye the Holy Spirit, &c.

But it proceeds to say that Thomas, one of the twelve, was not with them when Jesus appeared, &c., and that in an eight days after this the disciples were again assembled, and Thomas with them, when Jesus appears among them, and identifies himself satisfactorily to Thomas. The representation of the interview in the closed room on the evening of the resurrection day is varied in Luke considerable from what it is in John. According to Luke the two disciples depart from Emmaus to Jerusalem in the same hour wherein Jesus had vanished from their sight ; and when they arrive in the city they find the eleven gathered together and they that were with them all rejoicing in their newly acquired knowledge of the resurrection of the Lord and of his having appeared to Simon. They then narrate to them what had happened to them in their journey and how the Lord became known to them in the breaking of bread and how he vanished out of their sight.

But just as they are in the act of telling this, their delightful experience, Jesus himself stands in their midst and says : Peace be unto you. But they are greatly afraid, supposing they had seen a spirit. Seeing this he said to them : Why are ye troubled, and why do anxious thoughts occupy your minds. He then invites them to look at his hands and feet, so as to satisfy themselves that it is he himself that is there ; to handle him and see for themselves : “for a spirit hath no flesh and bones as ye see me have.” He thereupon exhibited to them his hands and his feet. While now they are so overjoyed that they hardly know whether to fall in with belief or disbelief, being in a state midway between wonder and enthusiasm, Jesus says to them : Have ye here any meat ? And they give him a piece of a broiled fish and of an honeycomb, which he took and ate before them. And he said to them : While I was present with you I told you that all things must be fulfilled which was written in the Pentateuch and in the Prophets and in the Psalms concerning me. That they might apprehend the Scriptures he then opened their understanding, and said to them : Thus it is written and thus it behooved Christ to suffer and to rise from the dead on the third day ; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Of all this they are and have been witnesses and upon them he shall send the promise of his Father, but that they shall remain in the

city of Jerusalem until they shall be endowed with power from on high. He thereupon leads them out to Bethany and it comes to pass as he stands with uplifted hands in the act of blessing them he is separated from them and taken up into heaven. And they uniting in heart and voice in raising hallelujahs to Christ return to Jerusalem and are much in the temple praising and glorifying God.

The interview of the risen Christ with the eleven, recorded in Mark, is different from either of the foregoing. In this He is represented as appearing to the eleven as they sit at meat (or together), and upbraiding them with their incredulousness and hardness of heart, because they believed not them that had seen Him after He was risen. "And he said to them: Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs (often translated miracles) shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." This, you perceive, is another variation of the interviews given in Luke and John.

Now, because these accounts vary as to the place where the commission was delivered by Jesus to his disciples, Matthew having this upon a mountain of Galilee, while the other three Gospels have it in a closed room at Jerusalem; and because they vary as to the forms of the words wherein this commission was given by Jesus; because, I say, they vary in these and in other respects, yet, they all manifestly pointing to the same set of circumstances or events, cannot be thought of as any other than variations in narrative of the same circumstances or events, each narrator thereof giving the account independently from his own point of view. In this particular of the delivery of the commission from the Galilean mountain, as well as in his record of the earthquake and the supernatural phenomena connected with the dying of Christ; and also in his record of the sealing of the sepulchral stone, the setting of the watch and the bribing of the soldiers there is nothing common to Matthew in the records of the other three Gospels, excepting it be that the eleven disciples were there present, and received their commission, which, according to the other three, they received in the closed room at Jerusalem, on the evening of that day whereon the resurrection of Jesus took place.

In Matthew, however, it not being stated that the interview with Jesus on the Galilean mountain was on the evening of the resurrec-

tion day, — which it cannot be conceived to have been, considering the distance of the nearest Galilean mountain from Jerusalem, — then it may be conceived probable that this evangelist speaks of a different interview than that in the closed room at Jerusalem on the evening of the resurrection day, and that so all the accounts are reconcilable as to the place where the commission was given; for it is easily conceivable, that during the remaining thirty-nine days of his stay on earth before his ascension, he may have favored the eleven disciples with another interview on a mountain in Galilee and there renewed their commission. This supposition will appear the more probable when it is considered that John's narrative takes us into Galilee, where we find Jesus present with seven disciples, at least, at the lake of Tiberias. Here he enables them to secure the miraculous draught of fishes, the account whereof is seen in John XXI. Indeed the circumstances of the accounts show that the disciples remained at Jerusalem for some time after the resurrection, for John records an interview of the eleven disciples with Christ in the closed room at Jerusalem eight days after the resurrection as follows: "And after eight days again his disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said: Peace be unto you," etc. To this second interview in the closed room, as recorded in John, which relates altogether to the removal of the incredulity of Thomas, no reference is made in the three preceding Gospels.

As regards the place wherefrom Christ ascended to heaven in forty days after the morning of his resurrection: Mark represents him as being received up into heaven to sit on the right hand of God, but does not say from where. Luke as being received up from Bethany; and in Acts 1, 9, a book said to have been written by Luke, he is represented as being received up in a cloud from the Mount of Olives, which in this case means the same place as Bethany. Matthew does not speak of his ascent to heaven but makes the last words of Jesus to his disciples after the resurrection to be: "Lo, I am with you always, even unto the end of the world." John mentions not his ascent to heaven; but it is evident that with their primal meaning as in the text these ascents of Christ are designed to prefigure the elevation of humanity morally and spiritually by the doctrines of the Gospel of truth.

THE MAIN SUBJECT CONTINUED.

According to John, ch. XXI.: "After these things (that is, after the two interviews with the disciples in the closed room at Jerusalem &c.) Jesus showed himself again to the disciples at the Sea of Tibe-

rias ; and in this manner showed he (himself). There were together Simon Peter and Thomas, called Didimus, and Nathaniel, of Cana of Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them : I go a fishing ; they say unto him : We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore ; but the disciples knew not that it was Jesus. Then Jesus saith unto them : Children, have ye any meat ? They answered him : No. And he said unto them : Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter : It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat about him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon as they were come to land they saw a fire of coals there, and fish laid thereon and bread. Jesus saith unto them : Bring of the fish which ye have now caught. Simon Peter went up and drew the net to land, full of great fishes, an hundred and fifty and three, and for all there were so many, yet was not the net broken. Jesus saith unto them : Come and dine. And none of the disciples durst ask him : who art thou ? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples after that he was risen from the dead. So when they had dined, Jesus said to Simon Peter : Simon, son of Jonas, lovest thou me more than these ? He saith unto him : Yea, Lord ; thou knowest that I love thee. He saith unto him : Feed my lambs. He saith to him again the second time : Simon, son of Jonas, lovest thou me ? He saith unto him : Yea, Lord ; thou knowest that I love thee. He saith unto him : Feed my sheep. He saith unto him the third time : Simon, son of Jonas, lovest thou me ? Peter was grieved because he said to him the third time, Lovest thou me ? And he said unto him : Lord, thou knowest all things ? thou knowest that I love thee. Jesus saith unto him : Feed my sheep. Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldst ; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God. And when he had spoken this he saith unto him : Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following,

who also leaned on his breast at supper, and said : Lord, which is he that betrayeth thee ? Peter seeing him, saith to Jesus : Lord, and what shall this man do ? Jesus saith unto him : If I will that he tarry till I come, what is that to thee ; follow thou me. Then went this saying abroad among the brethren, that that disciple should not die ; yet Jesus said not unto him, he shall not die ; but, if I will that he tarry till I come, what is that to thee ? This is the disciple which testifieth these things and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Remarks on the Preceding.

This chapter of John is altogether taken up with the account of the miraculous draught of fishes, which we have reviewed before under the head of the miracles ; and with the conversation represented to have accompanied and followed it between the risen Jesus and his disciples ; and the scene of this representation is on the Lake of Tiberias and on its shore. We do not find this representation in any of the other Gospels. We have seen before, under the head of the miraculous draught of fishes, that this representation has, besides the historical meaning implied in the text, an allegorical meaning also ; and it is seen that the conversation which takes place between Christ and Peter, in which the beloved disciple is at the end incidentally mentioned, forms part of this representation. The question, Lovest thou me ? being put three times to Peter, would indicate the fallibility, or liability to fall from the truth, of the most ardent and enthusiastic professors of it. And the charge, Feed my lambs, Feed my sheep, repeated three times, would indicate the obligation which the professors of the truth are under to God to adhere to his cause in all circumstances, and to be active and vigilant in the advancement of the cause of truth and righteousness amid evil as well as good report. The question concerning the beloved disciple, Lord, this man, what shall he do ? would indicate that Christians are likely to be often too anxious as to what course their neighbor Christians take, to the neglect of their own duties. And the answers to this question, ch. XXI., v. 22, that the possessors and professors of God's truth should not be so anxious as to what other professors might do as to be good and do good themselves, to be eternally active and earnest themselves in upholding and promoting the cause of godliness in the world.

What follows from our Review of the Gospels, and from what we gather concerning them from other Sources.

1. That these Gospels, as now existing in the original, have, besides the historical meaning implied in the text, an allegorical meaning also; that they have, in either case, a real signification; and that properly interpreted they are to be received as the gift of God.*

2. That the four Gospels are evidently a work of design, the four constituting one whole, neither being sufficient in the mind of the author or authors without the others; that the setting forth symbolically Jesus Christ as an exemplar and Saviour, a lawgiver and teacher to mankind, is their principal design; that their very conception teaches the possibility of man's attaining to great spiritual perfection; and that they teach unmistakably that Jesus Christ is the Son of God.†

3. That they represent symbolically twelve apostles holding their respective positions, or representing their different types of character, about the central head of the Christian Kingdom, Jesus Christ, after the similitude of the twelve sons of Jacob about their patriarchal father, or of the twelve tribes about their king in the Israelitish kingdom.

4. That the idea of Christianity, as a religious system resulting from, and a substitute for the Mosaic system of the Jews, originated with the ministry of John, called the Baptist, who preached essentially the doctrines which Christ in the Gospels also preached, namely, baptism and repentance for the remission of past sins, and the necessity of living a life of active godliness for the future. Baptism was symbolical to teach human beings what they really were before it, and which they might come to understand themselves to be by the proper application of the symbol. We do not learn precisely what was the formula of words John made use of in his administration of baptism, but we know the formula indicated in the 19th verse of the last chapter of the Gospel according to Matthew; and it is plain that the being baptized into the name of the Father, Son, and Holy Spirit is meant at least to teach the eternal sonship of Christ,‡ which

* That the design of the Gospels was to deceive might be inferred from the tone of some Biblical critics, who, because they discovered them to be, from their point of view, unhistorical, cast them aside as having no meaning, and did not try to discover that simple historic and allegorical meaning, wherein, it is found their unity consists, that hidden truth, which, when discovered, is found applicable to real historic life.

† See also 1st Epistle of John, ch. III., verses 1, 2.

‡ The New Testament sense of the Trinity is Jesus Christ. But Christ was man as well as God. The Trinity, as meaning God, we need hardly in this life expect to attain the full conception of. But, if in this treatise, I give not great prominence to the worship of the Trinity considered as man, it will not be wondered at. I do not, however, when I hear one

the illustration with respect to the Creator and Cosmos in the First Part of our work will make more clear. And they who had submitted themselves to baptism, repentance, and the new life of active godliness in the perfection of holiness and righteousness to which they had attained were they or *he* that should come after John, and of whom John was the forerunner. Thus Christ was not only one, but also many; not only a part, but also the whole of those admitted into the Kingdom of God in the way prescribed, and living therein in the manner ordained they should live; and thus also it will not appear improbable that there was one prominent among the primitive Christians who was crucified, and whose name was Jesus, afterwards called the Christ.*

5. That it is probable the Gospels were not systematized into the form in which we now have them in the Greek before the latter part of the Second Century, for till the last quarter of the Second Century we do not meet in the writings of the early christian Fathers any verbal citation which we can suspect to be from the Gospels; and no express verbal citation is found in the writings of that early period from the other books of the New Testament; † and that it is most probable these Gospels were elaborated into their present form in the Greek language by allegoric or symbolic representation from a basis or nucleus of tradition principally written of the primitive Christians.‡

praying to the Deity under the names of Father, Son and Holy Spirit, that such an one conceives an object of worship in the form of man or in any other form. This is best known to the person's self.

* Modern research has brought to light the following curious relic:

Sentence rendered by Pontius Pilate, acting governor of Lower Galilee, stating that Jesus of Nazareth shall die on the cross.—In the year seventeen of the emperor, Tiberius Cæsar, and the 24th day of March, in the city of the holy Jerusalem, Annas and Caiaphas being high priests, sacrificators of the people of God; Pontius Pilate, governor of Lower Galilee, sitting in the presidential chair of the Praetory, condemns Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of the people saying: 1. Jesus is a seducer. 2. He is seditious. 3. He is an enemy to the law. 4. He calls himself falsely the son of God. 5. He calls himself falsely the King of Israel. 6. He entered the Temple followed by a multitude bearing palm branches in their hands. Orders the first centurion, Quilius Cornelius, to lead him to the place of execution. Forbids any person whomsoever, either poor or rich, to oppose the death of Jesus. The witnesses who signed the condemnation of Jesus are: 1. Daniel, Rabboni, a Pharisee. 2. Joannes Rorobable. 3. Raphael, Rabboni. 4. Capet, a citizen. Jesus shall go out of the city of Jerusalem by the gate Struennus.

The above sentence was engraved on a copper plate on one side of which was written: "A similar plate is sent to each tribe." It is said the original was in Hebrew, and that the French translation was made by the Commissioners of Arts of the French armies, who, in 1850, discovered the plate in an antique vase of white marble, while excavating in the ancient city of Aquila in the kingdom of Naples.

† See, for example, Smith's Bible Dictionary, unabridged, Art. New Testament, History of.

‡ It is noticeable that Bishop Butler in his "Analogy," as well as Mr. Locke, places reason above revelation, the judge of it as of all other things. In speaking of the objections made to the evidences of Christianity (Analogy, Part II., ch. 3) he says: "I express myself with caution lest I should be mistaken to vilify reason, which is indeed the only faculty we have wherewith to judge concerning anything, even revelation itself; or be misunderstood to assert that a supposed revelation cannot be proved false from internal characters. For it may contain clear immoralities or contradictions: and either of these would prove it false." We may remark that because a composition is proved to be unliteral it is not thus shown to be not allegorical;

6. That, notwithstanding an examination of the present Gospels by comparison with each other according to the ordinary rules of language might by some be thought not to warrant the conclusion in whole or in part, it is probable not only that in connection with the founding of Christianity a man named Jesus was crucified, but that, whether or not born at Bethlehem, he during his life regarded Nazareth as his residence; that in due time he was baptized by John; that he claimed to be the Jewish Messiah, and after John's death was regarded as a leader among the baptists; that this gained for him the enmity of the ruling powers, (for Josephus says it was because of the great influence which John had acquired over the people, and through apprehension lest he might estrange them from himself that Herod had him imprisoned; and, of course, the claim of Jesus to the Messiahship would be construed as treason against Cæsar;) and, according to the commonly received chronology, we find Jesus to correspond more exactly with the time of Daniel IX., 24-27, and with the other prophecies—some of them vague—which are claimed as relating to the Messiah, than any other character in history. Illustrations drawn from the state of an earthly monarch in the education of a Christian republic are inappropriate, for the kingdom of Christ is not of this world, and the characters of Christ plainly teach the universal brotherhood of man.

7. That the ideal Christ of the Gospels is meant to prefigure the perfection of character attainable by man from the practice of self-denial and active godliness inculcated in the Gospels; and perfection in all its bearings, ramifications, and aspects, so far as possible to attain or manifest in the character of human beings, in connection with firm faith in the goodness of God and his acceptance in our behalf of the self-sacrifice of Jesus, should principally be held forth as a surety for salvation.

8. That the four Gospels, as to the language wherein they are enunciated, are both historic and literal and also allegoric; that whether of literal or figurative interpretation their language has a real meaning; and that with respect to the Code of Moral Precepts which they enunciate for the government of mankind, and for purity of doctrine when rightly interpreted, the gospel system is superior to any other religious system of the past or of the present of which we have knowledge.

A SHORT REVIEW OF THE BOOK OF THE ACTS OF THE APOSTLES.

The book called the Acts of the Apostles is ascribed to Luke, the for the parts of it which contradict each other and prove it unliteral may at the same time be, as in the case of the Gospels and the Acts they are, different phases of the same allegoric representation, and having also a *real* meaning.

traditional writer of the third Gospel. The identity of the writer of both books would appear from their great similarity in style and idiom, and the usage in both of particular words and compound forms. But it may appear somewhat surprising that notices of the author are so entirely wanting, not only in the book itself, but also in the Epistles of Paul, whom he is represented by early Christian writers to have accompanied for some time in his missionary travels. **Good authorities conclude the writer of the book of Acts not to have been a present witness of most of what he relates therein; but that he probably received the information he conveys from present witnesses thereof or from tradition.** Its production in the present form probably belongs to the same date as that of the Gospels' canon.

The book of the Acts first appears to be directly quoted from in the Epistle of the Churches of Lyons and Vienna to those of Asia and Phrygia, 177 A. D., or in the last quarter of the second century; then it is repeatedly and expressly quoted from by Irenæus, Clement of Alexandria, Tertullian, and so downwards. It was rejected by the Marcionites of the third century and the Manichæans of century fourth, as contradicting some of their peculiar doctrines.

The text of the Acts is found to be very full of various readings. To this it is thought by critical examiners several causes may have contributed. In the many backward references to Gospel narratives, and the many anticipations of statements and expressions occurring in the Epistles, temptations abounded for correctors in after times to try their hand at assimilating, and, as they thought, reconciling the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the Church in after ages. Where the narrative related facts, any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where Paul repeats to different audiences, or the writer himself narrates the details of his marvellous conversion, the one passage was pieced from the other so as to produce verbal accordance. There appear in this book an unusual number of these interpolations of considerable length which are found in the Codex Beza (D) and its cognates. Borneman, a critic of some eminence, believes that the text of the Acts originally contained them all, and has been abbreviated by correctors; and he has published an edition of it in which they are inserted in full. But whether or not they pertained to the original the greater part of them are unmeaning and absurd.*

If we examine the first chapter of the Acts we shall find that it

See, also, Hist. of Book of Acts in Smith's B.J.

gives us information we find not elsewhere. Verses 1-12 represent the ascension of Christ from Mount Olivet, a Sabbath day's journey from Jerusalem, which was usually reckoned about 2000 paces or six-eighths of a mile; and, although in the 50th verse of the last chapter of the Gospel according to Luke, the place from which he ascended is said to be Bethany, which, according to John XI, 18, was fifteen furlongs or nearly two miles from Jerusalem, situated on a slope of Mount Olivet, it is yet safe to conclude that the same place is meant in both cases.

The writer also represents, in the direct oration,* the words in which the disciples ask Jesus: "Lord, wilt thou, at this time, restore again the kingdom to Israel?" And those of his answer to them, "It is not for you to know the times or the seasons, which the Father hath put in his own power," etc. And those in which the two angels address the assembled disciples, as they stand and gaze on the ascending Jesus, verses 10-11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And those of the speech of Peter concerning the fall of Judas and the choosing of an apostle in his stead, verses 15-23. And the words of the apostle's prayer to the Lord before casting the lots to choose a new apostle, verses 24-26. In verse 18 it informs us that Judas purchased a field with the reward of his iniquity, viz., with thirty pieces of silver, which he had obtained for his treacherous work; and that falling headlong he burst asunder in the midst and his bowels gushed out; while the account in Matthew XXVII, 3-10, represents him as having given the thirty pieces of silver to the priests, wherewith they buy the potters field, and then as going and hanging himself.† The general account here given therefore, so far consists with the accounts of the same events in the Gospels as to show it to be but a slight variation of them; so that the natural supposition of the writer having received the information he conveys from present witness thereof, or from tradition, is admissible; otherwise the theological hypothesis of inspiration hath place.

Ch. II. In this chapter there is also represented to us what we find not elsewhere. Verses 1-14 represent the descent of the Holy Spirit, and the speaking of the apostles in different

* The reader may remember that we are examining this, as we did the Gospel, in the light of modern opinion, that is, supposing for the purpose of illustration this to be real history, and seeing how it will stand on that ground.

† It might be possible to effect a reconciliation between these two accounts, whatever their literary character, by supposing that Judas may have tacitly deputed the priests to buy the field on his account, and, that having hung himself with a too slender rope he fell alive from his self-constructed gallows; but that his death was no less effectually accomplished from the bursting of his bowels by the fall.

languages which they had never learned, and the observers mocking and saying: "These men are full of new wine, &c.," to which in reply Peter makes a long speech, verses 14-37, which is reproduced to us *verbatim*. Also, we are given the precise words in which the multitude, greatly affected by what Peter had said, say to the apostles: "Men and brethren, what shall we do?" And the exact words in which Peter answers them: "Repent and be baptized, every one of you, in the name of Jesus Christ," etc., verses 37-41. The descent of the Holy Spirit, with the attendant phenomena, is one of the most wonderful accounts as to supernatural phenomena recorded in human history; — and, if in the case of this record, where not only all those supernatural phenomena are represented, but where the speeches of the orators present are reproduced *verbatim*, the natural supposition of the writer having received his information from present witness thereof be not admissible, — then the hypothesis of inspiration certainly hath place. It may be remarked, however, that the Catholic Church has always claimed for itself the delegated power of working certain kinds of miracles; of producing vision and prophecy; of expelling the various kinds of demons; of healing the sick; and in some cases of raising the dead; and, although of all the accounts of resurrections we have in the writings of the Ante-Nicene Christian Fathers we meet not with any writer who pretends to have witnessed himself what he relates, yet we may suppose they got their information from those they regarded as credible informants and transmitted it as such, no evidence to the contrary coming to their knowledge. The divine inspiration whether it was conveyed in the way of a waking or sleeping vision is described by the Fathers as a favor liberally bestowed on believers in all stations of life. When their devout minds were sufficiently prepared by a course of prayer and fasting to receive the divine impulse they were transported out of their natural senses and delivered in ecstasy what was inspired by the holy Spirit, whereof they were now become merely organs. The design of the visions seems, for the most part, to have been to guide the present administration of the church or to disclose its future history. The gift of tongues was one of the distinguishing powers which the primitive church claimed to exercise; but this was not bestowed to every one alike, but distributed, as would appear, according to the wisdom of God; for Irenæus, one of the earliest of the "Fathers," says or intimates that, while preaching the Gospel to the Gauls, he was necessitated to use a language which he understood only imperfectly, while "the gift of tongues" was not uncommon among his contemporaries. Dr. Middleton in his "Free Inquiry" says: "As the pretension to the gift of tongues was the most difficult to support by art it was the

soonest given up. But while the Greek and Roman churches yet, we believe, claim the power of performing certain kinds of miracles, most Protestant divines now, without reluctance, confine miracles to the time of the apostles. This representation of the descent of the Spirit and of the speaking with tongues some have thought might have arisen from a vision which some of the most prominent among the early believers had, whether in a trance or awake; and being in ecstasies over it they would be likely to have called forth the ridicule of their neighbor Jews; upon which one of their number, as Peter, would take the opportunity of saying something in confirmation of some or one of them having had such a vision of the Spirit's descent, with its attendant phenomena, as the speaking with tongues, etc. This, it is supposed, would be a foundation for a representation, such as we have in the 2nd chapter of the Acts, wherein the design, if any, is to have it supplementary to and confirmatory of the Gospels.

In the speech of Peter, as well as in all such representations as we shall find in this book, there is set forth to our view a particular man, Jesus Christ, a man through whom God wrought, a man who, when he had died, was raised from the dead by the power of God. The writer, however, evidently understood Jesus to have been God as well as man; and as we have seen that a proper analysis and consideration of the Gospels show they have besides the historic an allegoric meaning, so this is evidently understood likewise in the case of the Acts.

The two most prominent characters, that are represented in this first part of the Acts of the Apostles are Peter and John, as in the latter part the most prominent character will be Paul. Now, in speaking of those characters, more especially of the first two named, the text of the Acts as well as of the Gospels hath besides the historical an allegoric meaning. This remark holds good as to the names of the twelve apostles, where they are met with; for there doubtless were many Peters and Johns, Bartholomews, Matthews, etc., among the early believers, who for probity of character and active godliness might well be called apostles.* The representations then in the 2nd chapter of the Acts do happen to be supplementary to and confirmatory of the Gospels' idea of Christ, and we will find this to be so also in the case of all the succeeding chapters of this book.

Ch. III. This chapter also gives us information, which we find not mentioned elsewhere nor confirmed by other authority.

* That there existed for a short time at the origination of Christianity a band of twelve men called disciples or apostles, who received instruction from and acknowledged as their Superior Him who was afterwards crucified, is not improbable.

verses 1-12 represent to us the curing of the cripple by Peter and John, verses 4-7 representing *verbatim* the words that Peter addressed to him. Some have considered what must have been the reason that these two apostles in particular did this miracle and why it was not some other than these, say Matthew, or Matthias, or Simon Zelotes or Andrew or Thadeus or Thomas or Bartholomew or some other of the twelve that did it? The proper answer to this is, perhaps, that while each one of the apostles, as other men, was competent to carry out in action many different lines of thought, yet that God may have called and designed each of them for some particular work, for which he could use him better than for any other; and that while, in the construction of this apostolic building he had not placed the living stones so arbitrarily as stones or bricks are placed in a building yet that they were designed each for his own especial work. In verses 12-26 we have represented *verbatim* the discourse which Peter delivers on this occasion. This chapter is supplementary and confirmatory of the Gospels, and like them is supported upon the theory of derivation of its matter from witness or tradition or from inspiration.

Ch. IV. This is simply a continuation of the narrative which was begun in the preceding chapter. Verses 1-7 represent the arrest of Peter and John and their confinement by the authorities of the temple for disseminating the new doctrines. Verse 7 represents the exact words which the priests address to Peter and John on their arraignment before them; and 8-13 the reply of Peter *verbatim*. In verses 15-18 are represented the exact words which the priests and the members of the Sanhedrim use in conferece with each other; verses 19-21 the words of Peter and John in answer to their injunctions, and verses 24-31 give us *verbatim* the prayer which they with their companions address to God on their having been forbidden by the Sanhedrim to promulgate their doctrines. Verse 31 informs us of the place being shaken wherein the disciples were assembled praying.

The verbal representation as given in the direct oration in this chapter is quite varied; yet it may be thought of as supported by either or both of the theories mentioned before; that is, by the natural supposition of the derivation by the writer of the information he conveys from a present witness; or by the reasonable theological hypothesis of inspiration.

Verses 32 to the end of this chapter inform us of the filial relationship which existed among the hopeful disciples; and pictures to our mind the inception of the Christian commonwealth, when the disciples sold their possessions and goods and deposited the proceeds in the hands of the apostles; which some indeed have thought

did put great power into the hands of the apostles, a power and privilege, which has to a considerable extent, been since forcibly assumed and barbarously exercised by the priests or more modern apostles of the nominal Christian church. Contemplate the operations of the Greek and Roman Christian systems, the church being united with the state for very many centuries. Now, in those systems of government the clergy were largely civil magistrates and in cases where they were disposed to be covetous and to be somewhat intemperate by the use of intoxicating drinks, might through inconsiderateness and brutality often appropriate to themselves other people's properties, without or with the consent of their owners. This is saying nothing of that wonderful system, whereof the Pope of Rome was the head and the exponent for a dozen of centuries at least.

Ch. V. Of this chapter also we find not the statements recorded elsewhere. Verses 1-12 represent to us a scene, which, having witnessed, we should have to confess to have been of the nature of the tragical as well as the miraculous. Ananias and Sapphira, his wife, two of the disciples, sold a piece of land, which they owned and seem to have conspired with each other to deposit only a part of the price with the apostles, implying that this was the whole. "But Peter said, Ananias, why hath Satan filled thine heart to deceive the Holy Ghost, and to keep back part of the price of the land? While it remained was it not thine own? and after it was sold was it not in thy power? Why hast thou conceived that thing in thine heart? thou hast not lied unto men but unto God. And Ananias, hearing these things fell down and gave up the ghost. And the young men, having wound him up, carried him out and buried him. And it was about the space of three hours after when his wife, not knowing what was done, came in. And Peter said to her, Tell me whether ye sold the land for so much? And she said, Yes, for so much. Peter then said to her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy husband are at the door and shall carry thee out. Then fell she down straightway at his feet and yielded up the ghost. And the young men came in and found her dead, and carrying her forth they buried her by her husband. And great fear fell upon all the churches, and upon as many as heard these things." A paraphrase would not here answer as well as the text itself and so I have given it. In verses 3-5 we have set forth the exact words of Peter to Ananias, which were followed by the death of the latter; and in verses 8-10 the conversation *verbatim* between Peter and Sapphira, which resulted in her death. Besides the historical significance, which this has, as in the text, it hath also an allegoric-prophetic meaning, as has been thought. In this way the supposi-

tion is that Peter in the presentation stands for the hierarchy of the Papal branch of Catholic Christianity; and that the knowledge Peter had of their retaining part of the price predicated the power, which that Papal Christian hierarchy did afterwards wield for very many centuries over mankind, in pretending to know even the thoughts of their hearts, enslaving them to itself not only bodily but mentally.

The historical view of course, shows that this pair lost their lives for deceiving the Holy Spirit, which every one can see would be neither right, nor safe to do; but the rapidity of dispatch wherewith they are hurried out of this life at the word of Peter, it is thought, may have foreshown the omnipotence the hierarchy of this Papal-Christian system would in due time assume not only over the minds and bodies, but over the possessions and properties of their votaries. And it appears there is something correct in this view, too; for, behold, it goes on to say, in verses 12-17: "And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch." But notice what follows: "And of the rest durst no man join himself to them," that is to the apostles, "but the people magnified them," etc. The only apostle we have found mentioned so far, as having wrought any miracle, was Peter, with, perhaps, John. Doubtless, the reference is to Peter in particular, but possibly it extends to some others. Verses 17-29 represent to us the arrest and imprisonment of the apostles by the high priests and Sadducees; and how the angel of the Lord delivers them out of prison by night; and how they are found in the temple teaching the people in the morning. Verse 20 represents *verbatim* the words of the delivering angel to the apostles, verse 23 those spoken by the officers to the council on their return from the prison and not finding the apostolic prisoners there; verse 25 the words of him who informs the council that they are standing in the temple teaching the people; verse 28 represents *verbatim* the high priest's address to the apostles upon their having been brought before him again; verses 29-33 the speech of Peter in response to him; and verses 34-40 the oration of the counsellor Gamaliel in reference to the prisoners. In this chapter, therefore, the statement is largely in the direct oration; but still it is conceivable that the compiler received this information he here conveys from present witness, which represented those different parties as themselves speaking; or from written tradition, wherein he found the matter so stated. But, perhaps, you will say there are scenes here reported, whereof the reporter could not be naturally supposed to have been a present witness, as for example, where it is reported what the priests and counsellors say in secret conclave and what the officers say to the council on their informing them that

the prisoners have escaped. Well then if it be conceived an impossibility to have such reports from present witness we have the theological hypothesis of inspiration to fall back upon, which is deemed so impregnable a basis with respect to the Scriptures and so respectable withal. But if any one supposes the design of the representation in the first part of the chapter is to magnify the Christian priesthood, the design of that of the latter part of it is to infuse into the Christians a strong faith in their doctrines; to inculcate a firm adherence to them in all circumstances and a steady persistence in their promulgation through evil and through good report. Both the former and the latter representations of this chapter have had their design eminently accomplished in the long-continued triumph of the Christian hierarchy, and in the steady advance of Christianity over all the opposition it encountered.

Ch. VI. In this chapter we have represented the advance of the Christian hierarchy in the apostles having appointed deacons or under-priests, who should have it as their chief business to care for the poor, and dispense to them food, while they give themselves wholly to prayer and spiritual things. Their power has been shown forth in the preceding chapter, their increase in effectual strength is shown in this; and like all great institutions we find this founded and cemented in blood, the blood of a martyred deacon named Stephen. The more satellites or attendants the great spiritual magnates, the heads of the Church, should have, the greater would become the effectual strength of their institution; and history shows that no institution, sacred or civil, ever wielded a more entire and effectual power than did the Christian hierarchy, especially as established at Constantinople and Rome, in the former place for nearly a dozen of centuries, and yet continued in the Greek Church, in the latter and throughout Roman Catholic Christendom, for sixteen or seventeen centuries. But doubtless the primitive Christians at Jerusalem may have found themselves in such circumstances as to necessitate their appointing a number of men to attend to the wants of the indigent, aside from those who were accounted elders or ministers of the doctrines and ordinances; and this may have given rise to the representation we are considering, and to the order of deacons in the Christian hierarchy. In verses 2-5, are represented to us the very words which the apostles address to the people concerning the choosing of the deacons, and in verses 11, 13, 14, we are given *verbatim* what the false witnesses said against Stephen.

Ch. VII. In this chapter we have the story of Stephen, continued. Verse 1 represents the precise terms of the high priest's

question to Stephen ; and from verses 2-54 we have represented *verbatim* the long speech of Stephen, when on his trial. In verse 56 the precise words of his exclamation of seeing the Son of Man standing at the right hand of God ; and in verse 60 those of his prayer to God, to lay not the sin of his death to the charge of his persecutors : all of which might teach the doctrine of entire self-denial for the cause of truth, even to death, and that without bearing any ill-will to one's persecutors. In that long speech which appears to have been delivered very deliberately Stephen traces the rise of the Israelitish nation from Abraham, tracing down step by step till he brings them into Egypt ; and then he traces the rise of their polity from Moses. With Moses he deals particularly as to his birth, preservation and growth to manhood for forty years ; then his flight into Midian and residence there for forty years more ; and then his exodus with his people from Egypt, and forty years more of wandering in the wilderness. He then passes over the Judges slightly, and establishes the furniture of the tabernacle in the temple of Solomon. He appropriately perorates a speech, which must indeed have edified his judges, by reference to the cruel and unjust treatment which the Messiah had lately met with at their hands, whereupon they stone him.

Ch. VIII. This chapter represents to us the progress of the Gospel of Christ mainly through the instrumentality of Philip, the deacon, and of Peter and John. It seems to indicate the growing power of the apostolate, that is, the now regular Christian priesthood, over the masses of the believers. Verse 1 informs us that on account of the persecution which raged at Jerusalem, principally by the instrumentality of a young man named Saul, who had appeared "consenting to the death" of Stephen, and who is represented as displaying no modesty but great cruelty in his proceedings against the infant church, all the believers were scattered abroad throughout Judaea and Samaria except the apostles. "As for Saul he made havoc of the church, entering into every house and hailing men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word." From this it would appear as if this persecution might have been providential, in order to have the believers, many of whom had lately been converted to the faith, go off into different countries on the borders of Palestine or farther away as they happened to be able and disposed to do so, and develop those latent powers they had so abundantly in store in preaching the Gospel of Christ. The apostles who remained behind at Jerusalem did so at the risk of their lives, in order to protect the common fund and the general interests of the church, while

the mass of the believers found it necessary to consult their personal safety by flight. Verses 6-9 tell us of the prodigies wrought by the deacon Philip, which corresponds so closely to some of the cases of the miracles of the Gospels, which we have already reviewed, that they will need no explanation here: "For unclean spirits, crying with a loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed." Verses 9-25 represent to us Simon, the sorcerer: v. 13, he believes, and is baptized, wondering at the miracles (lit., powers) and signs wrought by Philip. Verses 15-18 show us how the Holy Spirit is given to the converts through the imposition of the hands of Peter and John; converts who, although they had been baptized, had not yet experienced the Holy Spirit and its effects; and this event, with the scene which takes place between Peter and Simon, the sorcerer, on the latter offering the Apostles money for the power of imparting the Holy Spirit to whom he would, has been thought to preindicate the power which would afterwards be assumed to be monopolized by the "Catholic hierarchy" of bestowing the gifts of the Holy Spirit and producing signs. If those converts mentioned as not receiving the Holy Spirit till the laying on of the hands of Peter, had only known that they had in themselves, even individually, the principle of the Holy Spirit, which only needs to be developed in order for its influence to be experienced, they might not so anxiously have desired the exercise on their behalf of the ghostly powers of Peter. This principle of holiness every one has the power and privilege of developing for themselves by their living a life of entire godliness, which is the best result as to possessing the Holy Spirit they can attain to. Christians, moreover, always experience excellent results from the practice of assembling themselves together for the worship and praise of God, for the enlightenment and encouragement of each other, and by their mutual deliberation, counsel and support, the better to advance the cause of truth and holiness in the world. As we mentioned before, in the case of some of the miraculous representations of the Gospels, each holy, good, and God-fearing man has the power of communicating to others his own good influence, and thus of making them participate, to some degree, in his feelings, thoughts, and aspirations. And, doubtless, there were many such good men among the primitive Christians, men who understood what they were themselves and their powers, and what they could do. But in this representation is thought to be symbolized the powers which the priesthood would assume to exercise as distinct from the laity in the Christian system. Verses 26-40 represent to us the interview between Philip and the Ethiopian Eunuch, which resulted

in the baptism of the latter, an experience which, were it that of any one now-a-days, we should be disposed to call romantic. Verses 19-25 represent the precise words which Simon the sorcerer addressed to the apostles, and those which in reply Peter spoke to him. In verses 26-30 are represented the exact words which the angel spoke to Philip: and in verses 30-39 those of the conversation between Philip and the Eunuch. Although there be much of the matter of this chapter which is given in the direct oration, still when we consider the principal actors in the drama to have been Peter, the apostle, and Philip the deacon, we can easily conceive the writer of the book of Acts might have gotten the information he herein conveys from tradition penned down originally by them. The experience of Philip after he baptized and left the eunuch brings to our mind some of the experience of Elijah.

Ch. IX. In this chapter is mainly represented the miraculous conversion of Saul to the new faith; the healing of a paralytic and the raising of a dead woman to life by Peter. Saul, in his proceedings against the church, obtains from the high priest letters to the synagogues at Damascus with authority to bring bound to Jerusalem those whom he might find there of the new way. While on his journey to Damascus he is brought to a different state of mind by means of a miraculous conversion, and when he has arrived there and recovered his sight, which he had temporarily lost, he proceeds in that city to preach the faith he had come to persecute. In this way he gets into trouble with the Jews, who were zealous for the old faith, and who now try to kill him; but while his enemies are assiduously watching for him about the gates his friends let him down in a basket by the wall at night, and, thus escaping, he returns to Jerusalem. Having arrived here he tries to associate himself with the disciples, but they are afraid of him. Barnabas, however, introduces him to the apostles, showing them how that he was converted by the Lord on his way to Damascus, and had preached Christ boldly in that city. In verses 4-7, ch. IX., are given *verbatim* the words in which Saul is addressed by the voice of the Lord in the vision, and those of Saul in reply. According to this the voice says to him: Saul, Saul, why persecutest thou me? And he said: Who art thou Lord? And the Lord said: I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks. And he, trembling and astonished, said: Lord, what wilt thou have me to do? And the Lord said unto him: Arise, and go into the city, and it shall be told thee what thou must do. And the men who journeyed with him stood speechless, hearing a voice, but seeing no man." According to his account in ch. XXII.

the conversation is: "Saul, Saul, why persecutest thou me? And I answered: Who art thou, Lord? And he said unto me: I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said: What shall I do, Lord? And the Lord said unto me: Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." According to his speech before Agrippa, ch. XXVI., it is: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said: Who art thou, Lord? And he said: I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister, and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee to open their eyes and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Now these three accounts of the same events or circumstances, coming from the same person, namely, the person directly concerned in them, it is evident they can be only variations in narration of the same account or the same thing stated independently at different times by the same person; and still represented largely here in the direct oration: If, therefore, for example, the first two seem to differ from the third in that they represent Saul alone as falling to the ground, while the third represents not only Saul but all who journeyed with him as thus falling: And if in the first it be said: "The men who journeyed with him stood speechless, hearing a voice but seeing no man," while in the second it is said: "And they that were with me saw indeed the light and were afraid, but they heard not the voice of him that spake to me;" if, then, there be these variations with others, which may appear, in the conversation carried on between Saul and the Lord in the vision, to any one who will give attention to it; this proves nothing whatever against the authenticity of the narrative *per se*, or against the fact or assumption of there having been such a general event or circumstance as narrated and known as the conversion of Saul. For when there might be thought to be a difference, in the first narrative saying that Saul, after experiencing the phenomena of the miracle, "is three days without sight;" and in the second saying: "He could not see for the glory of the light; being led by the hand of them that were with him he came into Damasus;" it is evident the implication is that the light may have had such a dazzling effect upon his eyes as to deprive him of clear vision for a time.

According to ch. IX., 23-30, as well as ch. XXII., 15-18, Saul shortly after his conversion, would appear to have returned to Jerusalem; but in the Epistle to the Galatians, ch. I., 15-20, we learn that after his conversion, he went into Arabia preaching the Gospel, and did not return to Jerusalem for three years. This being Saul's own account, it is doubtless the correct one; which would leave him three years of missionary work in Arabia previous to his return to Jerusalem after his conversion, and escape from Damascus.

In verses 10-17, ch. IX., are given *verbatim*, the words of the conversation which took place between the angel in the vision and Ananias, in relation to Saul, and in verse 17 the precise words which Ananias speaks to Saul, on the occasion of his visiting him to restore him to sight and baptize him. Saul is represented in this ch. (IX.) as being the principal persecutor of the Christian sect, for it says, verse 31: "Then," that is, after Saul's conversion, "had the Churches rest throughout all Judæa and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit were multiplied." This representation of the conversion of Saul and the rest which ensued to the church thereon has been thought to pre-indicate the ultimate triumph of the church over its most powerful opposers. And the course, which Saul takes afterwards, the zeal with which the opposers of Christianity, when converted thereto, would in all circumstances uphold the doctrine of their newly espoused religion and advance its cause. And there surely seems sufficient ground for concluding that an event took place in the early history of Christianity corresponding to, or identical with that given in the general representation of the conversion of Saul. It is not at all unreasonable or incredible that God, in answer to the earnest and faithful prayers of the persecuted infant Church; in mercy to the deluded fanatic himself; but most of all for the accomplishment of his own wise and eternal purposes, appeared in a vision of light, struck terror to the heart of the young man Saul, while on his bloodthirsty persecuting errand, effected a complete change in his callous and perverse heart, and in his religious opinions, and communicated to him His will to be obeyed by him in the future. It was the will of the Deity that Christianity should prevail. God did not have to come from any distance in order to appear to Saul, for the Deity is ever and everywhere present; and the words he addresses to Saul, in the vision, "I am Jesus whom thou persecutest," could have left no doubt on Saul's mind as to what his will and purpose were concerning the new sect. Not that the voice which came to Saul was necessarily that of Jesus, a man who had lived and died, but that that which was or was

to be the Gospel's idea of Christ was of God and that it was his will that it should prevail. The name Jesus Christ means anointed Savior, which signifies an office of a peculiar kind; but God could have made himself known to Saul by any other name that suited his purpose as well as that, or, if it so pleased him, he could have effected his purpose with Saul in many other ways and perhaps without verbal communication; but this is the way in which he choosed to effect his purpose and thus not only exercised his mercy towards but honored the humility and faith of the early Christian Church.* Saul in his progress towards Damascus was in some way so effected that he lost his balance and fell to the earth. This, however, would not be regarded as very wonderful were it not for the concomitant phenomena. These which effected his sense of sight, his sense of hearing, his sense of touch, and, perhaps, also his sense of smell; and which appealed to his understanding in his mother tongue, the Hebrew language, as he tells us, in chapter XXVI, 14, was the case, left no doubt in his mind that his falling was not the result of accident, but that it was designed for a certain purpose, a purpose which he was then given partially to apprehend. Saul's senses were effected in the direct experiences of his conversion and so were mine, when, many years ago, I was given an experience of things to come, by which also I was given an experience of the constitution of things, as we would say, and of the necessary and intimate relation of time and space. And now, speaking of the Ante-Nicene Christian Fathers, there are many wonderful things in the way of supernatural phenomena or miracles recorded in them, but none that I would regard as so worthy of our credit as this miracle of the conversion of Saul of Tarsus, related as it is by himself. To me, at least, there appeareth not anything incredible in his general account of that occurrence. We can read with profit the Instructions, etc., of Clement of Alexandria; the beautiful and interesting records left us by Irenæus; the voluminous, generally sound and instructive works of Tertullian and Cyprian; the *de Principiis* and many other works of Origen; the *Divine Institutes* and other good works of Lactantius and the many historical and theological works of Eusebius; we can read all these with much more that is of interest from the early Christian Fathers, and be much edified thereby; but it is well for us first to have an intelligent understanding of the nature and meaning of the Scriptures, I mean of the Old Testament as understood in connection and by comparison with the New. But let the manner of Saul's conversion have been ever so simple it would appear to have been a real conversion and productive of excellent effects in the after life of Saul for the Christian Church; just such a conversion as Christians believe to be genuine, and should wish to all their enemies.

* Jesus of Nazareth was a voluntary self-sacrifice for the Truth, in that he confessed he was the Son of God, which was a capital offense against the Jewish law. But the crime for which he was crucified by a Roman procurator and which authorized the superscription "The King of the Jews," appears plainly to have been that he claimed to be the Messiah or Jewish Prince,

That we have no account of the conversion of Saul any more than of the miracles of Peter, farther than what the book of "the Acts" affords us; and that, as for this book, we have no proof of its origin farther than its internal evidence shows it to have been written by a believer in Christ, who was probably also the writer of the 3rd Gospel; and who accompanied Paul in part of his missionary journeys; is admitted. True the early Christian writers, in the latter part of the second and in the beginning of the third century, mention the Acts of the Apostles and quote from it; but, as has been before remarked, notices of the author, by the name of Luke, are entirely wanting, not only in this book but in the Epistles ascribed to Paul. The name Luke is mentioned in three places in the New Testament, Coloss. IV. 14; 2nd Timothy IV. 11; Philemon, verse 24; and although it is not mentioned that he is the writer of any book, still it is taken for granted by the learned that he or the same writer who compiled the third Gospel did also compile this book of the Acts, which appears to have been made up of matter furnished by present witness; by tradition, written or oral; and, in part, by inspiration, excepting the few chapters at the end from Ch. XX, which appear historical, and by a personal observer.

To continue our review of Ch. IX: Verses 32-36 represent to us the healing of a palsied man by Peter; and in verse 34 we have the address of Peter to him in the direct oration. And verses 36 to the end of the chapter representing the raising of Tabitha to life by Peter, this resurrection being set forth in a lively, interesting way, the language of Peter being reproduced in the direct oration. It has been thought that this representation, besides its historic signification as in the text, pre-indicated the peculiar powers which the Catholic Christian priesthood would in the after times assume to exercise, as symbolized here by Peter, and fulfilled in the so called miracles of the early Christian and the middle ages. Peter was here after curing the palsied man at Lydda. "And forasmuch as Lydda was nigh to Joppa and the disciples had heard that he was there they sent him two men desiring he would not delay to come to them." Peter delayed not to come and on his arrival they brought him into the upper chamber where the body of Dorcas was beautifully laid out: "and all the widows stood by him weeping, and showing the coats and garments that Dorcas had made while she was with them." Peter put them all forth "and kneeling down prayed, and then turning to the body said, Tabitha, arise. And she opened her eyes, and seeing Peter, she sat up. And he gave her his hand and lifted her up and when he had called the saints and widows he presented her alive." Such is how the text gives this miracle; and it must be admitted by all that the

which would be construed a capital offense against the Roman supremacy, the Messiah of any state being its chief ruler. This last with the general accusation that he was the leader of a band going about perverting the people, forbidding to give tribute to Cæsar, etc., effected his crucifixion criminally.

exercise of firm and unwavering faith in the power and goodness of the Deity is always commendable in human beings, as we do not know the conditions and relations of things as well as God knows them.

Ch. X. In this chapter is represented mainly the conversion and baptism of Cornelius, a Gentile, and his family. Verses 1-9 represent the vision of the angel to Cornelius, and his sending messengers to Joppa for Peter. In verse 4-7 are represented the precise words which the angel speaks to Cornelius, and the latter to him; verses 9-19 the vision of Peter while reposing on the housetop; verses 19-20 the words which the Spirit speaks to Peter; and verses 21-23 the words which Peter and the messengers of Cornelius speak to each other. And verses 26 to the end of the chapter reproduce to us the exact words spoken by Peter and Cornelius in their addresses to each other. This Cornelius had among the Jews a good reputation for charity and general active godliness, which he would seem to have merited. An angel of God appears to him in a vision at Cæsarea, where he abides, and tells him to send to Joppa for Simon, whose surname was Peter, who was lodging there in the house of one Simon a tanner, which was by the sea side. He does so and meantime Peter at Joppa has a vision of a great sheet let down from heaven to him, "wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air." And with this there came a voice to him (while he was quite hungry), saying: "Rise, Peter; kill and eat. Peter said, Not so Lord; for I have never eaten anything that is common or unclean. But the voice spoke to him again, saying, What God hath cleansed, call not thou common. This was done thrice and the vessel was received up again into heaven." This should have been sufficient intimation to Peter that the old dispensation was being supplanted by a new, and that the middle wall of partition between Jew and Gentile was now being broken down. And while Peter meditates upon the vision the Spirit tells him to go down and he will find three men at the gate, awaiting him. He does so and finds them, as said; invites them to lodge with him that night, which they do, and accompanies them next day to Cæsarea.

When Peter on meeting Cornelius and his friends perceived the willingness with which he and his doctrines are received he begins to realize the import of his vision, and, in the doctrinal speech he delivers on the occasion, he says among other good things: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and doeth righteously is accepted with him," etc. This representation, therefore, was so self-evident in its signification that neither Jew nor Gentile could fail to apprehend it.

Ch. XI. This chapter gives us an account of Peter's defense be-

fore the apostles for the alleged crime of communicating the doctrines of Christianity to the Gentiles, or the uncircumcised, and of the spread of Christianity among the Gentiles by Barnabas, Saul, and others, which indicates, at least, that the early Christians were zealous and vigilant in the promulgation of their opinions. And the last verses also indicate that there were prophets in the early Church. From this time forward the foreign missionary spirit became earnest among the disciples in Judæa, although it was doubtless somewhat restrained by those amongst the apostles and disciples who felt particularly attached to some old Mosaic rites.

Ch. XII. In this chapter, verses 1-20, is recorded the persecution of the Christian sect by Herod Agrippa ; his killing of James, and imprisoning of Peter, who is represented as delivered out of prison by an angel. It then speaks of Herod as on a set day presenting himself upon his throne and making an oration to the people, upon which they salute him as a god, "and immediately the angel of the Lord smote him because he gave not God the glory ; and he was eaten of worms and gave up the ghost." According to Josephus, this saluting took place as Herod was attending certain games that were celebrated at Cæserea, in honor of the Emperor, and he did not die till five days after the celebration of these games. This James, mentioned in the second verse as put to death by Herod, is doubtless the same spoken of by Josephus as James the just. And some have wondered why Josephus has not mentioned Peter or John or Saul, who must have been so notoriously well known in Judæa and in all the adjacent regions, as well as he mentions John, the Baptist, and is thought to have mentioned Jesus Christ. Indeed those who wonder at this his silence, concerning those very celebrated characters mentioned, say they wonder also no little to find no mention in the histories of those and the succeeding times of the rest of the twelve apostles, there being they say, nothing left of them but two or three names ; and that as for the traditions concerning them afterwards, found in Catholic books, they are so variant as not altogether to be relied upon ; some having them individually to have preached the Gospel in one place, others in another ; some to have suffered martyrdom in one place or way others in another ; and so on as to all of them.* But notwithstanding all this, it may be said, that since there exist no contemporary record either to prove their non-existence or that as real men they did not preach and suffer martyrdom somehow as represented, then we have to be allowed to have them remain in Scriptural *statu quo* : and to consider Peter's delivery from prison by the angel.

* See the accounts of the twelve apostles in their order in Smith's Bible Dictionary ; also in Kitto's Bible History, which may on the whole be regarded as less reliable authority. It is to be remembered, however, that the twelve apostles are put before us as, for the most part, unlearned men who perhaps would not be very forward preachers.

Ch. XIII. This chapter represents to us Saul and Barnabas delegated by the church at Antioch to preach to the Gentiles. They sail to the island of Cyprus and at Paphos, a sea-port of that island, they convert the governor of the island, Sergius Paulus by name, to their faith; and here Saul, who, doubtless, having adopted the name of his new disciple, begins now to be called Paul, performs a miracle of blinding the eyes of Barjesus or Elymas, the sorcerer. In verses 10-11 are represented to us in the direct oration the words wherein Paul addresses the sorcerer: Verses 16-42 set forth *verbatim* the speech of Paul in the synagogue at Antioch in Pisidia: and verses 46-48 those of Paul and Barnabas in their address to the opposing Jews.

While Paul was setting forth to the governor the doctrine of Christ, Elymas, who beforetime appears to have occupied the position of chaplain to him, tried to dissuade him from accepting Paul's teaching. But the apostle to the Gentiles rebukes him and tells him the hand of the Lord is now upon him and he shall be blind, not seeing the sun for a season. "And immediately there fell on him a mist and darkness, and he went about seeking some one to lead him by the hand." When the governor, therefore, saw this miracle, he was greatly astonished and believed the doctrine of Christ as preached by Paul. In this, Ch. XIII, Paul has decidedly taken the place of Peter both as a miracle-worker and a speechmaker.

Ch. XIV. This chapter is replete with interesting incidents of missionary travel. Paul and Barnabas go from place to place in their missionary work. At Lystra Paul heals a cripple, that had never walked, in this respect like that one whom Peter and John healed at the gate of the temple, as recorded in the third chapter. At the command of Paul, "stand upright on thy feet," he leaps and walks. This may possibly indicate that a permanent cure was wrought upon the cripple, but let this be as it may the representation of their attempt to sacrifice to Paul and Barnabas immediately after this would indicate the cripple, at least for the time, to be able to move about. In verses 8-18 we have in the direct oration set forth the address of the people to the missionaries and the latter to them. Here also, verses 19-28, Paul is stoned nearly to death by the people, instigated by the opposing Jews; but he recovers and pursues his missionary enterprises, showing no lack of courage, but displaying the spirit of one fully convinced that the cause in which he was engaged, and which he had first taken on faith, was a right true and worthy one.

Ch. XV. This chapter is also full of interesting and vivid incidents of a historical character, some of them having also an allegoric signification. The speeches of Peter and James upon the subject of the propriety or impropriety of longer

continuing among the disciples the rite of circumcision, as well as other parts of the narrative, are given in the direct oration. When the apostles and elders in their letter to the faithful at Antioch are represented as making mention, v. 26, of Paul and Barnabas as "Men that have hazarded their lives for the name of our Lord Jesus Christ," it appears evident that it only means to indicate the cause which they were engaged to advance in general as connected with the name of a particular man, Jesus Christ, who had been the prime mover in this common cause; for some or most of those here called apostles and elders at Jerusalem are represented as strict adherents of the law of Moses, and observers of some Jewish ordinances; men who, we may certainly believe, would not entertain the idea of setting up any particular man, either in place of God, or as worthy of the honor and worship which in the Jewish idea pertained to Jehovah alone.* *The idea of the general cause in which they were engaged and which pertained to them all in general and to each one in particular must have been the idea of Christ entertained by the intelligent primitive Christians; while this was represented by the name Jesus Christ, or Our Lord Jesus Christ, He afterwards called the Christ, having been the primal mover in the cause.* As it is said in the epistle of Jude: "And Enoch also, the seventh from Adam, prophesied, saying: The Lord cometh in (not only with, as translated) ten thousands of his saints." The leaders among the early Christians appear to have been quite intelligent, to have had a pretty clear understanding of what they were, and what they ought to do.

Ch. XVI. This chapter would appear to be mainly historical. The use of the first person plural by the writer from the tenth to the eighteenth verse of this chapter would indicate the writer of the book to have been with Paul at least during the time the events he relates in these verses were taking place; that is, he joins Paul at Troas, voyages with him thence to Philippi, and remains at that place after the apostle's departure from it. He, however, does not appear to have been imprisoned with Paul and Silas at Philippi, which imprisonment was one of the results of Paul's casting out a demon or spirit of divination from a damsel that was possessed with one, verses 16-25. "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination, who had brought her masters much gain by soothsaying followed Paul and us and cried, saying: "These men are the servants of the most high God, who show to us the way of salvation." She having done this for many days Paul was grieved and commanded the spirit to come out of her, and he came out the same hour. Her masters now stirred up trouble against Paul and Silas who were

* The name Jesus Christ or Jesus of Nazareth would here stand for God and his cause in general, both in the converted Jewish and Gentile mind, in contradistinction to Satan and his cause. Jesus represented the cause of God, of Truth, and Righteousness.

consequently consigned to the inner prison and to the stocks. But at midnight Paul and Silas made such a noise in glorifying God that they awaked all the prisoners, and, there occurring an earthquake simultaneously, the prison was shaken, and the shackles loosened from the prisoners. The jailor, frightened lest the prisoners had escaped, thought to kill himself, but Paul dissuades him, telling him they are all here. He gets a light, goes in, and falls before the missionaries. He asks what he must do to be saved, and is answered: "Believe on the Lord Jesus Christ" and thou shalt be saved and thy house. In the morning the missionaries depart triumphantly.

Ch. XVII. This chapter is meant to be mainly historical. Paul pursues his missionary work, though followed by his persecutors from place to place, until he arrives at Athens, where the Athenians, anxious to become acquainted with the new doctrines which he brings to them, take him up on Mars Hill and have him deliver an oration, in which he explains his doctrines. This speech is represented to us in the *direct oration* as well as some other parts of the discourse of this chapter, the writer deriving his information from a present witness. It is well worth the reader's while to carefully peruse the speech of Paul on Mars Hill, as represented in this chapter, which sets forth Christian doctrine and practice.

Ch. XVIII. This chapter is historical: it appears probable enough; and there is a lesson in it worthy of being learned by all Christians, and especially by all Christian ministers, a lesson from example, how, that the missionary Paul was a tent-maker who labored with his hands at his trade all the week, and reasoned in the synagogue every Sabbath-day, and persuaded the Jews and the Greeks, verses 3-5. It teaches them that they should not be above laboring with their hands at any honest employment in procuring that wherewith to support themselves and their families, that the truth of God may not be bound by their dependence upon the wicked rich.

Ch. XIX. This chapter is full of varied interest. It is vivid and varied, historical and allegorical. The story about the exorcists, verses 13-18, is about as one would expect it should be. Is it not what a half demented man would be likely to do, when feeling himself aggrieved with persons whom he supposed to be playing tricks on him? When we see the *direct oration* used by the town clerk in relation to Demetrius and the missionaries we are not surprised, as we know that Paul and other missionaries were there from whom the writer of this book could have derived what he gives us.

Ch. XX. This chapter is historical. The writer, whoever he was, appears, as here indicated by the use of the first person plural, verses 5-7, in narration, to join Paul at Philippi, where he had been

left seven years before. He now appears to continue with Paul during the occurrence of the events narrated in the remaining parts of this book. The remaining eight chapters are historical, and seem in the main to be in accordance with the events which took place in the life of Paul within the time here included. We have before noticed the variations in Paul's account of his conversion, as recorded in the XXIInd and XXVIth chapters and that recorded in chapter IX, and have explained them: and, when in the last three verses of chapter XXVIth we see stated in the direct oration the conference apart between Festus and Agrippa, as to Paul, while we bethink ourselves that we may be just emerging from the wood into the comparatively open, we yet rest assured that the writer of this book of the Acts had good authority for what he has given us. The reader will also notice the many stratagems which the apostle to the Gentiles makes use of to keep himself out of danger from his Israelitish or other enemies. He purifies himself and takes a vow at Jerusalem after the Jewish fashion, ch. XXI. He saves himself from persecution by the Roman authorities by declaring himself a free-born Roman citizen, ch. XXII. And in order to get the good-will of the Pharisees in the Council he declares himself a Pharisee, the son of a Pharisee, ch. XXIII. And by his eloquence he almost persuades Agrippa to become a Christian, ch. XXVI.; showing us that with all his belief of the miraculous interference of God in the behalf of those engaged in His cause, he still believed that the ministers or missionaries for the truth, or those engaged in whatever way in the service of God, should not omit or neglect to use any worthy means they may see available for their preservation while engaged in active duty, or any worthy act which they can make use of to advance the cause of truth and righteousness among mankind, at the same time that they cultivate firm and unwavering faith in the power and benevolence of the Deity.

After our review of the Gospels and the Acts we think it necessary to remark that although we have been at great pains to execute this whole analysis and synthesis with care and thoroughness, we fear there may be some who will not exercise such care in preparation to express themselves concerning it. We have the experience of some who are habituated to carelessly and in an empty vaunting way express themselves unfavorably of that which they do not take pains to understand, or which they are not competent or have not the means to investigate for themselves; and on the other hand of some who, perhaps in obedience to the impulse of the moment, speak approvingly of a matter in a similar manner and with a like amount of knowledge of it. Although I would not consider it right to disfavor

the exercise of judgment and the free discussion of profitable subjects, such as those embraced in this book, still I would consider that the mind should first be furnished with full and correct data upon which the judgment may be exercised. A partial knowledge of any subject can afford at most only a partial expression of it, and if that partial knowledge has been wrongly conceived that partial expression will doubtless be more or less a misrepresentation of the source whence the knowledge has been derived. When one expresses himself on a subject which he understands or which he has made himself acquainted with, his words have no uncertain sound, nor is it easy to misunderstand or misrepresent him.

With reference to the review under consideration, I now may add that the chief object of the review of the Gospels and the Acts was to simplify the idea of Christ, and to show what the Gospel system requires of men in order to their becoming living members of the kingdom of heaven, which, understood simply and really as it has been shown to be in the preceding pages, and as it will be shown more fully and clearly by and by, dispelling vague and erroneous ideas and drawing in the wandering thoughts concerning this subject, must tend to the peace and stability of mind of those who purpose living a godly life.

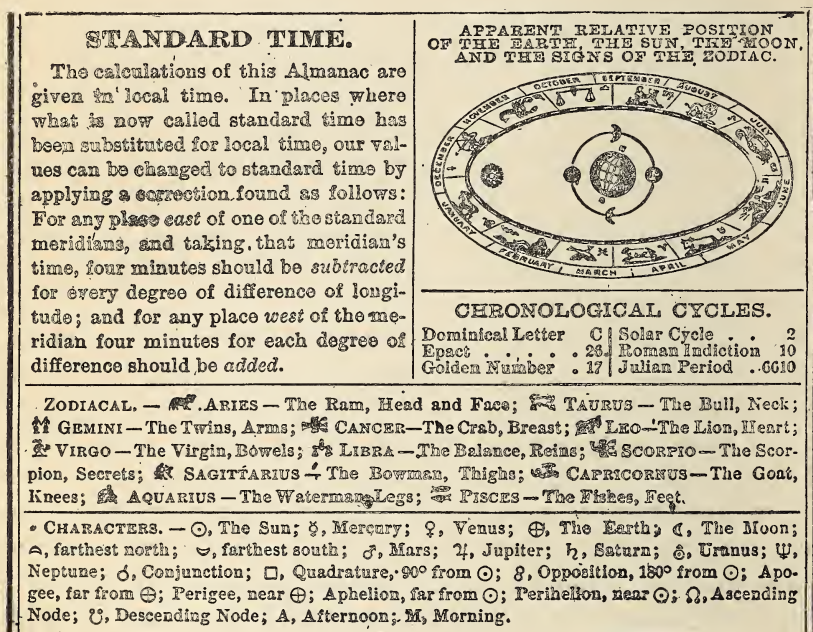
The object was not to demonstrate that Christ did not or does not exist, for he who doubts this, might, according to the proper understanding of the subject, as well doubt his own existence; but to give a more intelligent and correct understanding of the subject Christ; to show the interior Gospel idea concerning it; to intimate that material form or substance in the consideration of such a subject is of very little account when compared with moral character; that as the body without the spirit is dead, so the Spirit of Christ is that which we seek to attain, that of which we should be and by which we should be actuated, and that in which we should have faith rather than in any material bodily form; and to remove the veil of mystery from that perfect spiritual and moral character represented in the Gospels to which all should look for example and which all should imitate and cultivate in themselves.

A sure foundation is here laid, therefore, whereon others may build who have the inclination and the necessary qualifications to expound the Scriptures as they should be expounded, to teach the worship of God as it should be taught, and to raise a temple of "living stones,"* holy souls, to the honor of his name.

* See 1st Epistle of Peter, ch. II. 4, 5. This Christian Cosmos, though obscure in its origin and youth, presents to us, in the canon of the Gospels and the Acts, an elaborate polygon of wisdom, the light from whose every side is designed to convey some truth to the mind, and which from itself furnishes material for the edification of living temples.

THE ANCIENT CELESTIAL ALLEGORY AS APPLIED TO THE ORIGIN OF THE NEW TESTAMENT AND THE EXPLANATION OF THE GOSPELS; REFLECTION ON WHICH WILL SHOW THE EARTH TO BE A CELESTIAL WORLD.

And now the planet Venus, whose domicile is in the pavilion of Taurus in April, whose very name was Mary or Miriam, as that name signifies sprung from the froth of the sea, is supposed to present a solution for the leprous whiteness that covered the beautiful form of Miriam (Numb. XII) and of the sea from which she



sprang, her father Neptune seeming to throw up his froth upon her face. When she arises out of the sea in her domicile of April, her direct adversary, the horse and his rider (Ex. XV, 21) of the gloomy month of November, is thrown (goes down) into the sea as a necessary consequence on the opposite side. The sea of Surph! As in the Pagan allegory it was the month of April when Venus rose out of the waves, and landed in her favorite island of Cyprus, from whence she was caught up into the heavens.

And thus every island had its Venus Anaduomene, sea-born goddess, imagined to have sprung out of the main to be its protecting

or guardian genius: "The poet's eye, in a fine frenzy rolling, doth glance from earth to heaven, from heaven to earth," and as imagination bodied forth the "forms of things unknown" the poet's pen turned them to shape and "gave to psychic characters a local habitation and a name."

Hence (as a history of the church on earth must be made to correspond to a *word picture* of the phenomena of the visible heavens) you have presented the idea of eternal *persecutions*, that is *followings* of one sign or star after another, which is a literal signification of the word *persecutions* (per-sequor), answering exactly or with remarkable minuteness to the celestial original. As the constellations go up on one side their adversaries of the opposite signs must go down on the other. They are eternally pursuing but never overtaking each other.

And this same Venus, who in her Exodus out of Egypt is triumphing over the horse and his rider, will be in turn persecuted by Serpentarius, the great red Dragon, for "the string of his bow hath he made ready against her." But she will be caught up with her man child into heaven, the Lord with the persecution or temptation also providing for her a way of escape, thereby showing us how he provides for the escape of his persecuted and tempted children on earth.

But when the woman who as the planet Venus had been a wanderer (Greek *βασιλεύ* to go) was caught up into heaven, even to God's throne, she of course had then a settled residence: And there is the planet Venus fixed in the constellation called by her name, Virgo, which the Sun occupies in the month of August. The glory of the sun during his passage through this constellation obscures Venus, and so we read (in Numb. XXI) that "Miriam died in Kadesh and was buried there," one explanation of which is that Kadesh is the word for glory or brightness, and Kadesh-Barnea is the brightness of corn. So that Miriam dying and being buried in Kadesh-Barnea is understood as enigmatical of the Virgin, the genius of the harvest month, being absorbed as she is in the brightness of the sun, which renders even the bright star or sheaf of corn in her hand invisible.

This analogy is so preserved in the new mystery that Luke first mentions the Virgin Mary by express association, as a virgin *in the sixth month*, which reckoning March as the first month can only point to the Virgin of August, who, when the angel Gabriel called to see her was found at home (as she always will be found),

in the sixth month. This, while her husband, Joseph, *Io Sepe*, that is, *the Manger of Io*, which is in the stable of Augeas on the 25th of December, is declared to be the Son of Heli, that is, literally, the Son of the Sun; Jesus being, as was supposed (*ὁ ἐνομιζέτο*), the son of Joseph or Io Sepe. But the virgin is quite as astronomically defined by Matthew as being the *Virgin of Bethlehem*, which is the Virgin of the House of Bread, a direct reference to the domicile of Venus in the harvest month.

If moreover you will turn to your Almanac, or to the Calendar in the Prayer Book, you will find that the 15th of August is fixed as the festival of the Assumption of the Blessed Virgin or of the taking up of the Virgin into heaven; it ever having been a tradition that the Virgin mother of God never died, but shared with Enoch and Elijah the honor of having been translated or taken up alive into heaven. As in the Liturgy of the Catholic Church for that day are the words: "This day the Virgin Mary ascended the heavens. Rejoice ye for she reigns with Christ forever. The Virgin Mary is taken up into the heavenly chamber in which the King of kings sits in his starry seat." The 15th of August, in the Roman Calendar of Columella, is the crisis of the evanescence or disappearance of the Virgin of the Zodiac. The 15th of August is the day fixed by the ancient Greeks, as that of the Assumption of their blessed Virgin *Astrea*. And the seven days during which Miriam was shut out and not allowed to show her leprous face in the camp of Israel (Numb. XII.) is precisely the length of time during which the Virgin of the Zodiac, absorbed in the effulgence of the sun's rays, as he is passing through that constellation, is *shut up*, so as to be rendered invisible to the eyes of men. But it is three weeks before the sun appears to have made sufficient progress to suffer the stars which form this constellation again to become visible to the naked eye, and just at the end of that time, when Venus is again seen on the other side emerging from the sun's rays, you will find your Christian Calendars and Almanacs have fixed the festival of the *nativity* of the blessed Virgin, that is, September 8th.

But as the blessed Virgin had a nativity and birth she must have had a mother; and her name we find to be Anna:* But this is the feminine of the well-known word *Annus*, a year; and thus the Virgin of the Zodiac is found to be "the daughter of the year;" and

* Apocr. N. T. Gospel of Birth of Mary.

Anna has the festival of her nativity fixed on New Year's day of the ancient Egyptian Calendar.

St. Luke in his Gospel has not told us directly who the mother of the Virgin was, but has only mentioned Anna, the prophetess, the daughter of Phanuel, of the tribe of Asher, which a literal translation might render "the year, the daughter of our shining God, in the constellation of Virgo."

While our Christian Calendars have fixed the birth of Christ in the stable at Bethlehem on the very day, to the minute and second, when the ancient Egyptians fixed the birth of their God Osiris, the Persians that of their God Mythras, the Greeks that of Bacchus, that is at midnight between Christmas eve and Christmas day, when the Sun having passed his lowest point of declension at the winter solstice, enters the first degree of Capricorn, the Goat; where exactly in the visible heavens is the stable of Augeas, in which he is said to have been born, at the moment when the middle of Virgo was on the eastern side of the horizon, which constellation was therefore said to be his mother. As in the meditation of the third mystery of the Rosary are these words: "Let us contemplate how the blessed virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight and laid him in a manger." And Justin Martyn boasts that Christ was born on the day when the Sun takes its birth in the stable of Augeas, that is, in the constellation of the Goat, where the stable of Augeas is found in the sixth labor of Hercules. And the great Christian writer Albert, the great, says: "We know that the sign of the celestial Virgin did come to the horizon at the moment when we have fixed the birth of our Lord Jesus Christ." And it is claimed that all the mysteries of the divine incarnation, and all the secrets of his marvelous life, from the conception to the ascension of Christ, are to be found figured in the constellations and stars.

But the famous picture of the Marine Venus, the work of Apelles, and admitted to have been the finest work of art which the world had ever seen, came at length into the possession of the Emperor Augustus Cæsar, who placed it in the temple of his God.

And thus we have the Augustan era, as that of the origin of Christianity, when art received so much encouragement from those at the head of political affairs; and so the beautiful Virgo Marina became the no less beautiful Virgin Mary, the genius of the month which derives its name from Augustus.

Though we read in the Old Testament the most terrible denun-

ciations of God's wrath against those idolaters who worshiped the Queen of Heaven (Jeremiah 44), by whom all agree to have been meant none other than the planet Venus, yet have the very words, epithets, titles, attributes of this queen of heaven been adopted in our Christian liturgies.

I will repeat the hymn of the pagan Lucretius to the Cyprian Goddess in juxtaposition with the hymn retained in the Litany of the Blessed Virgin Mary:—

“O thou from whom the Aeneadae arose,
Source of delight, the joy of God and men,
Bright Venus! thy imperial sway extends
O'er the wide seas and all the expanded fields
Of teeming nature. By thy power of old,
The various tribes that rove the realms below
Issued to life, and filled the vacant world.
O lovely Queen of Heaven! at thy command
The whirlwinds die away, the storm is still;
And the big clouds dissolved in limpid air,
To thee we owe the beauties of the field,
And earth's rich produce. At thy mild approach
The dimpling waves put on a thousand smiles,
The sky no longer lowers; but calm and clear
Spreads its pure azure to the world's extreme.”

Such were the expressions of Pagan piety; the following is such an exhibit as we find in the holy office of the Virgin to-day throughout Christendom:—

“Oh, holy Mary, Mother of our Lord Jesus Christ, queen of heaven, lady of the world, Virgin most miraculously fruitful. Hail star of the sea, morning star!

“Bright mother of our Maker, hail!
Thou Virgin ever blest,
The ocean star by which we sail,
And gain the port of rest.

Hail, lady of the world,
Of heaven bright queen;
Hail, virgin of virgins,
Star early seen.

Hail, flourishing virgin!
Chastity's renown;
Queen of clemency,
Whom stars do crown.

Mother of grace, hope
To the dismay'd;
Bright star of the sea,
In shipwreck's aid.”

And then follow the ejaculations:—

“O, lady, hear our prayer,
And let our cry come unto thee!”

Or perhaps the following will make more clear,—

“Hail, Virgin most prudent,
House for God placed,
With the seven-fold pillar
And the table graced.

Saved from contagion
Of the frail earth
In the womb of thy parent
Saint before birth.

Mother of the living,
Gate of saints merits,
The new state of Jacob,
Queen of pure spirits.

To Zebulon, fearful
Armies array;
Be thou of Christians
Refuge and stay.”

And even there in that tabernacle of the Sun, called the constellation of Virgo, is that beautiful furniture, the sevenfold pillar and the table; and that cluster known to Phœnicians under the name of Succoth Benoth, or the tabernacles of the young people, was softened in the Greek utterance into Succoth Venus or tabernacle of Venus.

Of the twelve signs of the Zodiac the 6th or harvest month, called by the Catholic Church *the gate of the saints merits*, is yielded to the fruitful Virgin: And if any one visiting Paris take the pains to look on the architecture of the church of *Notre Dame*, dedicated to the honor of the mother of our Lord and Savior Jesus Christ, he will plainly see that the *Notre Dame*, that Virgin Mary, to whom the church is dedicated, is meant (for one of its significations at least, perhaps chiefly), to represent the Virgin of the zodiac. For there, over the great gate, which is situated at the left as you enter at the north, is carved the twelve signs of the zodiac, from among which the 6th, or sign of the Virgin, is thrown out, and its space occupied by the figure of the statuary who erected the building, and the Virgin set above them all as the Goddess to whom the edifice is dedicated. If the mother, therefore, had (in a sense) such a nature

and explanation, so it will be allowed had the Son, and so had the 12 apostles or genii of the 12 gates of the belt of the zodiac.

The Christian Fathers *identified the birth of Christ both with the time of the vernal equinox and the winter solstice.*

Cassini demonstrated the fact that the date assigned to the birth of Christ is proved astronomically. It is calculated, according to the traditions of the Roman Church by an astronomical epoch, in which, as shown by the modern tables, the middle conjunction of the moon with the sun happened on the 24th of March, according to the Julian form (re-established a little after by Augustus) at half-past one o'clock in the morning, at the meridian of Jerusalem, the very day of the middle equinox. The day following, the 25th, was the day of the incarnation according to tradition of the church as represented by Augustine, but which was the time of birth according to Clement Alexander. Here the incarnation coincides with the conjunction of sun and moon at the end and the rebeginning of the equinoctial year. Nine months after this conjunction of the Solar father and Lunar mother, who are portrayed in a very early picture of the crucified, the divine child was born in the winter solstice, Dec. 25th. This was the date assigned to the birth of so many other national saviors and Plutarch tells us that the virgin mother, Isis, "was delivered of Harpocrates (*i. e.* Horus considered as the child of the mother alone) about the winter tropic, he being in the first shootings and sprouts very imperfect and tender. Which is the reason, as the Egyptians say, that when the lentiles spring up they offer him their tops for first fruits." They also observe the festival of her afterbirth (the Hebrew Shiloh), or Horus, the son of the father, after the Vernal equinox. These two astronomical dates of birth were continued by the Christians, who could not account for them in the absence of the gnosis, hence the Winter solstice and Spring equinox are both assigned as the date of the one birth, which as human history, is impossible, but is true to the allegory and the two Horuses. The festival of the birth of Mythras, as said before, was on Dec. 25th. He was born in a cave, and wherever he was worshiped the cave was sacred to him as "the highly mysterious cavern," was sacred to the sun God in Egypt. The cave or cavern in both cases referred to the celestial stable of Augeas. In the Gospel of James the child Jesus was born in a cave; and the Gospel of Pseudo-Matthew says Mary entered the "cave

below the cavern in which there never was any light" to bring forth the light of the world, and on the third day she "went out of the cave and entering a stable put her child in a manger." In the "History of Joseph the carpenter" the Christ affirms that his mother gave birth to him in a cave. According to the Arabic Gospel of the Infancy the birth occurred in a cave. Justin Martyr says that Christ was born on the same day on which the sun was re-born in *stabulo Augiae*, and the stable of Augias, cleansed by Hercules in his sixth labor,* corresponds to the cave in Capricorn, which is the cave of Mithras and of the other Saviors. Abba Udda, the Akkadian name of the tenth month, answering roughly to December, the month of Capricorn, denotes the cave of light. The cave or winter solstice in Capricorn was the birthplace of the Mithraic Messiah from 2410 to 255 B. C. and this was continued as the cave or birthplace of the Christ after it had ceased to be applicable to the solar god. Justin, however (determined to include both), asserts that Christ "was born in the stable and afterwards took refuge in the cave." But no Messiah, whether called Mythras, Horus or Christ could have been born in the stable of Augias, or the cave of Abba Udda, on the 25th of December, after the date of 255 B. C. because the solstice had passed out of that sign into the constellation of Sagittarius.

If the birthday of the Christ were different from that of the sun the Fathers seem to have been ignorant of this. Chrisostom, who wrote about the year 380 A. D. at Antioch, declares: "It is not yet ten years since this day was made known to us." He says further: "Among those inhabiting the west it was known before from ancient and primitive times, and to the dwellers from Thrace to Cadiz it was previously familiar and well known." We also learn that as late as the fifth century Leo, the great, was compelled to rebuke the "pestiferous persuasion" of those Christians who "were found to be celebrating Christmas day not for the birth of Christ, but for the resurrection of the sun."

The sign of the cross is identified as a figure of the equinox and the Messiah as the Sun of the crossing. When the colure of the cross was in the sign of Tauros the Apis or Serapis was the Messiah that suffered and rose again. When in the course of precession the vernal equinox passed into Aries, the Ram of Sebek Ra or of Num Ra, or the Lamb of Mythras, was the Messiah that suffered and rose, at which time the crossing and the place or time of sacrifice were identified with the visible southern cross.

When the Persian astrologer announces that the parturient Virgin bears the Messiah, the future mother of Zaratusht asks: "How hast thou found out the circumstance and exact period of my pregnancy?" And is answered that he discovered it "through the power of knowledge of the stars and the perusal of those ancient records which give an account of his auspicious existence." So the incarnations of Budha were dated astronomically. His coming was announced by a prophetic star and the birth-place by celestial signs. It belongs to the cycles of time the ends of which were known and prophesied from the beginning. The last of the Budhas, who is designated "all the Budhas" (because, like the gnostic Christ called "all things" or Totum, he was the final flower of the whole pleroma perfected), is described as having advanced hitherward by making seven steps towards each of the four cardinal points of the zodiac. He had, therefore, traversed the circle measured by the twenty-eight lunar asterisms.

This was the course also of the Seven Rishis and the Seven Manus (called also Budhas) in fulfilling the cycle and following the path of precession; and Budha is the manifestor of the pleroma of seven primary forces, faculties, spirits or gods, which is known by his symbol of the eight-rayed star, the sign of Ashur in Assyria and of Christ in Rome. Agni also had been the manifestor of the seven ever since the entrance of the Vernal equinox into the sign of the Lamb. The god Agni is identified with Aries in the Zodiac and also embodies the seven powers which are typified by his figure with seven arms. In an address to the god it is said: "Agni, seven are thy fuels; seven thy tongues; seven thy holy sages; seven thy beloved abodes; seven ways do seven sacrifices worship thee; thy sources are seven." These are the seven that began as elementaries in external nature and afterwards became planetary and eschatological.

The ram is an Egyptian ideograph of a soul, and seven rams are equivalent to the seven souls of the solar god or the seven spirits in the pleroma of gods now localized in the sign of Aries. The old Samaritans at Nablous still sacrifice seven lambs at their pass-over or festival of the Vernal Equinox. These are identified with the cross by being spitted upon it, and also with the cross of the sign Aries. These seven sacrificial lambs took the place of the seven bullocks offered upon the seven altars of Balak, that point back to the time when the vernal colure was in the sign Taurus.

The birthplace of the "coming one" as it passed from sign to

sign, was indicated by the typical "star in the east." When the divine child is born, the wise men, or magi, declare that they have seen his star in the east. The wise men are identified as the three kings of other legends than the canonical Gospels. The three kings, or three solar representatives, are as ancient as the male triad that was first typified when the three regions were established, as heaven, earth and the nether world, from which the triad bring their gifts; and these were impersonated, for example, in the red Atum, the black Ka, and the white Hu, who accompany the God Har-Khuti in the Scenes of Hades. When the birthplace was in Taurus, the star in the east that rose to announce the birth of the babe was in Orion, which is, therefore, called the star of the Orus, Horus. That was once the star of the three kings; for the "three kings" is still the name of the three stars in Orion's belt; and in the hieroglyphics a three-looped string is a symbol of Sahu, that is, the constellation Orion. This was the constellation of Three Kings, which rose to show the time and place of birth in heaven some 6,700 years ago, when the Vernal Equinox was in the sign of the Bull. When the equinox passed into the sign of the Ram, 2,410 B. C., the triangle or pyramid of Har-Khuti became the star in the east, that rose in the sign Aries to show the solar birthplace during 2,155 years.

About 255 B. C. the Vernal Equinox entered the sign of the Fishes; thenceforth for 2,155 years that constellation became the station of the cross, the birthplace of the Messiah. In Assyria the month associated with this sign is dedicated to the pleroma of seven Gods, of which Ashur was manifestor. Nobody need suppose that this occurred for the first time with the year 255 B. C. But it is sufficient for the present purpose to know that with the entrance of the Vernal equinox into the sign of Pisces the solar birthplace was once more in the quarter of the beginning, that of the waters and of the great fish, hippopotamus, or other type of this mouth or uterus, the Pisces of creation, the place of emanation and point of re-emergence from the waters of the Abyss, out of which issues the river of the Waterman, the fish from the river and the manifestor born from the fish.

This was in the Egyptian Annu or celestial Heliopolis, which had retained the name of the Fish. Egyptian *An* was the great fish, whale, hippopotamus or dragon. The star Fomalhaut is still the "mouth of the Fish" that marks the place of emanating from the waters, which was continued as the *piscina* or

vesica piscis, the Roman emblem of Mary; the ru of the mother who was Ma or Mu Egyptian by name. Thus when the vernal equinox passed once more into the sign of Pisces the solar Messianic birthplace had come round to the primordial point of emanation from the quarter of the waters in the beginning. The genetrix under the fish types, as Hathor Atergatis or Semiramis, was again figured in the sign of the Fishes, where she brought forth her divine child as her fish. Hence the fish goddess and her young were portrayed as the two zodiacal fishes instead of the earlier *one* who had represented the sign 25,827 years before. Messiah who manifested in this sign was foreordained to come as the fisherman, or doctrinally as the fisher of men. In the backward cycle of pre-



Vesica Piscis.

cession Pisces is the first of the three water signs. Hence it was foretold that the Messiah under various names was to ascend from the waters. The earliest mode or form of emanation being from the waters the great mother first brought to birth as the water elements or under some water type. The primordial manifestor in Chaldea was the Oannes (John) or fish man.

In one account there are four of those fish-men or Annedoti and there are seven altogether; these two groups are identical with the four genii and the total family of seven in the Egyptian Ritual. The fish itself is an earlier type than the fish man. In Egyptian the fish is *An* (John) and the fish region, *Annu*, is the solar birthplace. Hence the manifestor was the one who was born from the waters; who came forth from the celestial deep; who crossed the waters as a fish or inside of the fish; who was personified as the Oar (as was Horus), and the steersman, the Lord of the boat or

ark, who saved souls from the abyss and the deluge. Says the Osirified in this character: "Rising from the great water is my name." This is the manifestor who is seen by Esdras coming up out of the sea as the "same whom God the highest hath kept a great season, which by his own self shall deliver his creature;" the character assigned to Christ.

The fish man, Oannes, came up only out of the Red Sea (the pool of Pant in the *Ritual*) to converse with men and teach them in the day time. When the sun set, says Berosus, it was the custom of this Being to plunge again into the sea and abide all night in the deep; for he was amphibious. In like manner the man who comes up out of the sea is visible only by day: "Even so can no man upon earth see my son or those that be with him but in the daytime." This is parodied or fulfilled in the account of the Christ, who instructs men by day but retires to the Sea of Galilee, where he demonstrates his solar nature by walking the waters at night, of course *in the solar light of the moon*. The son of man, "who hath not where to lay his head," goes on board the boat to sleep, which is a parallel to Oanness going down into the sea for the night. The disciples being on board the ship "when even was come," "in the fourth watch of the night Jesus came unto them walking on the water." The fourth watch begun at 3 o'clock and ended at 6; this was therefore about the proper time for the Solar God to appear, walking on the water or coming up out of the waters like Oannes.

While he was with men Oannes is said to have taken no food: "In the day time he used to converse with men, but took no food at that season." And Jesus, when his disciples prayed him saying, "Master, eat," said to them, "I have meat to eat that ye know not of. My meat is to do the will of him that sent me." Moreover, Jesus may be understood to identify himself as the fish man: When the Pharisees sought a "sign from heaven," Jesus said, "there shall no sign be given unto you but the sign of the prophet Jonas," "for as Jonas became a sign to the Ninevites so shall the Son of Man be to this generation." The sign of Jonas is that of the fish man, whether we take it from the monuments or the Hebrew narrative, it is equally the fish man or the man emanated as Vishnu is from the fish in the Hindoo drawings, and as the man-child is brought forth from the sign of Pisces by the goddess in 255 B. C. Those, therefore, who are looking for signs can have no other than that of the returning fish man.

The Valentinians maintained that the dispensational Jesus was identical with Pan (in the Greek version Pan, in the Latin Christus) because he included the names of all those who had preceded him. And Pan as manifestor may be seen in the sign of the Bull. He was portrayed with a face of fire holding seven circles in his left hand.

But the extant evidence shows that the great base or starting point for what is understood as historic Christianity was with the Vernal Equinox in Aries and the next stage in Pisces. This fact is patent in the iconography of the Roman catacombs. The two signs are 2155 years apart in time yet they are connected by indissoluble links, the Messiah having been both a ram and a fish before he was depicted in the human likeness. In a grotto of the ancient necropolis at Cyrene there is a fresco in which the good shepherd or Christ is portrayed, accompanied by seven lambs, and seven fishes are arranged in a semicircle over his head. A superficial view supposes the figure to represent the Christ in two characters of the Good Shepherd and the Fisherman; but a deeper thought sees in it the solar Messiah, the manifestor of the seven powers, who is identified with the sign of Aries by the seven lambs, and with the sign of Pisces by the seven fishes, the two types having been combined in one representation through the course of precession, and blended in the attending imagery.

The passage of the Vernal Equinox from the sign of the Lamb into that of the Fishes, together with the change in the type of sacrifice, is clearly portrayed in a symbolic scene discovered in the catacombs and copied by De Rossi. In this, seven persons are seated in a semicircle, with two fishes, and eight baskets of bread set out in front of them. According to Lundy the "seven persons obviously denote the complete number of God's elect in the communion of saints;" But if the scene represents a sacramental feast the seven persons might typify the seven spirits or gods of the pleroma now localized in the sign of the Fishes. That the scene is zodiacal appears evidenced by the sacrifice of the Lamb, now superseded by the Fish, being portrayed on the left or inferior hand, the crossing being denoted by a human figure making the sign of the cross. *On the other hand the sacrifice of the fish is being performed and here the sign of the cross is made by a female figure, the Orante or bride of Christ, who has now transferred her affection from the Lamb to the Fish; or, in other words, the mother of Messiah now brings forth the divine child in the sign of the Fish, and the house of Bread*

instead of in the previous sign of the Ram. The fish in a long upright form with a forked tail is carved on an Irish Cross at Kells in the county of Meath, with seven figures bowed down before it in adoration.

When the Vernal equinox passed into Pisces the fish which is carried over the head of Horus was not only a zodiacal sign of the Christ but was made eucharistic; it is not merely portrayed with the bread but a living fish is represented as the bearer of the bread and wine of the sacramental rite.

Ichthys, the fish, was the child of Atergatis, the fishtailed goddess of Syria, whose portrait may be seen in the zodiacal sign of Pisces, where she brought forth her child at 255 B. C. from the waters represented by the lake of Ascalon. This sign in the Hermeau zodiac is called Ichthon; and the mother is depicted in the act of holding up the child in her left hand; he who bears in his hand the rod of iron. Ichthon is identified by Iamblichus with the god Emphe, that is, Iu-em-hept (the Greek Imothes or Aesculapius), whose father is Atum, and whose mother's name is Hathor-Iusaas, she who was great with Iusa, Iusu, or Jesus, the coming son (from Iu to come, sa the son, and as to be great, a name of Isis) who was born for the last time in the sign Pisces in 255 B. C., from which time Ichthys became the sign of salutation for the Christians called Pisciculi. Iu-em-hept, whom Jamblichus calls the One God, must have been a most ancient form of the "coming one" in the Egyptian allegory. Bishop Munter in his *Sinnbilder* remarks that in the Talmud the Messiah is called dag, the fish: "The Jews connected him with the astronomical sign of the Fishes, and the conjunction of the planets Jupiter and Saturn, in this constellation,—which indicated the land of Judea,—was to announce his birth." And the learned John Frischmuth, in his work on the Christian religion as against the Jews, remarks on the madness and infatuation and obstinacy of that people, that they themselves have concluded that the time of the Messiah's advent was indicated by the conjunction of the planets Jupiter and Saturn in the constellation of the Fishes, and yet when that conjunction actually took place at Christ's birth, the Jews rejected him. This shows the Jews to have been in possession of the astronomical allegory and also of the tradition or gnosis by which it could be truly interpreted. In the Gemara there is a reference to the Aeonian manifestor, which states that the war of the Thaninim or the fishes shall precede him and announce his coming. The

supposed prophecy relates to the entrance of the Vernal Equinox into the sign of Pisces in 255 B. C., and not to any planetary conjunction at a period more suitable to the later reckoning. In the prophecy of Micah, v. 2, the manifestor, who, according to the Chaldee paraphrast, is the Messiah, was to be born in Bethlehem Ephratah, which means the house of bread-corn, grain or wheat. The 6th house in the zodiac, that of Virgo, is the place of the seed for sowing, and the opposite sign, Pisces, is the house of the gestator who brings forth the corn, as Siton. These two are the signs of the Virgin and Matrona. Aphrathah signifies fruitfulness of the wife or of the genetrix, who was Aphrodite, Hathor, Atergatis, Semiramis, Parmuti, or Venus-Pisces, each of whom was a form of the bringer-forth in the house of bread-corn, fish and fruit, first arranged in heaven in accordance with the seasons of Egypt. The Hebrew Messiah was to be born in Bethlehem-Aphrathah, because the birth-place above was localized in that city of Judea, the land of the solar birth-place, in the sign of the Fishes.

The Fathers of the church held the fish to be the Christ :

Prosper Africanus calls Christ that "great Fish who fed from himself the disciples on the shore, and offered himself as a fish to the whole world." In the last chapter of the Gospel of John where we are told that if all which Jesus did should be written "even the world itself could not contain the books," the Christ appears to the Seven and feeds them on the broiled fish. "The broiled fish is Christ," says Augustine.

In the Jerusalem Targum the coming out of Egypt is identified with the advent of Messiah. It is affirmed that Moses shall go forth from the midst of the desert and "King Messiah from the midst of Rome. The one shall speak on the top of the cloud and the other shall speak on the top of the cloud, and the word of the Lord shall speak between them." "Coming out of Egypt is an astronomical expression for ascending from the lower to the upper heavens, which were divided by the equinoctial. The sybil was also credited with a prophecy to the effect that the Messiah was to come when Rome should be the ruler of Egypt. "When Rome shall rule Egypt then shall dawn upon men the supremely great kingdom of the immortal King, and a pure sovereign will come to conquer the sceptres of earth unto all ages." This was the Egypt of the celestial allegory where also our Lord was cruci-

fied, that divine allegory which also refers to the history of man on the earth. *Annu* (Eg.), the typical Heliopolis, is the region of the Fish. Another Egyptian name of the fish is Rum or Rema, which is identical with the name of Roma the goddess, the river, the city of Rome. Roma was a form of the genetrix as the fish, like Semi-Ramis or Semu-Romat; and the emaning mouth of the fish (os tincae) is still preserved in the mitre of the pope of Rome. Also the ring of investiture placed on the pope's finger at the time of his election, which is afterwards used as his seal, is the sign of the fish. It is claimed that this was the ring of Peter the fisherman, and so it is called *Annulus Piscatoris*, but the symbolism over the head of the fisher points to the two fishes of the zodiac.*

Thus when the Roma (or Judea = Pisces) was the birth-place above for the Messiah, 255 B. C., the allegory has its localization in Rome of the seven hills, as well as in *Annu*, Mat or Maturea, Judea, Bethlehem or Nazareth (Natzet the branch, offspring, descendant, child).

From the writer of the Clementine Homilies we learn that as late as the reign of Tiberius there was a rumor current concerning the "Vernal Equinox," connected with the prophecy that at *the same season* a king would arise in Judea, who was to work miracles, make the blind to see the lame to walk, heal every disease including leprosy, and raise the dead. He also limits the ministry of this Messiah to one year, which suggests the ministry of the Solar Messiah in passing through the 12 signs of the zodiac in that time; this being his full ministry or dispensation.

One of the most perfect presentations that have come down to us of the ending of an old cycle and the birth of the new Messiah is contained in the Apocryphal Protevangelion. While this narrative belongs to the Apocrypha, which are looked upon as spurious history, it yet is understood by some as containing the history according to the gospel of the allegory, and as preserving somewhat of the secret gnosis midway between the older and newer forms of allegory. The attendant circumstances connect the new advent with the birth of the other Messiahs, Manus, and Repas, that have personated the Eternal in time at the end and re-beginning of the great cycle.

When the pains of her travail came upon Mary, Joseph is described as finding shelter for her in the cave and going forth in

* Roma in Cambodia. Vol. 1, p. 167. Jones' Finger-Ring Lore, p. 199.

search of a midwife. Then follows the arrest and standstill of all things by which the event was represented in the allegory, sometimes as the petrifying of living forms into stones, whilst in the act of dancing or making the circle: "And I Joseph walked and I walked not; and I looked up into the air, and saw the air violently agitated; and I looked up at the pole of heaven and saw it stationary, and the fowls of heaven still. And I looked at the earth and saw a table spread and working people sitting around it, and their hands were upon the table but they did not move to eat, and those who took did not lift, and those who presented it to their mouth did not present it, but the faces of all were looking up. And I saw the sheep scattered and the sheep stood, and the shepherd lifted up his hand to strike them and his hand remained up; and I looked at the stream of the river, and I saw the mouths of the kids were down and not drinking, and everything which was impelled forward in its course was arrested."

All things were caught at this culminating point, which marked the end of a cycle in the heavens as though the universal motion were catalepted into the solidity and stillness of stone.

The angels say to the shepherds with respect to the birth of Christ: "Ye shall find the babe lying in a manger." The manger is the birthplace of the Messiah in the Egyptian allegory. The typical birthplace was designated Apt or Aptu, whence the name Abydos. Ap (Eg.) means to manifest and expose to view, also to guide; apt is the place or person. Apt as person was the most ancient genetrix, who first brought forth from the waters as the fish; hence aptu is the legendary fish. Apt, as place, was also the pool of two truths; the Piscina of the beginning, which finally was made zodiacal in the sign of the Fishes. The pool, fish, uterus, crib, are all types of the birthplace named apt, and the apt (Eg.) is also a manger. According to the chronicle of Alexandria, the Egyptians not only consecrated the nativity of the babe born of the virgin mother, but they likewise had the symbolical custom of exposing a child in a crib to the adoration of the people. When one of the Ptolemies asked why this was done, he was told it was an ancient mystery. The crib or apt, being identical with the manger, this represented the same babe in the manger as was born in the apt above. But if the story of the divine annunciation, the miraculous conception or incarnation, the birth and adoration of the Messianic child was claimed to be written in the face of heaven, it was none the less claimed to have been engraved in

heiroglyphs and represented in four consecutive scenes upon the walls of the Holy of Holies of the temple of Luxor, which was built by Amenophis III. In these the maiden queen Mut-em-Ua, the mother of this king, impersonates the virgin mother who bore without the fatherhood, the mother as the solar boat, the mother of the only one.

The moon at full with the solar child of light was the great determinative of the equinoxes. In the planisphere of Denderah the child Horus is portrayed within the disk of the full moon just over the sign Libra at the September equinox. In the same map of heaven the luni-solar god, Khunsu, is depicted in the disk of the full moon of the spring equinox. But instead of being in the sign of the Ram and directly opposite to the full moon of the Autumn equinox it appears in the sign of Pisces, which simply proves that in repeating this zodiac the place of the Vernal equinox was shifted into the sign of Pisces, while the place of the Autumn equinox was left unadjusted in the scale, its proper place corresponding being the sign of Virgo.

Of the Aeonian Messiah and announcer of the sign of Pisces Khunsu supplies one of the most perfect types. He is mentioned here principally to point out that he stands in the disk of the full moon of the Vernal equinox holding a pig in his hand, which may be called the pig of Easter; and Khunsu with the pig in the full moon is the manifestor and announcer of the equinox in the sign of Pisces, just as Har-Khuti with his pyramid was in the sign of Aries and Orion or Pan in the Sign of Taurus. The pig is still a well-known type of Easter.

The festival of Khunsu or his birthday, at the Vernal equinox, was at one time celebrated on the 25th day of the month named after him Pa-Khunsu (Pachons). And Clement Alexander asserts that "our Lord was born in the 28th year (of the era of the battle of Actium, i. e., he was born in 2 B. C.) when first the census was ordered to be taken in the reign of Augustus; and there are those who have determined not only the year of the Lord's birth but also the day, and they say that it took place in the 28th year of Augustus, and on the 25th day of Pachons." Dr. Lauth has observed that this date of Pachons 25th for the lunar festival of the moonworshippers is very remarkable. "The Egyptians," he says, "could not have chosen another date in their whole calendar (than the 25th Pachons) if they intended to make the Lord's birthday coincide with the most striking lunar festivity." But the month of

Pachons began on the 26th April in the Alexandrian year (introduced B. C. 25) consequently the 25th corresponded to our May 21st. In the sacred year Pachons begun March 17th, when the 25th corresponded to our April 11th, and this is the only year which brings the date near enough to the Vernal equinox to identify the 25th of Pachons with the festival of the full moon at Easter, or with the festival of the second Horus, whom Plutarch calls the after-birth of Isis, which was celebrated just after the Vernal Equinox. It is impossible for the equinox and Easter festival to have fallen on the 25th Pachons since the calendar was changed in 25 B. C.

In the old Egyptian and Coptic calendar the 8th day of Pachons is marked as the day on which "Our Lord Jesus Christ went up on high into the heavens" (Egyptian Calendar, p. 62, 1878). As the month began on March 17th in the sacred year the 8th of Pachons was our March 25th, the day of the equinox upon which the sun crossed the line, came up out of Egypt and ascended into heaven. In relation to the solar resurrection the day of the equinox was the fixed fact, while in the celestial, allegorical representation the birth, rebirth, resurrection and ascension were four names for one and the same event. When the Alexandrian year or new style was introduced during the reign of Augustus Cæsar, in the year 25 B. C., this date of Pachons 8th=March 25th sacred year, had already receded to the 4th May. From Pachons 8th (our March 25th) to May 4th is exactly forty days, so that the ascension into heaven that was celebrated by the Coptic church, according to the later calendar, was the day of the equinox in the calendar of the second year. Thus the two different days of resurrection and ascension, which are some 3,000 years of tropical time apart, resolve into one and the same day of the equinox, and the ascent of the solar Christ or luni-solar Khunsu, whose birthday had been celebrated according to the ancient calendar some 3,000 years before it was readjusted by Augustus Cæsar in 25 B. C., when March 25th, old style, was changed for May 4th, new style. This means that nearly 5,000 years since our Lord ascended into heaven on the day of the Vernal Equinox, and this date had been continued by the Coptic Christians without change. The case is made more clear by the entry for Pachons 14th (May 23rd, 1878,) stating that "the sun enters Gemini," instead of Taurus, that being one whole sign behind time consequent upon non-readjustment. The difference of 40 days between the calendar of the sacred year and that of the Alexandrian year is shown by

September 18=October 28; November 17=December 27; February 15=March 27; June 15=July 25th. These 40 days may now be compared with those in the Acts of the Apostles, in which it is said the risen Christ "showed himself alive after his passion by many proofs, appearing unto them by the space of 40 days," at the end of which "he was taken up and a cloud received him out of their sight." Here the difference of 40 days between the resurrection and ascension, which are one in the solar allegory, is identical with that in the two Egyptian Calendars. Further it appears possible that the change in the reckoning from the old style to the new may have a bearing on the history recorded by Luke, who says: "It came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed" or enrolled, and it was when Mary and Joseph were on their way to be enrolled that Mary brought forth the child. The writer adds: "This was the first enrollment made when Cyrenius was governor of Syria." But Josephus and other historians show Cyrenius not to have been governor for some years after the date given for the birth of Christ. It was not till the thirty-seventh year from the battle of Actium that Quirinus was deputed by Cæsar to take the census of Syria, in which year the census was made. But there had been a decree issued by Augustus Cæsar which some have thought to bear on this case. It was in the year 25 B. C. in his reign that the Alexandrian year was introduced into Egypt and the calendar corrected; the vague year was then converted by Augustus into an exact year, which the Copts have handed down unadjusted. Although the census was made as ordered, it is not probable there was any direct Roman tax collected in Judea in the time of Herod; but leaving this for the present I may say there was a change of forty days in the date for collecting the taxes. According to the Coptic church and the old Egyptian Calendar the 28th of Choiak is the end of Saumel Milad, the Christmas fast, and the next day, Edel-Milad, is the "birthday of our Lord Christ," the 29th of Choiak being our Christmas day.

Now, at the time when the calendar was changed in Egypt by Augustus' decree, the date of the solstice and the festival of the youthful Sun-God was brought forward into the month Touby (or Tebi) so that *the general collection of taxes then coincided with the date assigned to the birth-day of the Christ*, who is said to have fulfilled the law in being circumcised on the sixth day of the month Touby, or the eighth day after birth. The collection of taxes was

an ancient institution but it was newly associated with the month of Touby in consequence of this decree of Augustus which introduced a change of Calendar into the empire; and possibly this was the actual decree issued by Augustus "that all the empire should be subjected to a census."

Amongst other features in the common likeness between the stories of Krishna and Christ there is one relating to the time of taxing. When Vasudeva is carrying away the new-born child from the clutches of Kansa, the Herod of Purana, who slays the children of Devaka in his endeavor to kill the child Chrishna, he meets with Nanda and his companions, the cowherds, who are coming to pay their annual taxes to Kansa (a toll paid to the Devil), which was just then due. *In both legends the time of taxing or paying tribute is coincident with the birth of the solar god:* thus a tradition relating in Egypt primarily to the child Horus may have survived in connection with the child Jesus in Luke's Gospel.

Jesus and Horus at 12 and at 30 years of age: In Egypt the boy or girl wore the Horus-lock of childhood until twelve years of age. Thus childhood ended about the twelfth year. But although adulthood was then entered upon by the Sherau, and the transformation of the boy into manhood began, the full adulthood was not attained until thirty years of age. The age of adulthood was thirty years as in Rome under the Lex Pappia. The man of thirty years was the typical adult. The *homme fait* is the man whose years are triaded by tens and who is Khemt. As with the man so with the god, and the second Horus, the same god in his second character, is the Khemt or Khem Horus, the typical adult of 30 years. The god up to twelve years was Horus the son of Isis the mother's child. The virile Horus, the adult of 30 years, was representative of the fatherhood, and this Horus is the anointed son of Osiris. These two characters of Horus, the child up to twelve years, and Horus the adult of thirty years, are reproduced in the two phases of the life of Jesus in the Gospels.

John furnishes no historic dates for the time of the incarnation, nor for the childhood of Jesus, nor for his transformation into the Messiah when he is acknowledged as the Son of God the Father. But Luke tells us that the child up to twelve years was a wonderful youth, increasing in wisdom and stature. This is the length of years assigned to Horus the child; and this phase of the child-Christ's life is followed by the baptism and anointing, the descent of the pubescent spirit with the consecration of the Messiah in

Jordan, when Jesus "began to be about thirty years of age." And just as the second Horus was regenerated and this time begotten of the father, so in the transformation scene of the baptism in Jordan the voice of the Father authenticates the change into full adulthood with the voice from heaven: "This is my beloved son in whom I am well pleased," the spirit of pubescence or the Ruach is here represented by the descending dove, called the Spirit of God. Thus from the time when the child Christ was about twelve years of age until that of the typical *homme fait* of Egypt, which was the age assigned to Horus when he became the adult god, there is no history. This is in accordance with the Egyptian allegory of the double Horus. Childhood could not be carried beyond the twelfth year and the child Horus always remained the child, just as the child Christ does in Italy and in the German folk-lore.

As we have seen the Christian father Clement Alexander identifies the birthday of Christ with the great Luni-Solar festival of the youthful god Khunsu, which was determined by the full moon of Easter; and Khunsu appears to be the prototype that is reproduced in Luke's gospel. In his description of the "heavenly host praising God and saying, Glory to God in the highest and on earth peace and good-will to men," various authorities read "peace good pleasure amongst men," which conveys a perfect rendering of the title of Khunsu, the Nefer-hept the Good-peace. *Nefer* signifies good and *hept* means peace, happiness, good luck, and therefore good pleasure. The Nefer-Hept or Iu-em-hept was the youthful manifestor, who represented the peace and good luck, pleasure and felicity, promised to men at his advent, and he is portrayed as the *coming* youth, a slim and lissom figure, always in a marching attitude. The double Horus or Twin Sut-Horus type of deity, was unified in the One-God as Khunsu-Nefer-Hept, who is the *good peace* in person. At times he is called Khunsu-Ra and at others Khunsu-Taht, in consequence of being the child both of sun and moon. He is said to unite the two Lots of Horus, the son of Isis, in one, and is designated the Lord *Horus at the center of the double earth*, which he unites in one and thus abolishes the mid-wall of the partition as god of full moon at the Easter Equinox. Khunsu might have been the Egyptian prototype of the Christ set forth by Paul (Ephes. 2, 14): "For he is our peace, who hath made both both one, and hath broken down the middle wall of partition,— for to make in himself of twain one new

man, so making peace." Not only were the twin brothers blended in him, he is also the God of gods who was especially entitled to say, "I and my father are one." He is called the "illustrious seed of the entire Lord, the issue of Khamutf," the male mother, a mystical title of his parent Amen-Ra. He is registrar of the decrees of this god whose name signifies the Hidden: Amen is a title of Christ, as we see in Rev. III, 14, and in the Roman Litany of the Mass the petition is: "God Hidden and my Savior, have mercy upon us."

Khunsu was also the Soli-lunar reckoner of time by the year, who carries the stylus and palm-branch in his hands, and on his head the full moon of Easter which determined the festival of the resurrection in Egypt, as it still does in Christianity. Khunsu is the calculator of the length of life: he is said to give years to whom he chooses, to increase the length of life for those who obey his will; he asks years for whomsoever he pleases. *Life issues from him and health is in him.* He was likewise the divine healer *par excellence* amongst other healers and saviors, especially as the opponent of obsessing demons, and the caster-out of evil spirits. In the inscription of the "possessed princess" he is expressly called the "Great God, driver away of possession," that is, of obsessing spirits that enter the body. He has two characters, the Sayer and the Doer, or the Word, and the Word made Truth, as is expressed of Christ in Luke IV, 32, his "word was with power." In one of these phases he is denominated the "Giver of Oracles," in the other the "Expeller of obsessing spirits." In the stele of the "Possessed Princess" the image of this God is sent for by the chief of Bechten, that the God in effigy may come and cast out an obsessing spirit from his young daughter, who has "an evil movement in her limbs." Then Khunsu, the giver of oracles and expeller of demons, described as Khunsu-Nefer-Hept, having imparted "his divine virtue four-fold to Khunsu the giver of oracles," his other self, the god sets out for the land of Bechten. He exorcised the evil spirit and cured the maiden. The demon recognizes the deity and says to Khunsu, the bringer of peace: "Thou hast come in peace, Great God! driver away of obsessors; I am thy slave, I will go to the place whence I came to give peace to thy heart on account of the journey here."* In the Christ of Luke's Gospel this character of Khunsu, the exorciser, is especially reproduced. Following his investiture with the Messiah-

* Records of the Past, pgs. 53-60, vol. IV.

ship and the conflict with Satan in the wilderness he begins to teach and utter forth the Logia, and it is recorded that "they were astonished at this doctrine for his word was with power." The proof of this follows in the performance of the healer's first miracle: "There was a man which had an unclean devil." This devil likewise recognizes the divinity as the holy one of God. "And Jesus rebuked him saying, Hold thy peace and come out of him." The evil spirit being cast out the astonished witnesses exclaimed, "What word is this," or "What a word is this!" the rendering being difficult to those who understand not the doctrine, which was known, for example, to Faustus the Manichean, who affirmed that the *power* of Christ dwelt in the sun and his wisdom in the moon, which would identify him with the Soli-Lunar Khunsu-neferhept, and in Oriental style it might mean "What work is this?" When the obsessing demon departed from Bentrash it was on condition that the god would cause the prince of Bechten to "make a great sacrifice to that spirit." This was done: "He made a great sacrifice before Khunsu and that spirit upon a good day for them." The sacrifice stipulated for is not here described but can be ascertained elsewhere to be the

Pig of Easter: Khunsu was the divinity of the month Pachons (Pa-chuns) the month of Khunsu, which began March 17th of the sacred year or April 26th of the Alexandrian year. In the zodiac of Denderah Khunsu is portrayed standing in the disk of the full moon of Easter, after the Vernal Equinox had passed into the sign of Pisces. Here he is represented in the act of offering a pig, which he holds out in his extended left hand. Once a year only did the Egyptians eat the pig, and then as a sacrifice offered up at the full moon of Easter. For this custom Herodotus does not give the reason; but the pig had been a type of Typhon as Rerit, the sow, and was continued as the sacrifice offered up by Khunsu for a propitiation or devil's tax to Typhon. When at the Vernal Equinox the Luni-Solar God had won the annual triumph over the powers of darkness, the pig of Typhon was offered up and eaten as the typical sacrifice. This was the custom ages before the Vernal Equinox had moved into Pisces, about 255 B. C. The festival of the pig in the full moon was the one by which the Egyptians had long regulated the Apis period, there being a great lunar celebration every 22d year. In Christian countries bacon is the prescribed accompaniment of the eggs of Easter. In a sermon preached at Blandford Forum, Dorsetshire, England, January 17,

1570, it is stated on p. 18 by William Kethe, minister, that, "on Good Friday the Roman Catholics offered unto Christe egges and bacon to be in favor till Easter day be past." * Khunsu standing in the disk of the full moon of Easter offers the pig as a sacrifice, when he has attained the horizon of the resurrection at the Vernal Equinox, the exact date of which is determined by the full moon. Thus the sacrifice to be offered to Khunsu and Typhon on a good day in the land of Bakhteu would naturally be that of the pig. Later the pig of the Equinox passed into the boar of the solstice.

The Devils and the Swine: So when Jesus casts out legion there is great sacrifice of swine. The demons entreat Jesus not to bid them depart into the abyss, but as a herd of swine were feeding on the mountains they ask permission to enter into these. "And he gave them leave." Then the devils came out of the man and entered the swine which ran down into the lake" (Luke VIII, 27-33); which exactly represents the Egyptian scenes of the judgment, where condemned souls are ordered back into the abyss, and they make the return passage down to the lake of primordial matter by taking the shape of swine. Horus also in the Ritual causes the transformation into the pig. Says Horus to the Gods: "When I sent him to his place he went, and he has been transformed into a black pig!" "Hateful is the pig of Horus, turning his shape into the abomination of a great pig." (Ritual.) Such a transformation originated in the lunar phases being represented by the sow, pig and boar, as a typical trinity consisting of the genetrix (Typhon or Menat) Sut, Horus. This character of the mighty exorcist and dispossessioner of demons, portrayed in Khunsu, and in the Christ of Luke, is not represented in the Gospel according to John, which, alone of the Gospels, does not contain the story of the demons entering the swine to rush down into the abyss. John's Gospel is here as much of a blank as the *Ritual* in regard to Khunsu, who is only mentioned once. (Ritual, ch. LXXXIII.) No case of obsession appears in John's Gospel. There is neither the "certain man" who "had devils" this "long time;" nor the child possessed with a devil; nor the "blind and dumb" possessed with a devil; nor the woman having an issue of blood twelve years. These miracles do not appear in John's Gospel. John does give the miracles of the loaves and fishes, turning the water into wine, raising the dead, walking the waters, giving sight to the blind, but not the miracles of Khunsu which appear in the three preceding Gospels. It has been inquired

* Record of the Past, vol. X, 113-114.

why it is, the last written of the Gospels does not give those miracles? And by some answered that the matter of the several Gospels was certainly and demonstrably drawn from several prototypes; And that, when these prototypes are found, they are seen to reclaim and gather up the component parts of the four Evangelists for their own as with a grasp of gravitation.

The Dove at Jordan: One of the mysteries of the *Ritual* is called the "Secret of Horus in Annu and how his mother made him in the water." (Birch, ch. 113.) Annu is the region of fishes which is zodiacal in the sign Pisces. In this sign the fish-goddess as Hathor or Atergatis brought forth the adult Horus out of the Jordan, Eridanus or Nile; he who had transformed in the waters from which he was reborn. The dove is also a type of the fish-goddess and is borne in her hand. When the equinox passed into the sign of the Fish and Dove it was the place where Horus received his soul of pubescence, the *ruach*. The scene and scenery are represented in the baptism of Jesus in Jordan or beyond Jordan. Here the dove which had been Egyptian as the bird of Hathor, and was continued by the Persian Mythraists is a type of the rebegetting Spirit, the *ruach*, in place of the divine hawk into which Horus transforms when he becomes a soul. But both signify the descent of the pubescent spirit of the anointed one.

The dove was continued as a feminine type of the Holy Spirit in Rome, as it had been in Greece, Babylon, Syria and Egypt. The noun *ruach*, Spirit, is feminine. In the *Legenda Aurea*, at the assumption of Mary the Christ addresses his mother as his dove and says: "Arise my mother! my dove! tabernacle of glory, vase of life, celestial temple," and thus identifies the genetrix with the dove. But in the tenth or eleventh century the Holy Ghost began to appear in Christian art as a little child, next as a youth, and lastly as a man; and the female nature was finally excluded from the Trinity.

The baptism of Christ is followed by the contest with Satan during forty days in the wilderness. Prototypes of this contention are found in many forms, but it may be traced clearly in the solar phase to the annual battle between Horus and Sut, the Egyptian Satan; which was preceded in the lunar stage by the struggle for supremacy between Taht and Sut or Horus and Anup. In the "Inscription of Shabaka" (rendered by Goodwin), the struggle between Horus and Sut occurs immediately after the baptism or immersion in the river. Whether fought yearly or

monthly the battle was between the Lord of Light and the Devil of darkness, as it has gone on ever since these twins were born. Goodwin translated an account of the battle in which the twins are said to have transformed themselves into wild beasts and remained in that state during three days. This period tallies with the three days of the moon in the under world or during the dark time of the moon before new moon. In the solar allegory the battle extended over the typical forty days, which are still memorized in Lent. Both the baptism and the contest are referred to in the Ritual: "I am washed with the water in which (Un-Nefer) the good opener washes when he disputes with Satan, that justification should be made to Un-Nefer, the Word made Truth, or the Word that is law.

Parallels between Jesus, Horus and Ra: The youthful Messiah who was the manifestor of the seven powers in the sign of the solar birthplace though one in phenomena yet had several personifications and names in the different cults. He was Horus in the Osyrian allegory; Har-chuti in the Sut-Typhonian; In-em-hept in the cult of Atum; and Khunsu in that of Amen-Ra. In the Christ of the canonical Gospels these characters are more or less distinctively produced:—

Christ is the good shepherd. So was Horus.

Christ is the Lamb of God. So was Horus.

Christ is the Bread of Life. So was Horus.

Christ is the Truth and the Life. So was Horus.

Christ is the Fan-bearer. So was Horus.

Christ is the Door of Life. Horus was the path by which the dead travel out of the sepulcher; he is the god whose name is the Road.

Jesus is the coming one, "He that should come;" "He that cometh," as was the Egyptian Jesus, In-em-hept. Christ says of himself: "Then shall they see the Son of Man coming in the clouds with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." (Luke XXI, 27-28.) And of Osiris coming in the clouds of heaven we read: "The Osiris passes through the clouds, turns back the opposers, gives life to the ministers of the sun. The face of the Osiris is rendered great by his crown. Lift up your heads! pay ye attention! make way for your Lord." (Ritual, ch. 145.) The Jesus of Paul is the second Adam, the Egyptian Jesus was the second Atum. The

Litany of Ra is addressed to the solar god in a variety of characters, many of which are assigned to Christ in the Gospels. Ra is the "supreme power, the beetle that rests in the empyrean, who is born as his own son;" and Christ in John's Gospel says: "I and my father are one," and who is the father born as his own son; for he says as to knowing and seeing the son: "From henceforth ye know him and have seen him," i. e. the Father. Ra is the "soul that speaks;" Christ is the "Word." Ra as the god of earth, Tanen, makes his own members, is the only one who fashions his own body, and is earth-born and self-embodied. In like manner Jesus fashions his own body without human father. "Ra calls his gods to life when he arrives in his hidden sphere," "he imparts the breath of life to the souls in their place." "They receive it and develop." When Jesus came "as many as received him to them he gave power to become sons of God, even to all that believed on his name," which were, however, not of a carnal but of a spiritual birth. Thus he "calls his gods to life." Khephr-Ra is twin-born. He is Kephrr, who becomes two children. These are the Sut-Horus or the double Horus. They appear in the Gospel as John and Jesus, who are announced by the same angel and who are six months apart as to their birth, like the Horus of the double equinox. The relationship of Jesus to John could not be more clearly expressed than by the description of Ra as the "Supreme power! He who always goes towards him who precedes him" and "he whose head shines more than he who is before him." (Rit. ch. 145.) The first action of Jesus in the Gospel is to "go towards him who precedes him," i. e. John; and then his head "shines more than he who is before him," with the Spirit descending on it from heaven like a dove, which abode upon him. This was in the scene of the baptism; and Ra called "the brilliant one who shines in the waters." Ra is the "Master of the Light who reveals hidden things, the spirit who speaks to the gods in their spheres." Such is the claim of Jesus.

In one character Ra is the transformer. Christ is the same on the mount of transfiguration. Ra is the destroyer of venom: Jesus says, "In my name shall they take up serpents, and if they drink any deadly thing it shall not hurt them." Ra is also the God who "makes the mummy come forth." Jesus makes the mummy come forth as Lazarus; and in the Roman catacombs the arisen Lazarus is not only represented as a mummy but is an Egyptian mummy prepared in every way for it. Thus Lazarus is the typical mummy

figure raised up, as indicated in the derivation of the name Laz (or Ras Eg.) to be raised up, and aru (Eg.) the mummy shape; which with the Greek terminal ς is Lazarus. The symbols show the Christ who raises Lazarus on the Christian monuments to be identical with Horus (or Ra) who raises or bids the mummy to "come forth," Ra calls on the mummy to "come forth." Jesus cries, "Lazarus, come forth;" and in the monuments Lazarus comes forth a mummy. Moreover, Sut-Anup, the earliest Mercury, the attendant on the dead, who is often seen embracing the mummy, appears in the same picture in the Greek form of Mercury.

In the character of Aperto the god is said to be he "who furnishes the inhabitants of the empyrean with funeral things." Christ says Mary had kept the ointment of spikenard having in view the day of his funeral. Aperto or Aper is the god of Anubis, the god of things funereal, whose double holy house is in Annu, the house being beth, and Beth-Annu may suggest Bethany. As Senekher, Ra is "shining face," both the anointed and the anointer. "The spirit who anoints the body his form is that of shining face." Christ is the anointed; his divinity rests on that; he is also represented as the shining face, when "his face did shine as the sun." Shining face is the "great walker, who goes over the same course." Jesus in the character of "shining face" went up into a high mountain apart. Ra the supreme power is the master of souls, "who is in his obelisk," the "chief of the confined gods." Jesus is taken to the top of the mountain by Satan and to the pinnacle (obelisk) of the temple where he demonstrates his mastery. Ra is also associated with the "double obelisk." This is apparently reproduced in the two elevations of Christ on the high mountain and the temple's tower. Ra is "the spirit who is raised upon the two mysterious horizons." These two horizons have to some appeared perplexingly in the Gospels as those of Judea and Galilee. The words said by one evangelist to be done in the one region are by the other localized in the opposite country. The "mysteries of the two horizons," and of the dual deity Har-Makhu are so great in the Gospels that Origen confessed the attempts to reconcile the opposite statements made him giddy. Ra manifests as the weeper Remi. The suffering God passes through "Rem-Rem," the place of weeping, and thus conquers on behalf of his followers. In this character the Osirified exclaims, "I find no escape from weeping on the neck of Abtu," the place of the second birth, the passion week of Osiris. In the

Ritual the God says, "I have desolated the place of Rem-Rem. Jesus also sustains the character of the weeper, the timid one who sheds tears in the form of the afflicted." The words of John, "Jesus wept" may serve as a statue of Remi. Ra manifests as the "timid one who sheds tears; his form is that of the afflicted," and the Weeping Christ is the afflicted one born to suffer.

Jesus and Ra both hide themselves; Under the form of Netert Ra is "the spirit that causes his disappearance." Jesus is caught up or taken prisoner by the spirit which drives him into the wilderness and causes his disappearance. Ra's "form is that of the hidden body;" "he who hides his body within himself," and who in the next line, is "more courageous than those who surround him." Jesus when surrounded by those who took stones to cast at him "hid himself, and passed invisibly through their midst;" his "form is that of the God with the hidden body," he too is the power which "hides his body within himself." Ra manifests as "the burning one," he who "sends destruction or sends his fire into the place of destruction," "he sends fire upon the rebels," his form is that of the "god of the furnace." Christ also comes in the character of the burning one, the sender of destruction by fire. He is proclaimed by Matthew to be the baptizer by fire. He says: "I am come to send fire on the earth." He is portrayed as a "god of the furnace" which shall "burn up the chaff with unquenchable fire." He is to cast the rebellious into "a furnace of fire," and send the condemned ones into "everlasting fire." Ra is the god who opens pathways in the sarcophagus, his form is that of the god that "makes the roads." He "makes the roads in the empyrean."

The risen god "causes the development of his body in the empyrean. His form is that of the inhabitant of the empyrean." "His form is that of the eternal essence," as penetrator of the empyrean. In effecting this "he shines and he sees his mysteries." He is likewise named the splendid one who lights up the sarcophagus in the form of Shepi. He "raises his soul and conceals his body in its place." So Jesus is the resurrection and the life, the door, the tomb-breaker, road-maker, and establisher of a foothold in the empyrean. In the vanishing vision of the risen Christ, "he was taken up and a cloud received him," as the inhabitant of the empyrean. The "Litany" has collected the manifold characters that make up the total god (Teb-temt); and

the writers of the Gospels appear not to have desired to be understood as having cast a wholly new system as they dispensed not in their representation with those ancient celestial characters ; for it is plain that the

History of Christ in the Gospels is a catalogue of likenesses of the Celestial Messiah: In one version of Jno. 1, 18, instead of the “only begotten son” of God, the reading is the “only begotten God;” and it has been declared impossible for the sacred writer to have employed the phrase “only begotten God.” It is said to be contrary to the genius of the Gospel and opposed to the general teachings of the New Testament. But these things can only be determined by the doctrines and the gnosis that were pre-extant. Of course, the current Christology knows nothing of any such possible variant as the “only begotten God,” because of the ignorance of the Egyptian origines. But the “only begotten God” was an especial type in the ancient allegory and the phrase recovers the divinity whose emblem is the beetle. This was Kephrr-Ptah, who, like Atum, was reborn as his own son, Iu-em-hept, the Egyptian Jesus. “To denote an only begotten son or a father,” says Hor-Apollo, the Egyptians “delineate a Scarabeus. And they symbolize by this an only-begotten, because the scarabaeus is a creature self-produced, being unconceived by a female.” This was in a cult which tried hard to dethrone the female and exalt the male god as the only one. The “only begotten god” is a well-known type of divinity in Egypt, worshiped as Khepr-Ptah and Khepr-Atum, and in each cult the Messiah, son and manifestor, was the only begotten god, Iu-em-hept, and Iu, the son whether of Ptah or Atum is Iusu or Jesus. This, according to the text, is the Christ, the Word, the Manifestor of John’s Gospel, who begins in the first chapter without father or mother, and is the Word of the beginning, the opener and architect, the light of the world, the self-originated and only begotten God. The phraseology of John is common in the Egyptian texts, which tell of him who was the Beginner of Becoming from the first, “who made all things but was not made.” There were Christian traditions which support this reading of the “only begotten God.” Some of the Fathers, Ambrose, for one, knew that the beetle was a symbol of Christ. Augustine also identifies the Christ with or as the good Scarabaeus, of which he speaks as follows: “He is my own good beetle, not because he is only—begotten, not because he himself, the author of himself, has taken on the form of mortals, but because he has

rolled himself in our filth and chooses to be born from this filth itself."

When Osiris, the Savior, comes down to earth as the child Horus, to cross it "as a substitute," he exclaims: "The gates of earth open to me. Seb has opened the bolts, he has opened the chief or lower abode wide. The Osiris comes. He prevails over his heart, he prevails over his hand, he prevails over the meals, he prevails over the waters, he prevails over the streams, he prevails over the pools, he prevails over everything done against him in Hades, he prevails over what he has been ordered to do on earth. The Osiris is born as a Word. He lives! then it is of the bread of Seb." How much of Christ's history on earth appears contained in this passage! He comes to earth as a substitute. He is born as the Word. He is the great prevailer over the waters as the worker of miracles. He prevails over the meals by working so many miracles in providing food for the people; he lives of the bread of Seb, of the bread of his Father Jo-Seb or the earth.

Seb is the God of earth, god the father on earth, therefore, the especial father of the Sun-god in the earth, and as he is also a god in time or Kromes in person, he is the divine father on earth of the Messiah-son who manifests in time. Thus Seb is the father of Osiris or Horus on earth. "My father is Seb, my mother is Nu, I am Horus." Nu or Nut meaning heaven then Horus or Osiris is son of earth and heaven. When on earth he is in the dwelling of Seb. He says: "my bread on earth is that of Seb." In the same way food and shelter for the Christ are provided by Joseph. Now the iconography of the Catacombs continually furnishes the allegorical bridge from Rome to Egypt, by which one can pass over easily, removing on the way the alleged oppositions of history. In certain sculptures of the "first ages of Christianity" the Christ or Horus is depicted, without a nimbus, and with his feet resting on a scarf that is upheld by a naked female, who is identified by Didron and others as a personification of earth. But in other sculptures the supporter of the youthful Christ is an aged man, with a beard, who undoubtedly represents the earth-god Seb. In each case the head and shoulders only of the figure are shown; and the earth was called the "back of Seb." Seb's back sometimes opens female fashion, as the bringer-forth on earth and in time, hence Seb was a mother as well as the father. Seb is the opener of earth for the solar god. The consort of

Seb is the mother heaven, namely Nu ; but Meri is also an Egyptian name for heaven as well as of the genetrix. Thus Seb and Meri (Nu) for earth and heaven would afford two originals for Joseph and Mary as parents of the divine child. It is more likely, however, that the female figure is the mother heaven (Nu or Meri) and Seb the father earth. But it is not to be pretended that these allegoric figures portray the human parents.

In another and following chapter there is a variant of Seb, written Aseb, given as the title to the father Osiris as follows : “ Osiris, the good opener, is Aseb ; Aseb is the brother of Isis.” Aseb is then a variant of Seb, the opener of earth, the father of Horus on earth, and there is nothing improbable in the suggestion that the name Joseph renders the Egyptian Seb or Aseb. In accordance with the Hebrew Josheb, to sit to be enthroned, and Iazab to set firmly in place. In accordance with the Hebrew Josheb, Aseb is the typical name of a seat or throne of rule. This seat or throne was personated by Seb and is likewise portrayed by the bearded old man who supports the youthful Christ as the god on earth. So Amenophis IV. says he rises and appears on the throne of Seb, to assume the functions of Atum, the sun of the lower world.

The child as the Osiris or Horus in the Ritual has four different places and kinds of birth in the course of making his transformations :—

1. The Great place of Birth.
2. The Typical place of New Birth.
3. The Creative place of New Birth.
4. The Good place of Rebirth.

Thus the god Messiah has one place of birth and three of rebirth, as we see in the specification of them for Christ in the Gospels.

1. Jesus is born in Bethlehem, as the “ great place of birth ” (see Matthew II, 6, with reference to Micah, v. 2). 2. The typical place of new birth is in *the water* of Jordan or “ washing of regeneration.” 3. The creative place of new birth is on the mount of transfiguration, where the voice from heaven again said : “ This is my beloved son,” and which should lead God’s children to consider whether there be not a very remarkable and important stage in the Christian life on earth, even after the baptism has been accomplished. 4. The fourth and final place, the good place of rebirth, is the grave from which he rose again ; this the Egyptians call the good dwelling.

Considered as those of a human being merely the character and teachings of Christ in the Gospels seem largely contradictory and difficult to harmonize. Christ is the prince of Peace: he is born to bring peace on earth. He says: "Peace I leave with you: my peace I give you," etc. But he also asserts that he is not the bringer of peace: "Think not that I came to bring peace on earth; I came not to send peace, but a sword." But these two characters constitute the one being of the dual nature, who is the bringer of peace by name in one character as Iu-em-hept, and a sword personified in the other. In this respect the god says: "I am the living image of Tum (Atum), proceeding from his body (or person) as sword." And in the dual character he can affirm of himself, "I am the first child the great disturber, the great tranquilizer, whose name is the root of Osiris (cf. the root of Jesse or the root and offspring of David) by which he spares thy life." This is said by the elder Horus, the sun in the west, who was the warrior God that had to descend and cut his way through a world of opposing powers and who emerged on the horizon of the resurrection, as the conqueror of death and darkness, the way-maker through the tomb, the bringer of that peace which is brought by the re-arisen Iusu or Jesus. "The god contention is then as the god Peace with the great hold he has in his hands," by which the Osiris lives and is at rest. In one of the quotations from the Gospel of the Egyptians, made both by Clement of Alexandria and Clement of Rome we are told that the Lord, having been asked by Salome when his kingdom would come, replied: "When you have trampled under foot the garment of shame (or modesty); when two shall be one, when that which is without shall be like that which is within, and when the male with the female shall be neither male nor female." This doctrine is virtually expressed in the 17th chapter of the Ritual, which is entitled the Egyptian Gospel or faith. Osiris is an androgynous being; the one god who includes the biunity of both sexes (or of the double Horus). During his bloody flux Osiris tesh-tesh suffers in his feminine phase, and is called the sun in linen; he may be said to wear the garment of shame or modesty. But "Osiris goes into Tattu and he finds the soul of the sun there." Here his two halves are united in one to form the perfect being. These two halves are otherwise represented by the two Horuses, the child (epicene) and the virile male; also by the soul of Shu and the soul of Tefnut, who are male and female. That which has to be tram-

pled under foot is described in the Ritual as the failing, which has to be cut clean away before the soul in its two halves is made one in Tattu, and the Osiris as Horus is no longer male nor female in the kingdom of the coming one, which came every year.

It appears here the more mystical the doctrine the more obviously is it allegorical: The two halves of Osiris are Horus the child of the virgin only, the Mystic Word, and Horus Ma-Kheru, the Word made truth or become law; the one who *did* what the other *said*. In like manner Khunsu is (1) the "giver of oracles" and (2) Khunsu, the good peace or comforter. These are the two characters of Christ and the Paraclete, Christ is the Word made flesh (as the first Horus had the human form) the sayer solely, the speaker in parables only. In the second phase he will tell the disciples "plainly of the father." In this he will send the Comforter, Helper or Nefer-hept, also the spirit of truth or Ma-Kheru, as the god in the second character in which he came to them after the resurrection, the bringer of peace.

The "spirit of truth" is identified with Ma-Kheru the word that becomes law, as he who will be sent to "convict the world in respect of sin and of righteousness and of judgment."

The two halves of Horus were also continued in the Agia Psyche and the Agia Pnuma of the Greeks, as two more abstract forms of the Holy Ghost. These had their followers in two different and opposing sects of Christians, the one the Psychikoi who held to the worship of the Holy Spirit as the Agia Psyke and the other the Pneumatikoi, who held the Paraclete to be the more perfect idea of the revealer.

The peculiar Egyptian doctrine of the Word that makes, enacts or does the truth is perfectly expressed in the passages: "If we do not the truth" (1 John, 1, 6,) and "He that doeth the truth cometh to the light." So it is in Ecclesiasticus 42, 15, "In the word of the Lord are his works." The double foundation of the Gospels is recognized in the two characters of the sayer and doer. Papias tells us that Matthew first wrote the words of the sayer and Mark added what Jesus did.

And the common belief is that Christianity originated with the birth, miracles, death and resurrection, the life, sayings and doings of an historic Jesus, which, if not here affirmed in the ordinary sense of it, is not denied; but it is here affirmed that *The Origins of the re-presentations found in the Canonical Gospels are manifold*

and to be sought out with the most satisfactory results in the Sacred Records of Ancient Egypt, Persia and India.

Nor is it easy to determine anything fundamental by an appeal to these documents, which alone out of fifty Gospels were made cononical. And when Eusebius boasted that he had made "all square" for the Christians it may have been an annoucement as ominous as it was arbitrary of what had been done to keep out of sight the allegorical and mystical rootage of historic Christianity. The Gnostics were muzzled and their extant evidences as far as possible masked. Governmental aid being advanced to the support of the miraculous human history every thing or record that could tend to oppose it was suppressed. The historic Christianity of the Gospels was as to its origin mystical and allegorical, Gnostic and Egyptian. The Christ of the Gnostics was the Horus continued from Egypt and Chaldea, and that which was original as allegory ages earlier cannot be original in later history with other than a mystical atmosphere surrounding it. The types of themselves suffice to show that the Christ could only be typical. For one thing the mystical Christ of the Gnosis and of the prechristian typès was a being of both sexes, as was the Egyptian Horus and other of the Messiahs; because the mystical Christ typified the spirit or soul which belongs to the female as well as the male, and represents that which could only be a human reality in the spiritual domain or the Pleroma of the Gnostics, i. e., in one sense, a spiritual man or woman. This is the Christ who appears as both male and female in the book of Revelation; and the same biune type was contained in the Christian portraits of the Christ. In Didron's Iconography you will see that Jesus Christ is portrayed as a female with the beard of a male, and is called Jesus Christ as St. Sophia, i. e., the wisdom or spirit of both sexes. The early Christians were largely ignorant of this typology, but the types still remain to be interpreted by the Gnosis and to bear witness against the extravagant claim as to miracles: the figures, visibly engraved upon the stones and surviving in the icons, symbols and doctrines of the Gnostics, prove that they preserved the truer tradition of the Origins. It can be proved that the earliest Christians known were Gnostics, the men who knew. The Essenes were Christians in the Gnostic sense, and according to Pliny the elder, they were a Hermetic society that had existed for ages of ages of time. Their name is best explained as Egyptian. They were known as the Eshai the healers or Therapeutai, the physicians in

Egypt; and in Egyptian Esha or Usha means to doctor or to heal. The Sutites, the Mandiates, the Nazarites, as well as the Docetae and Elkesites were all Gnostic Christians. These all opposed the setting up of Jesus, grandson of Pandira, as God. The followers of Simon, called "Magus," were Gnostic Christians and of that Church of Antioch, which is said to have been the first that was called Christian, Acts XI, 26. This name Simon is on reasonable grounds, I think, thought to mean Paul, of whom the story is related by his opponent Peter in Acts VIII, 9-24. It seems plain from the after history that Peter favored the recognition of Jesus, grandson of Pandira, as God, and that Paul may have been indifferent as to this although the passage in Gal. III, 13, would represent him in full accord with it. His seems to have been on the whole rather the abstract idea of Christ, that of the development of Christ in each and every individual human character. And so the church of Paul and his party was that of Antioch, Acts XIII, i, &c., which seems to have had the same doctrine throughout; while Peter appears of a somewhat vacillating character having one doctrine and practice in one place, another in another. This we find in his relation to Christ in the Gospels as well as in his relation to Paul, Acts X, 23, 28, Gal. ch. II. There fairly seems to have been a split if not a fundamental difference in doctrine, between Peter and Paul, which might justify us in concluding that the appellation Elymas Bar-Jesus, the sorcerer, Acts XIII, was applied by Paul to Peter or one of Peter's party as an equivalent for the appellation he had received from Peter or his party of Simon the Samaritan.

According to the *Clementine Homilies*, the "mystery of the Scriptures" taught by Christ was identical with that which from the beginning had been secretly communicated to those who were worthy: (Credner, *Geschichte des N. T. Canon*, CXI, 279): That was to those acquainted with the meaning of the mysteries, those who understood what Paul was referring to when he uttered his "revelation of the mystery which was kept in silence through times eternal." Rom. XVI, 25. In the same writings Peter affirms the existence of a secret doctrine or gnosis, and states that Christ had given instructions for the true Gospel, that of the hidden mysteries, not to be proclaimed till after the destruction of Jerusalem; and then it was only to be taught covertly. He says the true prophet has told us the false gospel must come from a certain misleader (by whom he is supposed to have meant Paul under the guise of Simon Magus), and, after

the destruction of the holy place, the true Gospel is to be *transmitted secretly for the correction of future heresies*. Hom. II, 17. This might suggest a secret doctrine in the Roman Church of the historic ages as to Christ in addition to that one it commonly preached of the historic Jesus of Nazareth. Peter in his Epistle to James urges the necessity of extreme caution in preventing the secret doctrine from being divulged or promulgated. It is in these Homilies we can see the relations of Peter and Paul to each other. In Paul's 2nd Epistle to the Thessalonians he describes the coming of the Antichrist, by which he is supposed by some to refer primarily to Peter, and in verse 8, ch. ii, he uses the Epithet of the "lawless" (*ἀνόμος*). But in the Homilies the same epithet is flung back by Peter, who denounces the puerile preaching of the man that is his opponent and says: "Thou hast opposed thyself as an adversary against me, the firm rock, the foundation of the church." Peter here must have in view his appointment by Christ as the church's foundation. Paul's conversion by means of an abnormal vision seems to be doubted, when, in Homily 17, he asks: "Can any one be instituted to the office of a teacher through visions?" Paul is here treated as the arch-enemy of the Christ crucified, he is the Anti-Christ. He will be the author of some great heresy which is expected to break out in the future. It is said that the followers of Peter and James anathematized Paul, and so we find in the writings of some of the Fathers, Justin, for example, no mention of Paul. He probably mainly differed from them on the ground of their tendency to rigidly literalize the ancient celestial allegory in their teaching of the laity.

Epiphanius informs us that at the end of the 4th century there were Ebionite Christians, whose Christ was the astronomic fulfiller of the time cycles, not a historical person. Even Clement Alex. confesses that his Christ was of a nature that did not require the nourishment of corporeal food. At the end of century 4th, Jerome asserts that there were then in circulation many different versions of Matthew's Gospel. Origen says the same thing had place in the 3rd. The Gnostics who had brought on the original and pre-christian matter of the mysteries, that had been taught orally in the earlier ages, no sooner placed it on record than they were said to be forging the Scriptures of Anti-Christ, whereas, they, on their part, affirmed that it was the gnosis of the Anti-Christ they possessed and now exhibited, *of which they the historic Christians were ignorant*. Here is a specimen of the way the Gnostic doctrine had

been turned to account in historicising the sacred-celestial allegory : The true light which lighteth every man that cometh into the world was Gnostic, and had been Gnostic ages before the prologue of John was written ; and as Gnostic doctrine it had to be read. This light of the world ; born, as the Gnostics held, with every one coming into the world, is the immortal principle in man. Hypopolitus, referring to the doctrine of Busilides, a Gnostic teacher of the second century, shows us how the doctrines of the Gnostics were falsified. “ And this,” says he, “ it is which is said in the Gospels, The true light, which lighteth every man, was coming into the world ! ” “ Was coming ” is here a mistranslation. The Emperor Julian remarks on the machinations of historic Christianity as follows : We may look upon the Gnostics as *inside* Christians ; the others as Christians *without*. The Gnostics, one and all, based upon the mystical Christ of the Gnosis and the allegorical Messiah,—Him who should come because he was the ever “ coming one,” as a type of the eternal manifesting figuratively in time. Christianity began as Gnosticism continued, with a difference as Christian. The newly christened re-beginnings were not only clouded in mystery, they were the same mysteries at root as those that were pre-extant. The first Christians founded on secret doctrines that were only explained to initiates during a long course of years. We are told how it was held by some that the Apocrypha ought only be read by those who were perfected, and that these writings were reserved exclusively for the adepts. There were many sects of so-called Christians, and various histories of the Christ, whether Kronian allegorical or mystical. But the Church of Rome was the Christian Church with foundations in Egypt and India ; hence the deities of those older cults that have been discovered at the foundations of Rome ; and when *historic* Christianity will not have left a bit of ground to stand upon, the Church of Rome will be able and prepared to say : “ We never did really stand on that ground, and now we alone can stand without it. We are the one true Church with foundations in an illimitable past.”

According to the tradition of the Christian Fathers, which has always been accepted by the Church, the primary nucleus of our canonical Gospels was a collection of the logia, oracles or sayings, the Logia Kuriaka, which were written down in Hebrew or Aramaic by one Matthew as the scribe of the Lord. Clement Alexander, Origen and Irenaeus agree in stating that Matthew’s was the primary Gospel. This tradition rests upon the testimony

of Papias, bishop of Hierapolis, and friend of Polycarp, who is said to have suffered martyrdom for his faith about 165–167 A. D. Papias is named with Pantœus, Clement and Ammonius, as one of the ancient interpreters, who agreed to understand the Hexaemeron (a work on the Creation, etc., by one Ambrose) as referring to an historic Christ and the Church. He wrote a work on the subject entitled, “Logion Kuriakon Exegesis,” a commentary on the Sayings of the Lord. A surviving fragment of this last work, quoted by Eusebius, tells us that Matthew wrote the sayings in the Hebrew dialect, and each one of the believers interpreted them as he was best able. Thus the earliest Gospel was mainly made up of the sayings of the Lord.

It is not pretended that our Gospel according to Matthew is entirely original with Matthew, or that some of what he recorded as Kuriaka Logia did not come down from an earlier period. We read, “When Jesus had finished these sayings” or parables several times over; but we cannot shut our eyes upon the evidence which shows that these largely were not first uttered by a personal founder of Christianity, nor invented afterwards by any of his followers. Many of them were certainly pre-extant and pre-Christian. For example the following sayings ascribed to Jesus as the personal teacher of men are: “Lay not up for yourselves treasures upon earth,” etc., and “If ye forgive men their trespasses your heavenly Father will forgive you!” But these sayings had already been uttered by the feminine Logos called Wisdom in the Apôcrypha. We find them in the book of Ecclesiasticus. Wisdom was the sayer personified long before the introduction of historic Christianity. Peter, in the Clementine Recognitions, does not pretend to “pronounce the sayings of the Lord as spoken by himself,” he admits that it is not in their commission to say this. But they are to teach and show from the sayings how every one of them is based upon truth. This is in reply to Simon Magus, who has pointed out the contradictory nature of the sayings. We find some of the sayings identified as Essenic by Josephus, who says the Essenes swear not at all, but whatsoever they say is firmer than an oath. Some of the parables appear in the Talmud; among them are those of the wise and unwise Builders and that of the Marriage Feast. In fact many of the sayings are collectible from the Talmud, but, as Deutsch has said, to assume that the Talmud borrowed those from the New Testament would be like assuming that Sanskrit sprung from Latin.

A Gnostic saying, which we find amplified in John's Gospel, is quoted by Marcion: "No one knew the father save the son, nor the son save the father, and he to whom he will reveal him." This is a Gnostic saying and involves the Gnostic doctrine which is to be understood by the Gnosis. But some of those sayings are so ancient and widely scattered as to be the common property of many nations. Prescott gives a few Mexican sayings which are to be found in the Talmud; and the third commandment according to Buddha is: "Commit no adultery, the law is broken by even looking at the wife of another man with lust in the mind." Amongst other sayings assigned to Buddha we find that, respecting the wheat and the tares; that of the sower; of the treasure which a man may have so secure that the thief cannot break through and steal it, the treasure that a man may carry away with him when he goes; the story of the rich young man who is commanded to sell all he has and give to the poor. Budha is also reported to have said: "You may remove from their base the snowy mountains, you may exhaust the waters of the ocean, the firmament may fall to earth, but my words in the end will be accomplished."

Some of Budha's sayings are uttered in the same character as that of Christ. When speaking of his departure Budha, like the Christ, promises to send the Paraclete, even the spirit of truth who shall bear witness of him and guide his followers to the truth. The Gnostic Horus, in the same character, says the same thing. The sayings of Chrishna as those of Budha are frequently identical with those of Christ. I am the letter A, says the one. I am the Alpha and the Omega (the A and O), says the other. "I am the beginning, the middle and the end," says Chrishna; "I am the Light, I am the Life, I am the sacrifice." Speaking of his disciples he affirms that they dwell in him and he in them. The attitude of the sayer as the personal revealer, the veritable and visible image of the hidden God in the Gospels, is that of the allegorical Horus, the representative of Osiris, of Iu, as manifestor of Atum, and of Khunsu as the son of Amen-Ra, who was the hidden God by name. The status having been attained and the stand occupied by the allegorical divinity in the illimitable past, but scant room was left for a claimant in human form in the later ages.

If we take the transfiguration on the Mount, Budha ascended the mountain in Ceylon called Pandava or yellow white. There the heaven opened and a great light was in full flood around him and the glory of his person shone forth with "double power." He

“shone as the brightness of Sun and Moon.” This transfiguration of Budha corresponds to that of Christ and to that of Osiris in his ascent of the Mount of the Moon. The scene of the temptation on the Mount was previously portrayed in the Persian account of the Devil tempting Zarathustra and inviting him to curse the Good Belief. But these several forms of one character meet in the allegory which may be traced to a common origin in Egypt. Christianity and Buddhism had their origin and branched from the same root in the soil of India and Egypt, whence emanated several dogmas, such as the Immaculate Virgin Motherhood, and the divine child, the ancestral soul self-produced.

The Logia or Sayings are in Greek the Muthoi: they were assigned to sayers who preceded and accounts largely for our theology and Christology. The sayings or muthoi as this last word implies were orally uttered by word of mouth, myth and mouth being the same root. They existed before writing, and the mode of communicating them in the Mysteries as in Masonry was from mouth to ear; and it is claimed that the war of the Papacy upon Masonry is because it is a survival of the pre-Christian mysteries, and a living, however imperfect witness against the claims of historic Christianity. Now as the mouth of utterance preceded the word that was uttered it follows that the first form of the Sayer or Logos was female. The mother was primordial and the earliest soul or spirit was attributed to her; she was the mouth, utterer or sayer long before the sayings were assigned to the male Logos or Christ. Thus in the Apocrypha, as in the other Gnostic books, the sayings of wisdom are found. She was the primal type of wisdom who built her house with the Seven Pillars, and, who was set in the heavens as Khefa (Chavah, Eve) later Sefekh and latest Sophia. She is called the Living Word or Logos at Ombos, because as her constellation, the Great Bear, turned round annually, it told the time of the year. She is portrayed in the planisphere with her tongue hanging out to show that she is the mouthpiece of Time, who utters the Word. Wisdom was also the earliest teller of human time: in her mystical phase she told the time of the sexes to come together. Thus the Logia are first attributed to the Lady, not to the Lord. This is the Lady who has been so badly abused by those who desired to dethrone her, as the primitive protestants, for example, who have not given her a place in their theology. In Egypt the sayings were assigned to various divinities, all allegorical characters, or personification of the One.

Iu-em-hept, the son of Atum the Egyptian Jesus, was one of these, and he was the Solar God and is called "the Eternal Word" in the Book of the Dead. After these sayings had been recorded, it is said of them in a very ancient text, "I have heard the words of Iu-em-hept and Har-ta-tef, as it is said in their sayings!" The Osirian form for "the Lord" who utters the Logia in the Egyptian Ritual, is "Horus," whose name signifies "the Lord." Many significant sayings are to be found in the Book of the Dead: In one of these the speaker says he has given food to the hungry, drink to the thirsty, clothes to the naked, and a boat to the shipwrecked; and as the Osirified has been found to have done these things, the Judges say to him, "Come, come in peace," and he is welcomed to the festival which is called "Come thou to me." Those who have done these things on earth are held to have done them to Horus, the Lord; and they are invited to come to him as the blessed children of his father, Osiris. In this passage we have reproduced by Matthew not only the sayings, but also the drama and the scenes of the last judgment represented in the Great Hall of Justice, where a person is separated from his sins and those who have sided with Sut against Horus are transformed into goats. Here it is noticeable that Matthew only of the four evangelists represents this drama of the Egyptian Ritual! Among the sayings of Jesus is the one that "the very hairs of your head are numbered," and in the Ritual every hair is weighed; also the night of the judgment day is designated that of "weighing a hair." Various chapters of the Ritual are the "Sayings." They are preceded by the formula "said by the deceased," or "said to the deceased." Horus, the Lord, is the divine sayers. "Says Horus" is a common statement: and the souls repeat his sayings. He is the Lord by name, and, therefore, his are the original sayings or Logia of the Lord. These sayings or Logia of the Lord were written by Hermes or Taht, the scribe of the Gods, and they constituted the original Hermean or inspired Scriptures, which the Book of the Dead declares were written in Hieroglyphics by the finger of Taht himself. This Recorder of the sayings is said to have power to grant the Makheru, or gift of speaking the truth by means of the Word, because he is the Registrar of the "Sayings," the scribe of the wisdom uttered orally, the means, therefore, by which the Word was made truth to men. This is the part ascribed to Matthew, the called one, the Evangelist and Scribe, who first wrote down the Logia or sayings of the Lord. Now the special name or

title of Hermes or Taht in the particular character of the Recorder and Registrar in the Hall of the double Truth or Justice, is Matiu in Egyptian : and, therefore, it is claimed that the primary Logia of the Lord were the sayings of Horus, whose name means "the Lord," and that the Matthew, who, according to the testimony of Papias, first wrote down the sayings of Christ, is to be identified with Matiu, Hermes, or Taht, the Recorder of the "sayings" in the Egyptian Ritual, who has been made an historic personage in the church history to correspond to the requirements of state and church Christianity.

The Gnostic Contention: The Gnostics complained and maintained that their mysteries had been made mundane in the Christian Gospels (at least after the 3rd century); that celestial persons and celestial scenes which could only belong to the pleroma, and could only be explained by the secret wisdom or gnosis, had been transferred to earth and translated into a human history; that their Christ, who was only spiritual and ideal in man, had been converted into an historical character; that their Anthropos was turned into the Son of Man, according to Matthew, Monogones into the only-begotten according to John, their Hemmorrhoidal Sophia into the woman who had the issue of blood, the mother of the seven inferior powers into Mary Magdalene, and the twelve Aeons into the twelve Apostles. They claimed that the miracle of the man who was born blind, and who was given sight by Jesus, was their mystery of the Aeon, who was produced by the only-begotten as the sightless creature of a soulless creator. In Irenaeus making fun of the Word that was born blind in this case he seems not to have known that this Gnostic mystery was a survival of the Egyptian allegory of the two Horuses, one of whom was the blind Horus who exclaims in his blindness, "I came to search for mine eyes," and has his sight restored at the coming of the second Horus, the light of the world. Nor did he appear to have noticed that the two-fold Horus would explain why the blind man in the Gospels should be single in one version and twofold in another account of the same miracle. The Gnostic Horus came to seek and to save the poor lost mother, Sophia, who had wandered out of the pleroma; and the Gnostics identified this mystery with Jesus seeking the lost sheep; for as Irenaeus says they explain the wandering sheep to mean their mother; and this shows the character of the Christ to have been that of Horus, the Good Shepherd. In John's Gospel we have

Jesus identifying himself as the Son of Man who is in heaven, whilst he is, at the same time, teaching the Gnosis of the mysteries on earth; which should be good Gnostic doctrine. He tells Nicodemus that "No man hath ascended up to heaven but he that descended from heaven, even the Son of Man, which is in heaven," as was Anthropos, when, according to the Gnostic account of the transaction he taught the twelve Aeons within the pleroma. Also these same are addressed in the language of the pleroma when Jesus says to the twelve, "Ye also shall bear witness, because ye have been with me from the beginning." They tell us, says Irenaeus, that the knowledge communicated by the Christ to the Aeons within the pleroma has not been openly divulged because all are not capable of receiving it; but it was mystically made known by means of parables to those who were qualified for receiving it. The Gnostic Christ reveals the mysteries of the kingdom of heaven to the twelve Aeons in parables. And, in the Gospels, Christ speaks to the multitudes in parables only, and when they had withdrawn he interpreted them to the twelve, for to them alone it was given to know the mysteries of the kingdom of heaven, but to them who were without in parables. "All these things spake Jesus in parables to the multitude, and without a parable spake he nothing unto them," in order that it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world."

The Mountain and the Desert: The two chief places to which the Christ retires are "the mountain" and "the desert." These localities in the Egyptian mysteries are the upper and lower heavens, otherwise the mount of the equinox and the wilderness of the underworld; and where John in the Gospel cries in the wilderness Aaan or Auup (John) cries in the desert. Now, according to the Egyptian thought and mode of expression the dead are those who are on the mountain; the living are those who are on the earth or in the valley. Horus on earth or in the valley is mortal, the child of the immaculate mother Isis alone. Horus on the mountain is spiritualized as is the son of the Father, Osiris, in whose power he overcomes Sut or the Devil. Down in the wilderness Satan has the best of it; but, on the mount, Horus conquers in the day of the great battle. Jesus undergoes the same change as Horus does in his baptism; he likewise becomes the son of the Father, and in the strength of his adulthood he ascends the mountain and there vanquishes Satan. The contest between Jesus

and Satan called the temptation on the Mount is portrayed upon the monuments in a scene where Horus and Sut contend for supremacy, and at last agree to divide the world between them. Horus takes the south and Sut the north, called the hinder part, where Jesus says, "Get thee behind me, Satan!" The devil's long tail is an extant sign of this hinder part which was typified in Egypt by the tail. The scene on the mount of transfiguration corresponds clearly to the ascent of Osiris (or Horus) and his transfiguration in the mount of the moon. The sixth day was celebrated as that of the change and transfiguration of the solar god in the lunar orb, which he re-entered as the regenerator of its light. With this we may compare the statement made by Matthew, that, "After six days Jesus went up into a high mountain apart and he was transfigured." "And his face did shine as the sun and his garments became white as the light." It is the light of the sun, of course, that shines in the lunar orb.

The natural phenomena on which the Egyptian legend or mysteries were founded are the contentions of light and darkness at the time of the equinox, or in the waxing and waning of the light in the moon. "He must increase but I must decrease," says John, who plays the part to Jesus as Sut-Aan to Horus as the Light of the world. This was the battle between Horus and Satan. One legend represents Sut as for seven days fleeing on the back of an ass from his battle with Horus. That means the seven days of the moon's second quarter, during which Horus triumphs as the Lord of the increasing light. A survival of this legend is found in the stanza on the battle of the Lion and the unicorn, the latter being a type of Sut and the former of Horus: —

"The Lion and the Unicorn
Were fighting for a farthing,
The Lion beat the Unicorn
Up and down the garden!
The Lion and the Unicorn
Were fighting for a crown,
The Lion beat the Unicorn
Up and down the town!"

The farthing is a fourth, and they fought for a fourthing, or a quarter of the moon, equal to the seven days during which darkness was put to flight; and the crown is the full round disk of the moon. Thus we find the Egyptian imagery proving the arms of England to illustrate the same subject-matter as the contest of

Horus and Sut of Angro-Mainyus and Zarathustra, and of the Christ and Satan.

In Mark III, 14, Jesus goes up into the mountain and appoints the twelve apostles: In Matthew and Luke he appoints this number, but in Luke he also appoints seventy other disciples. Now the seventy in the mount are an ancient pre-christian institution. They were once the "seventy elders," who received their commission from Moses in the Mount. But in many ancient authorities those seventy are reckoned seventy-two. These two numbers are identifiably astronomical. Previous to the zodiac of 12 divisions and 72 subdivisions, or duo-decans, are said to have been a zodiac of 10 divisions and 70 subdivisions, and in the astronomical book of Enoch we find this mixture of the 70 with 72 and of the 10 with the 12. Here in our canonical version we have the 12, implying of course the 72, but no 10 to account for the 70. This missing factor we find in the divine Pymander or fragments of Hermes. There we meet with the 10 in the mount, who are the expellers of devils and torments just as the 12 and the 70 are in the Gospels. All these parts belong to one mystical system and wherever they are separately found can be identified as certainly as the scattered pieces of a puzzle by those who have a fair knowledge of the whole picture. As before said, the scene on the mount of transfiguration reproduces to view the ascent of Budha into mount Paudava or Yellow White and of Osiris into the Moon. Now this mount of the Moon was a seat of the 8 great gods of Egypt. And in the divine Pymander it is called the Octonary of Taht, who is Lord in S'men, the region of the eight at the north celestial pole. Lower down it was the mount of the four quarters, or of the Moon, and of the four with Horus in the mount; and still lower down it becomes the heaven of the 12 signs, the zodiacal circle; and here the fragments of Hermes or the Divine Pymander have brought on matter of very special importance. One of the chapters is entitled "the secret sermon on the mount of regeneration." Of the transfiguration of Osiris in the mount of the Moon. Regeneration is the mystical form. This mount, also called the tabernacle, is said to consist of the zodiacal circle, the signs of which are the 12 belonging to the mount, the zodiac being the lowest of three heavens or stories to the Mount, Stellar, Lunar and Solar. We may now see how the Mount, together with the Sayer and the Sermon on the Mount have been reproduced in the Gospels. In the

account of Matthew we have but four companions with Christ in the mount. These are the two pairs of the brethren, who answer to the four brothers of Osiris who are the gods of the four quarters. But in Luke's Gospel the mount of the 4 has become the mount of the 12. Accordingly the sermon is here delivered lower down at the bottom of the mount! In fact Jesus instead of being seated with the four on the mount is said to stand with the twelve on the plain below! This shows the mount to be astronomical as well as mystical. Further in the same presentation, where the disciples are 12 in number, as lords of the harvest, according to Matthew's Gospel, they are 70 or $(6 \times 12) = 72$ according to Luke, the number of duodecans into which the 12 signs of the zodiac were finally subdivided. In the Divine Pymander the title of the "Mount of Regeneration" serves to show the nature of the sermon. It is the "Secret Sermon." "Oh son," says Hermes, "this wisdom is to be understood in silence," that is, the knowledge or experience of the Regeneration taught by the secret sermon on the mount. Hermes had said that "no man can be saved before regeneration;" and Taht desires to know the nature of this regeneration. He says to Hermes, "I do humbly entreat thee at the going up to the mountains," just as the 12 besought Jesus privately in the mount. *And Hermes shows him how the mortal man, while in the flesh, can transform into the immortal mind.* This was taught by the Gnostics and *in the mysteries it was figured as the rising from the dead.* The process was illustrated by transformation, or entering into the state of trance, whereby *as was held, the mortal was changed into the immortal in this life;* and it is evident that in the scene of the transfiguration described by Matthew the vision of the three witnesses belongs to the trance condition, for they had a vision which they were to tell to no man! After the Secret Sermon (or spiritual representation) in the Mount of Regeneration, and "the profession of Silence," Hermes tells Taht to keep silence, these things are neither to be taught nor told; they are to be hid in silence! In the Gospels Jesus charges the disciples that they shall tell no man what things they have witnessed, save when the Son of Man shall have risen again from the dead. And the disciples, who had just seen a resurrection from the dead performed before them, are described as questioning among themselves what the rising from the dead should mean! Mark IX, 9. In the Osirian allegory *the rising from the dead was the rebirth of the Lord of Light in the orb of the New Moon.* That was the trans-

figuration of Osiris in the Mount of the Moon on the sixth day of the month or moon. In the mystical phase *the rising from the dead in the Mount of Regeneration*, as portrayed by Hermes, *was a transformation into the spiritual or abnormal state which demonstrated immortality*. Thus we have the rising from the dead in two phases, astronomical and psychical, both Egyptian, both pre-Christian, and both able to explain their own meaning! In the Gospels we have the same matter, the same numbers, the same allegory, the same characters, rendered historically. It requires no X-ray here to see the bones of the allegory staring through the skin! You are positively present at the transformation of the mystical into the historical. The Soli-lunar god and the Gnostic Christ have both contributed obviously to the make-up of the more modern representative of Khunsu and Iu-em-hept, on the "Mount of Regeneration and the profession of silence." No wonder the disciples could not understand what this rising from the dead should mean! In this manner the mystic representation can be followed, as it goes on eating its way through the history, like the larvæ of the *Anobium pertinax* of which it is recorded by Peiquot that one specimen perforated twenty-seven folio volumes in a line so straight that a cord could be passed through the hole, and the twenty-seven volumes strung up all together.

Historic Christianity has held that Christ was incarnated as the especial revealer of the Father, who is in heaven, and that the revelation culminated on the Mount when he taught the fatherhood of God in the Lord's prayer. But, however this may be as to Christ being the revealer of the Father in heaven, which is a fact, the sentiments of the Lord's prayer were extant and well known before the Christian era. In the Jewish "Kadish" we have the following pre-Christian form of it, which is mostly word for word the same: "Our Father which art in heaven! Be gracious to us, O Lord our God! Hallowed be thy name! And let the remembrance of Thee be glorified in heaven above and upon earth below! Let thy kingdom rule over us now and forever! Thy holy men of old said, 'Remit and forgive unto all men whatsoever they have done against me!' And lead us not into temptation! But deliver us from the evil thing! For thine is the kingdom, and thou shalt reign in glory for ever and for ever."

This revelation or manifestation of the Father had not remained till this time to be made. It had been made in the proper sense of

the gnosis for untold ages before. But the initial point of the teaching is this, there could be no fatherhood in heaven until the human fatherhood was individualized on earth. Previously there was only the divine mother and the fathers in general. Hence the first Messiah was called the Son of the Woman as he is in the book of Enoch; the later is the Son of Man, the Gnostic Anthropos, and the only begotten of the Father, the Gnostic Monogenes. This is he who was the last of the Aeons, and who came at the end of the age. He instructed the Aeons, who had preceded him, and "taught them that those who had a comprehension of the unbegotten were sufficient for themselves, or needed no higher knowledge than that proclaimed by him." He first announced among them what related to the knowledge of the Father, and that was within the pleroma. And so Christ explained to the twelve the mysteries of the kingdom of heaven, but spake to the multitude in parables or dark sayings. This was the great and abstruse mystery of the Gnostics, says Irenaeus, that the Proarche, the Power which is above all others and contains all, is termed Anthropos (Man); hence the manifestor is styled "the Son of Man." This title of the Christ occurs nearly eighty times in Matthew's Gospel, *where he is identical with the Gnostic Anthropos, son of Anthropos*, i. e. Man son of Man or the highest power; that is, the Son of God who was now imaged in the likeness of the individualized Father, which was the latest institution in Heaven, because it had been last on earth. This fact is seen to be fatal to the theory that Christianity has arisen from Buddhism. *There is in Buddhism no divine fatherhood proclaimed by the Son.* But the teaching was Egyptian, and so we have properly a Gnostic religion which however should not have been made so historical as to be united to the state in government. This is the true religion and if left to itself by the state will take care of itself and work out its mission truthfully, satisfactorily and in a way well pleasing to God and man. The Gnostic religion in two phases, namely the historical, which survives in Catholicism, Episcopacy, etc., and the general ordinary phase of Gnosticism which prevails in all the other churches, is that religion which prevails in the United States to-day, and in Methodism all over the world. Except a man be born again he cannot enter the kingdom of God. Hence the great stress laid by our churches on the birth of the Spirit and the living the new life of the child of God. This, I say, is the true religion, and I thank God that it is unmistakably prevailing! The most learned and

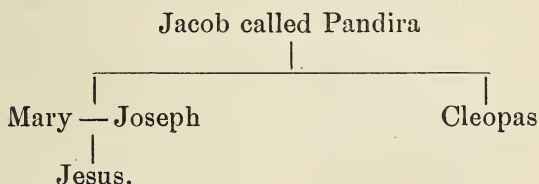
simplest member of the church knows this religion, knows it experimentally, neither can any learned argument of infidel or atheist make him swerve from it. Such an one is a Gnostic; he *knows* in whom he believes, and is confident that he will keep that which he has committed unto him in perfect safety for all eternity. This belief and life of his he would not exchange for any earthly consideration. He has taken his stand and will fight it out upon this line, yea he says to the tempter, get thee behind me, thou hast nothing in me.

But as to the Gospels, the most important sayings assigned to Jesus by the writer of John's Gospel are not recorded or referred to by the synoptics — Matthew, Mark and Luke. These in John contain the secret wisdom of the Gnostics; they are the Logia of the Gnostic Christ, who was Horus the Lord in Egypt. They are spoken by the Son of Man who is in heaven (Jno. III, 13), and who taught the twelve Aeons there with the same doctrinal sayings that are here assigned to the teacher of the twelve on earth, or on the Mount. Moreover, in John's Gospel we meet with the Seven Fishers on board the boat (John XXI, 2 &c.). These correspond to the Seven who are followers of Horus in the Egyptian Ritual, and who are said to fish for Horus. They go a fishing with Horus in his boat; and they are also called the "Seven planks in the boat of souls." The miraculous draught of fishes occurs in both the Ritual and in John's Gospel. It is noticeable, however, that this miraculous draught is described by Luke (Luke V, 1-11) as occurring during the life-time of Jesus, but according to John it takes place after his resurrection, and therefore in the region where the Gnostics declared these things occurred. The Gospel, according to John, is the link of connection between the true Gnosis and the history of the synoptic Gospels, showing the true source or basis of the latter, and that is perhaps the reason why it was kept secret or withheld from publication until about the middle of the second century, when the historical understanding and acceptance of the Gospels and their origin was thought to be well assured. An identifiable personal founder being to some investigators of the subject the least of all the various factors concerned in it does not at all affect the historical origin of Christianity in the only true sense which is the Gnostic. The Church of Rome did not derive its secret doctrines and dogmas from the canonical Gospels in which Christ's teachings are believed to be embodied. There survived in this church various Egyptian doctrines not to be found

in our Canonical Gospels; these according to an unwritten tradition were taught esoterically, and only allowed to become exoteric as time and opportunity permitted. Take for example the worship of the "Sacred Heart." This is no recent invention of Rome or of the Ritualists. The doctrine is Egyptian and of the remotest antiquity. The heart on account of its relation to the blood, was held to be the house of life, and also the mother of life. The heart was the shrine of the soul. Its Egyptian name of Hat (habitation), and Hor (the soul, or divine child), compose the name Hathor, the mother of Horus, the Christ. And as the heart or habitation is the mother of life it was adopted as a type of the birthplace. And so, in the Ritual, the soul, speaking as Horus, says, "My heart is (or was) my mother," this in a chapter (30) which contains the doctrine of the "Sacred Heart." For this reason the heart-shaped fruit of the Persea tree of life was an emblem of Hathor and her child. The stone of it was shown through a cleft in the fruit to denote the seed of the woman.

Now, as previously said, one name of Hathor was Meri. Horus was the Child Christ of the Sacred Heart of Meri, who was the goddess of love in Egypt, as well as the abode or dwelling of life, before she became the Madonna, Mary, in Rome. This is not only the source of the Sacred Heart as a Christian doctrine, it is also the origin of Cupid, the child god of love, and the typical heart still sacred to lovers on Valentine's day.

Epiphanius, in the fourth century, gives the genealogy of Jesus as follows:—



This is the pedigree given so far in Matthew 1, 16, and shows the father of Joseph, or the reputed grandfather of Jesus, to have had his name Jacob qualified by the name or epithet Pandira, and this is how the matter was understood in the fourth century by the Christian Father Epiphanius. This Jesus, grandson of Pandira, is the Jehoshua mentioned in the "Tract Sabbath" of the Babylonian Gemara to the Mishua, who, it is there said, was stoned to death by the Jews in the city of Lud (Lydda) and afterwards crucified by hanging on a tree on the eve of the Passover. What it says is:

“There exists a tradition that on the rest day before the Sabbath, they crucified Jehoshua, on the rest day of the Passah (i. e., the day before the Passover). One account affirms that, according to a genuine Jewish tradition, “that man (who is not to be named) was a disciple of Jehoshua Ben Perachia,” and that “he was born in the fourth year of the reign of Alexander Jaunaeus; that is, about one hundred years before the time which is set down for the birth of Christ, or say 103 or 4 B. C. In the histories of some of the Christian countries I have been at a loss for the cause of about a hundred years of the history being omitted in the Middle Ages; and perhaps this circumstance we are speaking of now may have been connected with it and that for some reason or to answer some purpose a sliding scale was adopted? As an illustration of this you will remember that Buchanan, in his history, with whose chronology I coincide, brings the Scots, under the leadership of Fergus, son of Ere into Scotland in 404 A. D.; but Dr. Keating Roderick O’Flaherty, Dr. Geo. Chalmers and all that class of chronologers, make that immigration to be in 503 A. D. And in my “Critique of Scottic History” I express a regret that Tiernach’s History should have been suppressed or does not appear for the space of about 150 years, say 750–900, although the matter contained in that portion of his history may be contained in O’Conner’s. As will be seen, in my work on the Prophecies, the correct date in the history of the Franco-German empire and nations is arrived at late.

But the Jewish writers generally deny the identity of the Mishnaic Jehoshua with the Jesus of the Gospels. “This,” says Rabbi Jechiels, “which has been related of Jehoshua Ben Perachia and his pupil” (i. e. Jehoshua grandson of Pandira) “contains no reference whatever to him whom the Christians honor as a God.” Another Rabbi, Salman Zevi, produced ten cogent reasons for concluding that the Jehoshua of the Mishna was not he who was afterwards called Jesus of Nazareth, and that the Christ of the Gospels is the *God* of the allegory, not the *man* of the Jewish history. It is to be noticed that the Jewish authorities do not deny the existence and death, at the hands of their nation, of Jehoshua grandson of Pandira; and, considering this shifting scale of a century, referred to in the chronology of our era, we may be content to leave it just as Rabbi Zevi does, *knowing* as we do that our Savior, Jesus, existed, perfect God and perfect man. In our understanding, therefore, you see, there is no doubt about it, cannot possibly be.

It is related that Jehoshua Ben Perachia, who was president of the Sanhedrim, and an educator, fled into Egypt with his pupil, Jehoshua, grandson of Pandira. It is conjectured that he fled there in consequence of a persecution of the Rabbis, arising from the civil war, in which the Pharisees, revolted against King Alexander Jannaeus. King Jannaeus reigned from 107-79 B. C. He was succeeded in the government by his widow, Salome, whom the Greeks call Alexandra, and who reigned 9 years, which would leave the time of her death about 71 or 70 B. C. Now, the traditions, especially those of the first and second Toledoth Jehoshua, relate that "the Queen of Jannaeus, and mother of Hircanus, showed favor to Jehoshua (grandson of Pandira) and his teaching; that she was a witness of his works and powers of healing and tried to save him from the hands of his sacerdotal enemies, *because he was related to her*, but that during her reign, which ended in 71 B. C., he was put to death." If then he was put to death in the same year in which she died he would have been, at his death, in about his 33rd year, which is about the age the Gospels give to Jesus. But this is a supposition and is in any way, as in my judgment, not material to the case. But as this was the only historic Jesus known to Epiphanius it is probable that it is the same spoken of by Irenaeus, who repeated a tradition derived from John "the disciple of the Lord" to the effect that Jesus "passed through every age" and lived on to be an oldish man. About a personal man, Jesus, Paul does not seem to have taken much pains either to investigate or to talk. He *knew*, however, what he was talking about in preaching Jesus Christ. It is possible for Paul to have made his second journey to Jerusalem, in company with Barnabas, to carry the offerings of the faithful to those who had suffered from the famine in the year 44 A. D.; and for his conversion to have occurred either in the year 27 or 30 of our era as the different statements imply, probably in the former (Acts XI, 30: XII, 25; Gal. I and II), when John began his ministry.

Hence may be suggested a view which will enable to understand Paul's position, and to apprehend the mystery of his Gospel, "when it pleased God to reveal His Son to him." (Gal. I, 15-16.) A somewhat radical difference must have divided Paul and the historical James, Cephas and John. The "*Praedicatio Petri*" declares that *Peter and Paul remained unreconciled till death*. Their relative position can be partly seen in the treatment of Peter

and Paul in the Clementines, where Paul is portrayed as the arch-enemy of the new religion, and the author of some *future* heresy (see the passage especially in which Peter comments upon Paul's conversion through his abnormal vision, and questions whether his revelation comes from the genuine Christ). As a matter of course it is found that Paul's writings have not been allowed to reach us in their doctrinal and textual integrity; writings that withstand Cephass behind his back, as Paul had withstood him to his face, were not kept concealed for centuries without being worked over by the secret weavers of the historic web, which condemned all disbelievers in it. According to Chrysostom, Theophylact and Aecumenius, the philosophers who heard the preaching of Paul took the resurrection to be a new goddess Anastasis. Paul's doctrine of the resurrection is opposed to that which was preached by Hymenaeus and Philetus, "who concerning the truth have erred saying that the resurrection is past already," 2 Tim. II, 18, "and" thus "have overthrown the faith of some," i. e., in the doctrine preached by Paul. Are we, therefore, to understand that the resurrection had not been attained in that of the material body of Christ from the tomb in a literal sense? Appears it plain that Paul's doctrine of the resurrection was based on the literal resurrection of Christ's material body, and was something to attain in the Gnostic sense, to attain in this life? "If by any means I may attain unto the resurrection of the dead! Not as though I had already attained, either were already perfect," etc. (Phil. III, 11-12). The resurrection referred to here was not past nor assured for the future on account of its having passed once for all, but had to be striven for by seeking perfection like the Hindoo Siddhas.

By some it is thought not unlikely that Jehoshua, the grandson of Pandira, brought out of Egypt a version of the sayings of the original Matiu, together with the learned books of the Egyptians. If so these might be utilized by his followers, one of whom, James, is said in the Book of Abadazura, to have been a follower of Jehoshua the Nazarene; and so in later times the historic Joshua would be understood as Jesus, the Christ of Nazareth, the Jesus of that "other Gospel" which was opposed by Paul. He was a personality, however, of considerable prominence with a certain class of minds, and it has seemed to me that the Jehoshua referred to in connection with Queen Alexandra and who was *her relation* was perhaps her son John Hyrcanus II,

grandson of John Hyrcanus I. This man was king and high priest of the Jews, and, having led a very checkered life from opposition by his own brother, Aristobulus, he was finally slain by Herod in about the year 30 B. C. He was a very remarkable man in many ways, and Julius Cæsar made him ethnarch and high priest of the Jews, and bestowed that double office on him and his descendants *forever*. Both the senates of Rome and Athens honored him with public decrees, as may be seen in Book XIV, chapters VIII, IX and X of Josephus Antiquities. This man's brother Aristobulus usurped the government and reigned instead of him. And so did Antigonus, the son of Aristobulus, reign instead of his father; and Alexander, the brother of Antigonus, figured as a general and usurper of his uncle's power. But Aristobulus and his two sons were all killed by the Romans, at different times, and the death of Hyrcanus came last at the hands of Herod. Now, there is a prophecy recorded in Genesis XLIX, 10, stating that the scepter or government should not depart from Judah, nor a law-giver from between his feet until Shiloh should come. And, speaking of Julius Cæsar's connection with this man I may say that Julius is only a modernized form of the same old Gaedhalic root as gives Shiloh; and we see that Julius Cæsar did literally come and confirm the ethnarchy and high priesthood of the Jews to this man and his descendants *forever*, in the year 46 B. C. But Julius Cæsar was killed in the senate house at Rome in 44 B. C., and so the kingdom and high priesthood of the Jews was soon lost to Hyrcanus, the power coming into the hands of Cæsar's opponents, did through them come into Herod's hands in 39 B. C. This Hyrcanus was the last of the anointed kings of the Jews who may be said to have been universally acknowledged as legal ruler, and he was the hereditary king and high priest after his parents; he was also the last of these priest-kings that was slain. Some say that Shiloh means prince of peace; that undoubtedly is a meaning of it, and Hyrcanus seems to have been a veritable prince of peace if what has been written about him be true. Now, those 70 weeks of Daniel (IX, 24-27) or $7 \times 70 = 490$ years, during which the Jewish polity was promised to last after the proclamation of Cyrus setting them free from the Babylonish captivity in 536 B. C., ended in *anno* 46 B. C., the year in which Cæsar confirmed to this Hyrcanus and to his descendants forever the Ethnarchy and priesthood: for $536 - 490 = 46$ B. C. This is reckoning in Solar years; but 490 years in Calendar time takes us to 54 B. C., when Crassus

robbed the temple. The 490 years lunar end in 63 B. C., when Pompey transferred the sovereignty of Judea to Rome; the last week begun in 69 B. C. See pages 83 to 87 and page 739 of my Prophecies. The 7 weeks lunar (Dan. IX, 25) ended in 487 B. C. The reckoning in regard to the time of the coming of our Savior is made from a different base, namely from the date of the decree of King Artaxerses to Ezra the priest, making him governor of Judea in *anno* 457 B. C. Now adding the 70 weeks or 490 years to this last number gives the year 33 A. D., as the year of crucifixion. There is another way of doing this last which may be seen on page 97 of my book on the Prophecies. Now, according to Bk. XIV, ch. X, 2, Antiqu., this Hyrcanus had a son *who* with his father was made confederate with Cæsar. Then this man's son and heir, the grandson of Hyrcanus, if such existed, as doubtless there did, would be the proper heir to the Jewish monarchy and high priesthood at the time of our Savior. Would not he have been the Jehoshua, grandson of Pandira, of the Catholic Church, illustrating once more the "eternal fitness of things" as in the Divine Mind? But we have seen that the Jews do not identify their Johashua of the Talmud with the Jesus of the Gospels, but from Epiphanius, a Christian bishop in Cyprus in the latter part of the fourth century, we see the Christians do. This being the only Jesus historically acknowledged we find it is the Christians who fuse two characters in one, the mystical, allegorical and Gnostic Jesus, and the actual man, called grandson of Pandira; who was a man of considerable wisdom from the representation given of him, who *knew* who he was and what his mission was, etc. He certainly seems to have been a gnostic as contradistinguished from an agnostic. The death of Jehoshua seems also to have been in some respects like that of Jesus as set forth in Acts V, 30 and X, 39. The Talmudic account, however, does not set forth the death of Jehoshua as having taken place at Jerusalem; nor is there anything like the systematic arrangement connected with it that attends the trial and death of Jesus as set forth in the Gospels.

Now, with respect to the Gospels themselves, the common assumption is that the historic element is the kernel of the whole, and that the allegorical elaboration from the ancient wisdom or gnosis completed it. But if it be properly and fully considered it may be found that the mystical base of the ancient wisdom will sufficiently explain all in connection with the idea of Gnosticism.

If the mystical base of the ancient wisdom be found *fundamental* it will, therefore, follow that the history as of Jesus, grandson of Pandira, is *incremental*. But this does not invalidate much less weaken the account of the crucifixion of Jesus, which before I get through with this treatise I will doubtless have thrown so much light on as to show it to be irrefutable as a fact of history.

As to the resurrection of the mummy, etc.: Some of the Christian Fathers supposed that the Egyptians believed in a physical resurrection of the preserved or mummified body, and this misunderstanding prevails to some extent now. But it is and has been a mistake arising from ignorance. The doctrine of the resurrection of the physical body is not Egyptian. There is proof extant that the Egyptians did not make the Mummy as their type of a physical resurrection. Being phenomenal and not merely theoretical spiritualists, they had no need of a corporeal resurrection. With them the deathless only was divine, and their dead are spirits divinized by rebirth in the likeness of their Gods. The universal custom of Transforming, of Masking and Mummifying are related to the mysteries of ancient spiritism. In Egyptian the word mum, whence the name mummy, means the dead body. There is the same word in English, applied to a beer called "mum-beer," which was not taxed because it is non-alcoholic, unfermented, spiritless or dead beer, i. e., mum.beer. And so characters called mummers used to go about in masks and mum by making sounds with closed lips. The two sexes exchanged dresses with each other as a part of the transformation which was being enacted by the mummers, who represented the dead come back in disguise to make a visit to the living. The institution of "All Souls Day" is a most ancient ceremonial festival of the dead and is a survival of this primitive pantomime in which the masks signify the spirits of the dead or the mummies. It is celebrated in many lands and is common to many races of mankind. On a certain day after the Autumnal equinox the spirits of all those (all souls) who had died during the year were supposed to gather together at an appointed place in the west, to follow their leader, the red sun of Autumn, down through the underworld, or across the waters of the west to the land of life and light, attained upon the horizon of the resurrection. When such mysteries were performed those who acted the part of spirits did so in masks, and therefore masks still mean the dead, the mummies or spirits. In the genuine Christmas Pantomime which is a pastime, carried out

I believe mostly in England, we have an extant illustration of this primitive masking and mumming, which belonged to the drama of the dead, even as we find it in the Egyptian Ritual. The pivot of the pantomime upon which all turns is the principle of transformation, which last is from the lower world of the dead, the place of the mummies and masks, to the daylight world of life, light and liberty, now represented by fun, frolic and lawlessness. Harlequin is the potent transformer who wields the wonder-working wand. With his mask down he is invisible; a proof that the masks represent the dead or the spirits. The final transformation scene represents heaven, the upper world of three. The mask then is the face of the dead: Masks in animal forms and fashions represent the nature powers or the Totemic and typical ancestors, but the human mask stands for a human spirit. We are now for the first time in a position to apprehend the meaning of the mummy image, and to appreciate the motive of the Egyptians, who practiced to such perfection the art of embalming the dead.

The mummy or corpse was the dead mask which had been let fall from the face of life by the person who had transformed, and this was faithfully preserved, because it was the mortal likeness of the person, who had transformed and become a spirit. It is known that from an age of very deep antiquity the Egyptians represented man to be what is termed an immortal spirit. The 130th chapter of the Book of the Dead is that of "Vivifying the Soul forever." They were accustomed to set up two different images with the dead body in the tomb. One of these is the Shebti or duplicative figure. This was one of their types of transformation; it represented the duplication of the mummy for another life, called that of the Second Breath. The other image was called the Ka or second self. The 105th chapter of the Ritual is entitled the chapter of "Propitiating the Ka of a person in the divine nether world;" and in the pictorial illustration, the person is represented in the act of adoring his own spiritual image, the glorified Eidolon, to which he relates how he abominates all impure things, in order that his Ka or higher self may be propitiated or pleased. It was also a great joy for the spirit of the deceased to be permitted to revisit the dead body and see how carefully it was preserved, which shows the chief motive for keeping the mummy. In ch. LXXXIX of the visit of the soul or Ka of the deceased to his body it is said: "Thou hast let my eternal soul see my body!" "He sees his body" and "he is at peace with his mummy." The mummy image sup-

plied the supreme type of transformation and was the Egyptian Karast or Christ, a pre-Christian type connected with the mask, the mummy and the mysteries of transformation.

In Greek the Christ means the anointed, but the mystical or spiritual sense of the word was preceded by the natural or physical. The root means also to daub over and so we find among the black and red races the practice of covering the bodies of their dead with red ochre or earth in order to preserve them, and the body so preserved became the symbol of a salvation and a savior, because it was an image of transformation. This was the mummy in Egypt. To "Charas" in Egyptian is to anoint, embalm or make the mummy, and the type so preserved or made was called the Charast. The one who transformed and rose again from the dead, designated the Charast or Christ, was represented both by the preserved mummy and by the carved image, which was the likeness of the dead man. Moreover that this points to the Christ whose vesture was without seam is shown from the fact of the body being bound up in the Chetu or woof, a seamless robe or a vesture without seam. No matter how long this might be, and some swathes have been unrolled that were 1,000 yards in length, it was without seam. This points unmistakably to the seamless robe of the Christ according to John. The Assyrians also made use of a sacred image called the mamit or mamitu, which is celebrated in their hymns as the mamit! the mamit! the Treasure which passeth not away! It is spoken of as a shape of salvation descending from the midst of the heavenly abyss: a life-giving image that was placed, as is the cross, in the hands of the dying, to drive away evil spirits. This mamit was the sign or fetish image of the one deity who never fails. This type of eternal life was identical with the Corpus Domini, the Mummy-Christ of Egypt. The Bit-Mamiti was the house of the mummies; the Kan-Mamiti was the book of the mummies; and the Mamit was the image of the resurrection, a type and teacher of the Eternal. In Hebrew Mammoth was the name of the corpse as the image of the dead.

In tracing the Karast or Mummy-Christ of Egypt somewhat further we find that when he transformed in the under world, spiritualized or ordained a soul in the stars of heaven, he rose on the horizon as or in the constellation of Orion, that is the star or constellation of Horus the Charast or Christ. Hence Orion is called the Sahu or constellation of the mummy, who has transformed and ascended into heaven from the Mount of the Equi-

nox, at the end of forty days as the starry image of life to come, the typical savior of man. And Orion in a type of great antiquity must have represented the risen Horus, Charast or Christ. This Christ is said to come forth sound, with no limb missing, nor bone broken, because the deceased was reconstituted in accordance with the physical imagery. And does not this corporeal Charast or Christ of Egypt help us to understand why the risen Christ of the Gospels is made to demonstrate that he is not a mere apparition, as the disciples thought, but is in possession of flesh and bones of the properly preserved corpse? Have the Gospels omitted the transformation into the spiritual Christ in the resurrection of his body? You know Paul explains in 1 Cor. XV, that it is not the same body, which has been consigned to the grave, that will be raised; but it is the body changed, purified, a spiritual body. In that character, however, he is only the *Corpus Domini*, or mummy Christ of Egypt, a type transferred and not a reality



THE CHILD-CHRIST AS AN EGYPTIAN MUMMY.

either physical or spiritual, a mere mask. No doubt of this can be, for the Child Christ is actually portrayed on a Christian monument in the Roman catacombs as this very image of the mummy Christ of Egypt; bound up in the seamless swathe of the Charast.

We find in the "Book of the Dead" that the supreme felicity is for the spirit not to re-enter the body forevermore. In the rubric to chapter LXXXIX we read, "His soul does not enter or is not thrust back into his mummy forever." Their idea of the life hereafter always turned on the transformation in the Hades and not on resurrection from the earth. Accordingly the early Christians, who were ignorant of Egyptian symbolism, and noticing particularly the pains they took in preserving the bodies of their dead, did base their belief in a life hereafter on a bodily resurrection here, derived from the Charast or Mummy Christ. Thus their foothold in a future existence, as spiritual entities, will depend on the repossession of their earthly physique. Without the physical possibility there was no spiritual probability hereafter for them, no life without the reconstitution of the old dead dust. This was

a natural result of taking over the mummy type of Egypt without a knowledge of the typology, and the ghost idea without the ghost in reality, or the facts upon which it was founded. They parted company with nature and cut themselves adrift from the ground of phenomenal fact. They became the enemies of the ancient mysticism, which had demonstrated *the existence and continuity of the soul, and offered evidence of another life on the ground of fact to be found in nature*. They substituted a physical resurrection from the dead for a *spiritual continuity*, such as was demonstrated in the mysteries of the men who knew! As if a physical resurrection, that was said to have occurred once on a time, could demonstrate the continuity of spiritual existence for us! And still we see learned doctors of divinity trying to get at the other world by grave digging, still fumbling after the spirit of man as though his essence were dust of the earth, which they say God has power to put together, every particle of it, at the Last Day; and so we shall rise again after all! If the real and veritable man be mere dust of earth, and nothing more, is it not really consoling to learn that he will be resuscitated again at the Last Day? Cremation is of course not pleasant in prospect, especially for such adult children as never suffer themselves to lose hold of the apron strings; but it is opposed because it looks as if it might destroy the physical and only foothold of the resurrection. Tombstones, tablets and books are still dedicated by them to the memory of those that are "no more." The future life for them is but a desolate "perhaps." The meeting again is only a "may be." At the mouth of the gaping grave they mumble about the "hope of a joyful resurrection." That means of course the physical resurrection at the Last Day! I cannot, away with it, saith the Lord. Away with such ignorant materialism as so burdens and oppresses the mind in this life, which is a heaven if rightly understood and lived! Is not a more comprehensive and fearless kind of Gnosticism, which shall be quite free and above board and open all round, one of the crying wants of the world in our age? This will found upon the facts first and faith will follow naturally after.

In Egyptian and Greek, for example, the verb for healing comes from the same root as the name Jesus. The Essenes were healers not because they claimed thereby to work miracles, but because they made themselves proficient in the art by a profound study of nature's powers; because, too, they were adepts in the science of mental medicine, consciously able to draw on the spirit world for

healing influences. They knew that health was infectious as well as disease, and that the capacity for receiving and giving, as a medicine, the higher life depended on conditions that could be cultivated in this life. Hence the stress they laid on personal purity. The name of healer, i. e. Essene or Therapeut, is that which Eusebius calls the Curate to denote the perpetual Adept, who had attained the highest standing. "A cure of souls" or a "curacy" still shows the Christian line of descent from the Essenes or Therapeuts, who were the pre-Christian healers and Gnostics. When he entered the first stage of the Essenic Mysteries as a student of divinity the Initiate was presented with an axe; that is, the Egyptian hieroglyphic of divinity called the Nuter, the sign with which the name of the priest, prophet or holy Father was written. Essenism was an ancient institution and Philo informs us that Moses had trained into fellowship a large number of those who bore the name of Essenes. There were both Egyptian and Jewish communities of the healers preceding those that were known by the Christian or Gnostic names. Jerome calls the Essenes or Therapeuts "the monks of the old law," and Evagrius Ponticus speaks of "A monk of great renown who belonged to a sect of the Gnostics," that dwelt near Alexandria and were known by name as the "Christian Gnostics." Clement of Alexandria also claimed to be a Christian Gnostic. As M. Renan properly points out the life of the so-called Christian hermits was first commenced in Egypt. Ages earlier there had been Egyptian communities of recluses, both male and female, near the Serapaeum of Memphis, which were supported by the government. In Philo's letter to Hephæstion he says the cells of the Egyptian healers are scattered about the region on the farther shore of lake Mareotis in Egypt. Pliny speaks of the "Ages on ages" during which the Essenes had existed, and Epiphanius, about the year 400 A. D. says, "The Essenes continue in their first position and have not changed at all." He admits that the Christians were first called Therapeutae and Jesseans, an equivalent name, as he explains, for the Essenes: They were all healers or doctors.

Philo Judæus who was an Essene says of them: "Three things regulate all they learn and do,—love to God, love of virtue, love for man. A proof of the first is the matchless sanctity of their entire life, their fear of oaths and lies, and the conviction that God is only the originator of good, never of evil. They show their love of virtue by their indifference to gain, glory and pleasure; by their

temperance, perseverance, simplicity, absence of wants, humility, faithfulness and straightforwardness. They exemplify their love for their fellow-creatures by kindness, absence of pretensions, and lastly by the community of goods." Here we have an ideal Christian community, existing as a reality, as we may suppose ages before historic Christianity, so-called, arose.

Philo tells us that those who retired from the turmoil of public life to dwell apart in solitary places (those being the precursors of the monks and nuns in the historic church) handed over their private property to others and left the society of all their kindred to attend to the mysteries of a dedicated life. This common reality of the Essenic life is idealized by the founder of Christianity who says: "If any man come unto me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." The ideal is doubtless somewhat overdone in this expression, as it does not fairly represent the Essenic idea or spirit. They were not such rabid anti-naturalists as this would needs imply, which is rather in the spirit of that fanaticism or persecution which lighted the fires of martyrdom.

Of the migratory Essenes Josephus (who also was an Essene in early life) tells us: "They have no one certain city, but many of them dwell in every city; and if any of them come from other places, what they have lies open for the strangers, just as if it were their own, for which reason they carry nothing at all with them on their travels; nor do they buy or sell anything one to another, but every one of those who have gives to him that requires it." The doctrine of the resurrection of the physical or material body after death the Essenes or Gnostics did not accept. Their resurrection was a spiritual and moral transformation of the man to a higher life here. They repudiated anointing with oil; theirs was the anointing of the spirit in the regeneration or birth from above which was their resurrection. The only sacrifice held by them as requisite being that of self they were the opponents of all blood sacrifice, animal or human; hence when the "blood-sacrifice" of Christ was proclaimed they did not accept it in that sense. The Essenes as Gnostics held that every man must be his own Christ. Their Christ came within, and their life eternal was to *know* God and Jesus Christ whom he had sent, and to *do* his will; here they were founded *quietly* and more *firmly* than on a rock, and consequently those Essene-Gnostics, who had been Ante-Christians for

untold ages before, became of necessity Anti-Christians in relation to the claims of a strictly literal history for the Gospel.

The existence of primitive and prehistoric Christians is implied in Mark's Gospel when John says: "Master, we saw one casting out devils in thy name and he followeth not us." That being done in the name of Christ implies that the doer was a Christian. And according to Matthew, before a disciple begun to preach historic Christianity, a wide-spread organization existed ready to receive and succor those who were sent out in every city. These are called "the worthy." That is with the Essenes those who had stood the tests and been found worthy. The greeting of the Essenes and also of the Nazarenes, to judge from its appearing in the Book of Adam, was "Peace be with you." And in the instructions given to the 70 (Luke X, 5) Jesus says: "Into whatsoever house ye enter first say 'Peace be to this house.'"

We also learn from the Clementine Homilies (3, 19) that the "Mystery of the Scriptures" which was taught by Christ was identical with that which from the first had been communicated to those who were the "Worthy." From the Gospel of Luke we may learn that the "Worthy," were those who had been initiated into the Mysteries of the Gnosis and who were "accounted worthy" to attain that "resurrection from the dead" in this life, which Paul speaks about striving to attain, those who knew that they could die no more, being equal to the angels as the sons of God and sons of the resurrection." (Luke XX, 35-6.) Life and immortality is thus brought to life by the Christ of the Gnosis. "In him was life and the life was the light of men." "That was the true Light, *which lighteth every man that cometh into the world.*" (Jno. 1, 4, 9.) Now, this last expression, viz., "every man which cometh into the world" implying that the immortal principle in man is referred to, and including, as it does, each man, this of course proves that the founder of Christianity, as applied to a particular man, was the Word made flesh, and shows the ignorance or narrow-mindedness of some men in rejecting the Divine and Human in the unity of Christ. Does not the omnipresence of God, which includes his omnipotence and omniscience, prove this, and should not the knowledge of these his attributes have the effect of restraining us from pursuing any unreasonable and wayward courses but of binding us to him in duty and love?

The Church of Jerusalem at the head of which was James,

called the "brother of the Lord" was one of the Essenic or Therapeutic communities that were founded by the Gnostic Nazarenes. James was a reputed follower of Jehoshua, the grandson of Pandira, the Nazarene. The Jewish legends show that James was a Nazarene of the ascetic type, one of those who were consecrated or set apart to God from the mother's womb, one who never shaved or cut his hair, who drank neither wine nor strong drink, nor ate of any animal food; he would not anoint himself with oil nor wear woolen garments. Bishop Lightfoot admits that the members of the early church at Jerusalem *were gnostics*, like the other Essenes. But whether it be called Christian or Pre-Christian the Gospel of James is good so far as it goes. It was the same Essenic Gospel which opened the door of heaven to the poor. It teaches their doctrine in their own simple language and without the historic increment. It puts certain things which have been dis-established on their original footing. In the Lord's Prayer we are to ask the Divine Father not to lead us into temptation: But James declares emphatically that "no man should say he is tempted of God, for God cannot be tempted with evil, and he himself tempteth no man."

Eusebius claims the Essenes themselves as Christians and says, "it is highly probable that the ancient commentaries, which Philo says they have, are the very Gospels and writings of the Apostles, and probably some expositions of the ancient prophets, such as are contained in the Epistle to the Hebrews and many other of Paul's Epistles." But in claiming the Essenic Scriptures as identical with the Canonical records, in order to be fair, he should have specified, at the same time, their prehistoric existence, their non-historical nature, and their anti-historical testimony. The Council of Nice, in the time of Eusebius, suppressed a vast amount of literature called heretical.

But as to the origin of Christianity Egypt gives not only the general but the particular view. The Egyptain doctrine were as surely continued by the Gnostics and the Christians as the personal likeness of Egyptian deities were reproduced by Gnostic art at Rome. When we see the child Horus emerging from the lily lotus, or holding the forefinger to his mouth, as portrayed upon the Gnostic stones or in the catacombs at Rome, absolutely the same as on the Egyptain monuments, we know that it is the identical deity, no matter how it came to represent the Christian Christ. But identification is more difficult when the mythical

type has passed into the more mystical phase, that is, the portraits of deities are more recognizable than the hidden doctrines and veiled features of the Gnosis. And so, by the aid of the Gnosis, we can recover much that has been dislimned and made indefinite in the doctrinal stage, to be left as an unfathomable mystery. The child Horus, for example, with finger to mouth, wherever found indicates the Word or Logos in a particular way. He was the child of the Virgin Mother alone, and always remained the child. He, therefore, was not the "True Voice" or "Voice of Truth," only the Imperfect Word, the Inarticulate Discourse as Plutarch calls the first Horus. But as the voice of the boy changes and becomes manly at puberty, so in his second or virile character Horus, as representative of the Father, becomes a True Voice, and is the "Word of Truth" personified! In this character he was called Har-Makeru, i. e. Horus the "Word of Truth," from Ma, Truth, Kheru, the Word. In the Egyptian texts the Word of Horus is Truth, the function confided to him by the Father! He vanquishes his enemies by the Word of Truth. It is said of the Osirified deceased, He goes forth with the Word of Truth. To make the Truth by means of the Word is synonymous with the giving of life here or hereafter. And say the Scriptures the entrance of the Word giveth life, it giveth understanding to the simple. Men conquer their sins by means of this Word of Truth within, the Makhern conferred on them by the Deity. With the Egyptians the Christians (*οἱ χρηστοί*), the faithful Departed, were called by this title of Makheru or the justified, in this sense of it. They were those who had always been saved by the Word of Truth for long ages before what is called the Christian era. And speaking further of the Egyptian and Gnostic mysticism as being the mould or source of the historical Christianity, I may remark that James was called the "Lord's brother" doubtless in the idea of his relation to the Nazarite Brotherhood; the Lord being a typical character like Horus, Mana or Elias; hence the appearance of certain family details in the Gospels; salvation is not announced by James as consequent on the life, or atoning blood, or resurrection and ascension of Christ. It cometh of the "Word of Truth." Speaking of the "Father of Lights" (Lord of Lights being a title of Horus) he says: "Of his own will begat he us by the Word of Truth that we should be a kind of first fruits of his creatures." "Wherefore receive ye with meekness the engrafted Word which is able to save your souls" (Jas. 1, 17, 18, 21). The

transaction is direct between God and the human soul. The Christ within is the Savior! The total teaching of James, so far as we have it, appears to be based on this ancient Egyptian "Makheru," which, as rendered by him, is properly set forth. Moreover, the context suggests that he had in mind for his "Word of Truth" the Egyptian Makheru by the exhortation: "Be ye doers of the Word," which renders good Egyptian doctrine in exact accordance with their exact phraseology. As Horus Makheru was the Word of Truth, or that which was said was fulfilled indeed, so men are rebegotten in the divine likeness of the Word of Truth; and as livers and doers of that Word they are to be saved, as it was taught in Egypt thousands of years previously. This Word of Truth, the Christ of James and Paul, which alone was able to save, is identical with that made known aforetime, which needed not to be brought down from heaven by any miraculous incarnation, needed not to be brought up from the dead by any miraculous physical resurrection; needed not to be sent from over the sea, because, as was said by the Mosaic mouthpiece of Egypt's wisdom, "that Word is in thy heart that thou mayest do it!" And this is the position reoccupied, this is the teaching re-echoed by Paul (Comp. Deut. XXX, 12-14 with Romans X, 6-7,). The Gnostic claimed to be illuminated by the presence of the Christ *within*: the historic Christian, according to Justin, by the name of the Christ *without*. And in the Epistle of Ignatius to the Smyrneans the writer says: "I know that even after his resurrection he was in the flesh, and I believe that he is so still." Now this may be understood to answer for both; for death in the Gnostic sense, as precedent to the new birth of regeneration or resurrection, was a death unto sin and the world, as the Gnostical Paul explains it, and a new birth unto righteousness. This is the real and actual death and resurrection in the true Gospel and Gnostic sense; but I presume that no Christian Minister now, any more than Ignatius or those of his day, has time to occupy himself in everybody's speculations or to educate every one up to his own plane however desirous and industrious he may be in his philanthropic work of doing good to men.

The Fields white for harvest: Jesus as Lord of the harvest or Savior of souls is first described as gathering in the "two brethren," Simon and Andrew, for his followers or disciples. To these James and John are added by Matthew, and the four agree with the brethren who are the genii of the four corners; the four gods who are the brethren of Horus their Lord, the whole family

being the five gods by Seb (Time) or Sebekh. The twelve are introduced by Matthew as reapers of the harvest: Matt. IX, 37-38. The allegorical harvest (Ritual, ch. 17) is in the fields of heaven the Aahenru, which are called "the producers of grain for the gods behind the chest." Now if we turn to the Book of Hades (Records of the Past, vol. X, pp. 116-119) we find the harvest, the Lord of the harvest and the reapers, all portrayed; the twelve are also there. In one scene they are preceded by a god leaning on a staff, who is designated the master of joy, a surname of the Messiah Horus, when assimilated to the soli-lunar Khunsu. The twelve are "they who labor at the harvest in the plain of Nuter Kar." A bearer of a sickle shows the inscription, "these are the reapers." The twelve are divided into two groups of five and seven, the original seven of the Aahenru: these seven are the Reapers. The other five are bending towards an enormous ear of corn, the image of the harvest, ripe and ready for the sickles of the seven. The total twelve are called the Happy ones, the bearers of food. Another title of the twelve is that of the Just ones. The god says to the reapers, "Take your sickles! Reap your grain! * * * Honor to you reapers." Offerings are made to them on earth as bearers of sickles in the fields of Hades." On the other hand the tares or the wicked are to be cast out and destroyed. It is said to the avengers, "let them not escape from your hands; let them not fly from your fingers, being enemies. Watch over the massacre according to the orders that you have received from the founder."

Parable of the Loaves and Fishes: In the chapter on "Celestial Diet" the Osiris eats under the sycamore tree of Hathor. He says, "Let him come from the earth. Thou hast brought these seven loaves for me to live by, bringing the bread that Horus (the Lord) makes." "Thou hast placed, thou hast eaten rations: let him call to the gods for them, or the gods come with them to him." (Rit. ch. LII.) This suggests the miracle performed by Christ when the multitude were fed with seven loaves. In the next chapter is a scene of eating and drinking. The speaker who personates the god says, "I am the Lord of Bread in Annu. My bread at the heaven was that of Ra; my bread on earth was that of Seb. By the cabin I come into the house of the great God of Annu." (Ch. LII.) The seven loaves represent the bread of Ra. There are seven summer months, during which Sun rules as Ra. Elsewhere the number prescribed to be set on one table as an offering is five loaves. (Rit. ch. 40 Rubric.) There are five winter months when the

sun rules as Autum Ra. These five loaves are also carried on the heads of five different persons in the scenes of the underworld. (Records, vol. X, p. 116.)

Five loaves may here mean the bread of Seb as Seb is No. 5 and his gods are five: thus five loaves would here mean the bread of earth, and seven the bread of heaven. Be this as it may, both the five loaves and the seven are sacred regulation numbers in the Ritual. And in the Gospel of Matthew the miracles are wrought with five loaves in the one case, and seven in the other (Matt. XIV, 15-21; XV, 32-39), when Christ feeds the multitude on "celestial diet." In the Gospel narrative there is a lad with the five barley loaves and two fishes: In the next chapter of the Ritual we surely meet with this lad, as the miracle-worker says, "I have given breath to the said youth." The Gnostics asserted that celestial scenes and persons had been transferred to earth in the Gospels, and it is only within the zodiacal pleroma that we can at times identify clearly the original of both. Thus when the equinox entered the sign of Pisces the solar birthplace was in Annu, and that word denotes the Fishes. The zodiacal Fishes are twin, and this will account for the "two fishes" as miraculous food or celestial diet. Ichthys, the Fish, here finds his followers in that dual form, which in the zodiac represented the Fish-goddess and her child. It is noticeable that in the Gospels the two fishes are coupled with the five loaves only; a "few little fishes" being mentioned with the seven loaves (Matt. XV, 34). But in the cemetery of Priscilla, Rome, there is a scene in which seven figures are kneeling with seven loaves accompanying two fishes, seven baskets full of food being arranged in front of the loaves and fishes. (Basio, Rom Sott. Lundy, fig. 171). As the latest form of the manifestor was in the heaven of the 12 signs that doubtless determined the number of twelve baskets full of food remaining, when the multitude had all been fed. The sun in his passage through the twelve signs is always occupied in producing food for animated nature; when it is summer in one region it is winter in another, and so on, the harvests coming continually in their seasons all around the sphere. "They that did ate of the loaves were about five thousand men" (Mark VI, 44); and five thousand was the number of the celestials in the Assyrian heaven before the revolt ("Revolt in Heaven," Records, vol. VII, p. 128).

Walking on the Waters: Jesus Hides Himself: The scene of the miracle of the five loaves and two fishes is followed by an

attempt to take Jesus by force and make him a king, but he withdraws himself; and this is succeeded by his miracle of walking on the waters and conquering the winds and waves. (Jno. VI. 15-21.) So in the Ritual (ch. LVII) is that of the "Breath prevailing over the water in Hades." The speaker having to pass over says: O Hapi! let the Osiris prevail over the waters, like as the Osiris prevailed against the taking by stealth the night of the great struggle. Let the Osiris pass by the great one who dwells in the place of the inundation." The disciples are afraid when they see Jesus coming to them on the water and do not recognize him, but he says, "It is I, be not afraid!" In the Ritual it says, "While they conduct that great God they know not his name," *i. e.* in the passage of the waters, "the Osiris passes through wherever he wishes and sits there." (Rit. ch. LVII, Birch). In one aspect of mystery Jesus is represented as if the mortal could become impalable at will, and spirit-like elude the grasp of those who would seize him. This represents the Christ of the Docetae: He passes through the midst of his enemies as if suddenly masked.

When the Jews took up stones to cast at him "Jesus was hidden and went out of the temple." Jno. VIII, 59. "They sought again to take him and he went forth out of their hand." Jno. X, 39. The character corresponds to that of Osiris called "hidden-face."

In the chapter entitled "Things to be done on the daylight of a festival" (Rit. ch. 145), Osiris is in the "fields of peace," the Egyptian equivalent for the porch of Solomon (Shalemach) or peace. He is in the midst of those who "watch to capture" him. But the Osiris remains "sound, like the rock of the horizon of heaven." "The Osiris is placed in the halls of the horizon. The gods halloo to stop him; dirt is thrown at him; the snare does not catch him; the Guardians of the halls do not injure him, for he is hidden-face within the palace, and in the midst of the shrine of the god who is lord of the gate at the place of the gates. The Osiris is not caught. The Osiris makes way. He sends truth to the sun. He corrects the Apophis. The Osiris passes through the clouds, turns back the opposers, gives life to the ministers of the sun. The Osiris has made a good passage in the boat (as) lord of the oar." (Rit. ch. 145.) In John's Gospel the corresponding representation is the feast of Dedication at Jerusalem. "Jesus was walking in the temple in Solomon's porch." These circumstances agree with the fields of peace and the "Shrine of the God." Jesus extols the Father,

(sends truth to the sun), and rebukes the Jews (corrects the Apophis, or evil opposing powers). "They took up stones again to stone him" and sought to capture him, but "he escapes out of their hands," and, like the Osiris, "is not caught." He "makes way" and has a "good passage in the boat," or "he went away again beyond Jordan into the place where John was at first baptizing; and there he abode." (Jno. X, 22-40.) In Luke's Gospel "the rock of the horizon" becomes "the brow of the hill on which the city was built," to which the Jews brought Jesus "that they might throw him down headlong. But he passed through the midst of them and went his way" (Luke, IV, 29-30). He had escaped in the character of Hidden-face. "The Osirified, when on his way to the festival, in the fields of *peace* says, "I am he who is staying away a while from all his earthly sports;" and the Christ, on his way to the feast of the pass-over in Jeru-salem, says to his brethren, "Go ye up into this feast; I go not up yet unto this feast, for my time is not yet full come." (Jno. VII, 8.)

The Gnostic view of the Historic Gospels: The Gnostics declared that all the supernatural transactions set forth in the Gospels "were counterparts (or representations) of what took place in heaven." That is they affirmed the Gospels to be merely the celestial allegory made mundane. Thus in the Gospels the mystical is continually reproduced as miracle. That which naturally pertains to the character of the sun-god becomes supernatural in appearance when brought to earth. They identified the doings of Christ in the Gospels, as those of their own Christ, who performed the same things within the pleroma (zodiac), in the nether world, the Nuter-Kar of the Egyptians. Into this world of the dead the sun-god descends as the restorer to life and liberty. It is in this region that the miracles are wrought and the transformations take place. Here the evil spirits are exorcised from the mummies (the dead in sin), the stains of life are purified (sinners are reformed), the dead are raised (a transformation from a death in sin to a life of righteousness is effected), and the maimed and lame are enabled to walk (those crippled by sin are made new and sound men by the effects of the regeneration and new life and growth in Christ). In the "reconstruction of the deceased" one of the first acts of the revivifier is to give the dumb dead a mouth (the regenerated now talks out as well as lives every way for Christ). The chapter is called that of "A person having his mouth given him in Hades." This in the natural, as understood from the Gospels becomes the

miracle of making the dumb to speak. The deceased says Atum has "made for me my hands to put forth;" Atum is also the god who makes the deaf to hear. Atum is Adam and Christ is (the second) Adam: Atum is also the god who makes the deaf to hear. Eyes are given to the blind. One text says: "Seb has opened the blind (closed) eyes of the deceased."* Christ in the regeneration opens the eyes of the understanding of the dead in sin. When looked at from the standpoint of the natural man, this "reconstruction of the deceased" is transferred to the earth life whereupon "the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up" by the word or will of Christ.

It will be noticed, as explained, that the Nuter-Kar or lower world, in the Gnostic sense of the Gospels, is the state of the natural man in this life before he has become regenerated and spiritualized; but according to the Egyptian expression the dead *i. e.*, the spirits of those who have departed this life, are those "who are on the mount," the mount of the horizon being a type of the ascension. From the mount called Olivet Jesus ascended into heaven, Olivet being a typical mount of the equinox from which the solar-God ascended (Acts 1, IX), Plutarch, of Isis and Osiris, vol. I, p. 165. The Annual celebration being upon the Kalends of the month Phamenoth, ostensibly May 1, but perhaps in latter part April). But transferred to our earth-life idea the contest between Christ and Satan takes place on an exceeding high mountain. "Jesus went up into the mountain to deliver the Sermon; the 5th, 6th and 7th chapters of Matthew are spoken on the mount. He also "went up into the mountain apart to pray and when even was come he was there alone." He "went up into the mountain and sat there" (Matt. XIV, 23; XV, 29-39), when he performed his great miracles of healing so many diseases as well as that of the feeding with the loaves and fishes. It was in a high mountain apart that he was transfigured and his divine sonship audibly authenticated, and he sat on the mount of Olives when his disciples sought him secretly to be instructed in the mysteries" (Matt. XXIV, 3).

The Scene on the Mount of Transfiguration corresponds plainly to the ascent of Osiris into the Mount of the Moon. The sixth day was celebrated as that of the change and transformation of the

* Rit. ch. 21-27; Litany of Ra. II, 4.

solar god in the lunar orb, which he re-entered on that day as the regenerator of its light. With this we may compare the statement in Matt. XVII, 1, 2, 5, that "after six days Jesus went up into a high mountain apart, and he was transfigured," "and his face did shine as the sun (of course) and his garments became white as the light." There the voice of God the Father was heard from the overshadowing cloud proclaiming: "This is my beloved son," i. e., in the mystic sense, who had just been rebegotten of the moon! And as he came down from the mountain Jesus commanded the three to tell the vision to no man until the son of Man shall have risen from the dead. Mark says: "They kept the saying, questioning among themselves what the rising again from the dead should mean." This scene, doubtless, is illustrative of the resurrection or transformation from the death of sin to the life of righteousness, which is one of the mysteries; for in the appearing of Moses and Elijah on the mount, if to be literally understood, they had an illustration of what the rising from the dead meant in that sense. It appears that one scene on the mount is mixed up with another, connected with the "Sermon on the Mount."

The Seventh Book of Hermes is entitled "His secret Sermon in the mount of regeneration, and the profession of silence." Taht, the son of the God whom he calls his, is described as going up into the mountain, where the father speaks with him and discourses concerning the salvation by means of regeneration or transformation. Tat entreats the father to unfold to him the argument of regeneration, that is, the spiritual form of rising from the dead or renewing, as he had promised to do, when he, the son, had sufficiently estranged himself from the world (Jesus went up into the high mountain apart from the world): And the meaning of the vision or trance is suggested in the words of Hermes: "Thou seest, O son, with thine eyes; but though thou look never so steadfastly upon me with thy bodily sight, thou canst not see nor understand what I am now (he says he had been regenerated in mind and changed into an immortal body); I would that thou also wert gone out of thyself like them that dream in their sleep."

Among other things Hermes instructs Taht in the nature of the "tabernacle of the zodiacal circle" (Peter asked to make three tabernacles on the mount)—and he says: "This is regeneration, O son, that we should not any longer fix our attention upon the body subject to the three dimensions" (of space): That is, after

regeneration the body is the tabernacle of the Holy Ghost, a heavenly or zodiacal house, and should be thought of not much farther than as being kept in good order and condition for the dwelling of such an august guest, a vessel meet for the Master's use. Having instructed Taht in the nature of the mystery of this rising from the dead (which was described also as a rebirth of the sun in the moon,) the father charges his regenerated or new-born son to keep the secret in silence, and "impart unto no man, O son, the tradition of regeneration lest we be reputed calumniators" (Pymander, Book VII). In this contribution, important in every way, Elijah is identifiable as John the Baptist, and in other traditions as Hermes, i. e. Sut-Anup, the predecessor of Taht, who is here called son. This allegory was continued in the Divine Pymander or Shepherd of Hermes in an Egypto-Gnostic and Psychotheistic phase. The name of this Hermean work was also continued in the Shepherd of Hermas, which was one of the elementary Scriptures accepted by the church. Irenaeus quotes it as canonical Scripture. Clement of Alexandria held it in reverence. Origen mentions it as a writing divinely inspired.

The Child of the Virgin or Horus was born as child of the mother alone, called the Virgin, she who came from herself and whose veil had never been lifted by any male. Her child was the self-begotten one. In later language she was called by coarser names, as the harlot. Now, Jesus, grandson of Pandira, is not only born of the Virgin mother as the fatherless, the "Mamzer" of the Hebrews, but his descent is reckoned by Matthew (ch. 1) as through four female progenitors, who are not only non-Hebrews but all four forms of the harlot. These are Tamar; Rahab of Jericho; Ruth the Moabitess, and Bathsheba. This history does not show that illicit human intercourse was the natural mode of the divine descent; nor does it imply very remarkable profligacy; it only serves to show the mystery's meaning. By this means the true character assigned to the most ancient genetrix was preserved and continued according to the cult in which the Kronian Messiah had been brought to birth independently of the human fatherhood. Judah, whose name is connected with his daughter-in-law, Tamar, was the Lion-god; Pharez, the offspring of these, was one of the Twins or Gemini, his brother's name being Zarah. Boaz, spoken of in connection with Ruth, is the same as Baed (i. e. Edam or Adam) the constellation Bootes, or the husbandman, assigned to the

zodiacal sign Virgo, with which it rises and sets ; and David, spoken of in connection with Bathsheba, who was the Lunar Hercules. The genealogies of the youthful sun-god were not human but divine ; and this line of descent from the harlot on the female side, demonstrates the divinity of Jesus the Christ, as the child of the ever Virgin mother, who had a fourfold representation in heaven, as goddess of the seven stars, goddess of the Moon, goddess of the Sun, and goddess of the planet Venus.

This character of the divine and eternal child of the mystery, he who rebegat himself as the representative of lunar or solar phenomena, is plainly portrayed in the statement of Jesus to the Jews, "Your father Abraham rejoiced to see my day and he saw it and was glad," and this he follows with the statement that he existed before Abraham, "Before Abraham was born (Greek) I am." (Jno. VIII, 56, 58.) Whether Abraham be considered here an allegoric character or a human being is immaterial. He was expressly the father of the Jews ; and the sonship in the allegory as it was in nature and sociology, is prior to the institution of the individual fatherhood. The Christ as the divine son claims to have existed before the typical father of the Jews was born. This the Gnostic explains as follows: They tell us that it was the work of Monogones or Nous, who alone was in communion with the Father, to reveal the nature of the fatherhood and sonship to the rest of the Aeons, within the pleroma.

Now whether Abraham be considered as the father-god, in an allegory of two covenants, as Paul implies (Gal. IV, 22-31), or the typical progenitor of the Jews, he was the supreme father in Israel and as such is quoted. In the second covenant which was sealed by circumcision Abraham saw the fatherhood established, and consequently the sonship assigned to the fatherhood instead of the earlier motherhood. But the sonship was prior to the fatherhood. The son of the Virgin Mother or feminine Holy Ghost was before Abraham. And here the instructor of the aeons in these mysteries claims to be that prepaternal son, the Apator (without father) of the Gnostics. The son who preceded the father, is as the Virgin mother, an institution solely allegorical: Primitive sociology had deposited the types. The Messiah, whose parents are the Son and Moon, can, according to the Epact or Golden Number in the Prayer Book and the Metonic Cycle, have a birthday or resurrection only every nineteen years. The birthday is determined by the full moon of Easter, and those Luni-Solar signs

occur in the earliest known representation of the man upon the cross.

Some of the scenes carved on the walls of the Egyptian temples go far to enlighten us on the real conditions of primitive sociology, in regard to the rise of some of the religious mysteries. For example, four consecutive scenes are portrayed upon an innermost wall of the Sanctuary of the Temple at Luxor ascribed to Amenophis III about 1700 B. C. The first scene on the left hand shows the god Taht, the messenger of the Gods, in the act of hailing the Virgin Queen, and announcing to her that she is to give birth to the coming Son. In the next scene the god Kneph (in conjunction with Hathor) gives the new life. This is the Holy Ghost or Spirit that causes the immaculate conception, Kneph being the Spirit by name in Egyptian. The natural effects are made apparent in the Virgin's swelling form.

Next the mother is seated on the midwife's stool, and the newborn child is supported in the hands of one of the nurses. The fourth scene is that of the Adoration. Here the child is enthroned, receiving homage from the Gods and gifts from men. Behind the god Kneph on the right three spirits,—the three Kings of the Legend,—are kneeling and offering presents with their right hand, and life with their left. The child, thus announced, incarnated, born and worshiped, was understood to be the Pharaonic representative of the Aten-Sun in Egypt, the god Adon of Syria, and Hebrew Adonai; the child Christ of the Aten Cult; the miraculous conception of the ever virgin mother, by Mut-em-ua, as mother of the "only one."

Osiris is portrayed as the sun of light overcoming all the powers of darkness. "His actions are the actions of the sun in heaven" (Rit. ch. 136) and the actions of his opposers are those of the dwellers in hell, the Apophis, the viper of Sut, the red-haired monster, the wriggling snakes, the lord of gore, the devourers of the dead, the worm that never dies, the eater of millions, the demon dog, and the devils in general: This character of the Lord of life and light is also assigned to the Christ, in consequence of which his religio-political opponents of his day became the devils, vipers and other Typhonian types. "Ye offspring of vipers," he calls them; and tells them, "Ye are of your father the devil," who "was a murderer from the beginning." "Ye are from beneath, I am from above." Matt. XII, 34, 44, ch. III, 7. He was Horus, they (the Jews) derived from Sut; and Christians

marvel that these victims of an allegory should remain a people apart!

The Woman with the issue of blood: The Gnostics identified the Christ of the Gospels with their own Horus, in the act of teaching the mystery that occurred among the twelve aeons within the pleroma out of which the mother Achamoth (or Sophia) wandered with her ailment or issue of blood, until the "Christ above" took pity on her forlorn condition, and by extending himself beyond the boundary fence of the pleroma he sought her out and gave form (masculine imprint), to her amorphous substance. "They explain the wandering sheep to mean their mother by whom they represent the church to have been sown." (Iren. B. 1, ch. VIII, 4.) This lost mother they said was the sheep that had gone astray in the parable of the lost sheep (Luke XV, 4-6). According to Matthew's Gospel the main mission of Christ is that of the Gnostic Horus. He also had extended himself beyond the pleroma as Stauros to save that which was lost, according to the allegory. He comes solely to save the lost sheep of the house of Israel, saying, "I was not sent but unto the lost sheep of the house of Israel" (Matt. X, 6-7, XV, 24.) The house of Israel on earth or in heaven is a type of the twelve, equivalent to the twelve aeons, the twelfth of which was the strayed one whom Horus came to recover. When Sophia (Chavah or Khefa) had been restored by the Christ the pleroma of twelve aeons was complete; and there is a suggestive thought here that immediately on the restoration of the woman with the issue (and Jairus' daughter), Jesus called the twelve together and gave them power and authority over all devils and to cure diseases; and he sent them forth." (Luke VIII, 41-56, IX, 1.)

This woman who was cured of the issue of blood, though, according to Luke's narrative, it might be thought that she was at first slighted by Jesus, and who doubtless afterwards became a very worthy mother in the Christian Israel, may further suggest to Christian ministers how yearningly attentive they should be in relieving, all they possibly can, suffering and poor humanity.

Luke describes the Savior in the garden of Gethsemane as being in a great agony, "and his sweat was as it were great drops of blood falling down to the ground," Luke XXII, 44. This experience the Gnostics identified with the suffering of their hemorrhoidal Sophia, whose passion is the original of that which is celebrated during Passion week, or the week of weeping in Abtu,

and which constitutes the fundamental mystery of the Rosy Cross and the Rose of Silence.

This passion of Christ in the Garden fulfills the character of Osiris Tesh-Tesh, the sun-god that suffered his agony and bloody sweat. Tesh (Egyp.) means the bleeding, red, gory, cut and wounded: tesh-tesh is the inert form of the god, whose suffering like that of Adonis, was represented as feminine, which fact alone attains a natural origin for the type. He was also called Ans-Ra, or the Sun bound up in linen.

Blood or red was the color of the sun that suffered in the underworld. Atum, who set from the land of life, was the red sun; and red was also the color of the suffering Christ preserved by tradition and extant as late as the 14th century. In a manuscript of that time (Biblia Sacra, No. 6328, cited by Didron) Jesus is represented on the cross as the old and ugly Christ; the "old child" of Egypt; entirely naked and the "color of his skin is red." It was a common popular tradition that the Christ was of a red complexion, and this was the proper hue of the suffering sun-god also, and of Osiris in his bloody sweat or of Adonis in his feminine phase.

Atum, the red sun, is described as setting from the land of life in all the colors of crimson in Pant, the red pool in the West. This clothing of colors is represented as a "gorgeous robe" by Luke; a "purple" robe by Mark, and a robe of "scarlet" by Matthew. (Luke XXIII, 11; Mark XV, 17; Matt. XXVII, 28.)

The suffering and crucified Christ of the true allegory is the Sun of Autumn (Atum) and the cross of his suffering is that of the Autumnal equinox, formed by the juncture of the equator and the ecliptic. Plutarch tells us how the 22nd of Paophi (Sept. 10th in the sacred year) was celebrated by the Egyptians as *the nativity of the props or supports of the sun*, which they observe after the Autumn equinox (it had become Oct. 20th in the Alexandrian year) intimating thereby that he now wanted as it were a prop and stay, because he suffered a great diminution of light and heat as he declined and moved obliquely away. (Of Isis and Osiris.)

The Cross: This stave, stake, prop or stay of the suffering sun was the Stauros, which was primarily a stake for supporting shaped like a cross. Thus Horus the Crosser was called Stauros by the Gnostics. The serpent was an emblem of the Autumn sun personated by Harpocrates, and the serpent lifted up on the cross in the later symbolism was a sign of this suffering, transforming

and renewing Christ, not as a cross of death but of life and sustenance. The cross was the shape taken by the prop and stay, with which those who were grateful for the life of light and heat of the sun sought to uphold him typically, when he was waning in luster, and growing weak. They did not mean to crucify their god, the cross was their prop of support. The serpent signified renewal. This sympathy with the sun in its loss of power as with the moon in the darkness of an eclipse is remarkably human. At the Vernal equinox the cross, like the crosser, was changed in character, and became a sign of divine support for men, as the symbol for the conquering sun. The difference between the two characters is figured in the Roman and Greek forms of the cross. The sinking sun-god "sets with his arms drooping," and is imaged by the Roman (X), which is a sign of the god who decussates and *duplicates*. The Greek cross with arms outstretched (+) denotes "over and above," or plus, and is the sign of the rearsen God who had crossed, the Gnostic Horus, the Egyptian Chem-Horus, the risen Christ or Atum as the Iusu. The ex cross was always understood as a sign of death; the Tau T cross as the symbol of life, renewal, salvation; the signification in both cases having been derived from the phenomena of external nature. In the Ritual the solar god Atum, who goes down at the western horizon or cross (for am, the west, is also the cross) is described as "setting from the land of life with his hands drooping." (Ch. XV.) It is said of him: "Glory to thee, O Tum, in thy course perfected, crowned, prevailing: thou hast traversed the heavens, thou hast perambulated the earth; thou hast purified the chiefs, thou hast created the life of the earth for them. Thou hast been addressed as the lord of heaven, ruler of hades, clasped by thy mother Nu, seeing in thee, her son, the lord of Terror, the greatest of the terrible, setting from the land of life she became obscure."

Nu is the firmament; in this passage the god sets from the land of life with hands drooping. There is a great darkness as at the crucifixion described by Matthew, where the passing of the Lord of Terror is rendered by the terrible or loud cry of the Synoptic Gospels. As he enters the under world the sun-god causes the dead or those in the earth to live.

In some legends the end of the world or age was caused by earthquakes. The festival of Quetzalcoatl was a solemn preparation for the end of the world which was to happen on the day of the four earthquakes, of which the people lived in daily dread. (Ban-

croft Hist. iii, 271-272.) Earthquakes likewise mark the crucifixion of Christ in Matthew's Gospel. (Matt. XXVII 51 ; XXVIII, 2.) In John's Gospel there is no account of this earthquake or its concomitant phenomena as related by Matthew, as if the writer might have had access to the Egyptian Gospel or faith and other fragments of the Ritual, but knew nothing of the "Manifestation as the day." The darkness over all the land was enacted in the mysteries by the practice of extinguishing the lights. "He fell down and died, then we all overthrew the lights," says Esdras. So it was at the death of the sun-god. The custom of putting out the candles in Roman churches, just before the *Miserere* is a survival from the ancient mysteries. Then the torch of the new life was lighted and we find the other world described as the "torch-lighted shores."

Judas and Herod: The sun-god was betrayed to his death by the Egyptian Judas on the night of the "taking by stealth," the "night of the great struggle." Ch. LVII. The God is "waylaid by the conspirators who have watched very much." They are said to smell him out "by the eating of his bread." Ch. XXXV. So Christ is waylaid by Judas, who "knew the place, for Jesus often resorted thither," and they had long watched to take him. Jno. XVII, 2. The smelling of Osiris by the eating of his bread is remarkably rendered by John in his account of the last supper. The Ritual has it, "They smell Osiris by the eating of his bread, transporting the evil of the Osiris." "And when he had dipped the sop he gave it to Judas Iscariot, and after the sop Satan entered into him." Jno. XIII, 26-27. Then said Jesus to him, into whom the evil or devil had been transported, "That thou doest, do quickly." The Ritual says, "Osiris was the same, beseeching burial." Ch. XXXV.

The Herod mentioned in connection with Christ's death is not, of course, the same with him who is mentioned in connection with his birth, but the name so far is the same. Herod in Syriac means a red dragon; in Hebrew it signifies a terror. Her (Eg.) means to terrify, and herrut (Eg.) is the snake or typical reptile. The blood of the divine victim that is poured forth by the Apophis serpent at the sixth hour "on the night of smiting the profane" is literally shed by Herod, as the herrut or Typhonian serpent. The speaker in the Ritual says: "Who art thou, then? Lord of the silent body! I have come to see him who is in the Serpent, eye to eye and face to face." "Lord of the Silent Body" is a

title of Osiris, "Who art thou then? Lord of the silent body!" is asked and left unanswered. Rit. ch. LXIV. This character also is assigned to Christ. The high priest said unto him, "Answerest thou nothing?" "But Jesus held his peace." "Herod questioned him in many words but he answered nothing." Matt. XXVI, 62-63; XXVII, 12; Luke XXIII, 9. The name Pilate suggests Pi-late or Pi-Rhad, "the judge," Egyptian, root of Rhadamanthus, judge in the under world.

The Women at the Sepulchre: The death of Osiris in the Ritual is followed by the "night of the mystery of the great shapes," and it is explained that "the night of the mystery of the great shapes is when there has been made the embalming of the thigh, leg and foot of Osiris, the good being justified forever." Ch. XVIII. In the chapter on the night of the laying out of the dead body of Osiris it is said that Isis rises on the night of the laying out of the dead body to lament over her brother Osiris" (Rit. ch. XVIII); and again "the night of the laying out" (of the dead Osiris) is mentioned, and it is described as that on which Isis had arisen to "make a wail for her brother." Ch. XIX. But this is also the night on which he conquers his enemies and receives the birth-place of the gods. Ch. XIX. "He tramples on the bandages they make for the burial." Ch. XXVIII. So Christ is found to have unwound the linen bandages of burial, and they saw the linen in one place and the napkin in another. Jno. XIX, 40; XX, 6-7. Of the rearsen Sun-God it is said: "All his enemies fall down stabbed." He is justified and wears the crown of life; "the gods having repeated the good fact of the justification of Osiris forever and ever." Ch. XIX. This is paralleled by the account in John's Gospel where it is Mary Magdalene who rises in the night and comes to the sepulchre while it is yet dark (Jno. XX, 1.) to find Christ arisen as the conqueror of death. In John's version after the body has been embalmed in one hundred pounds weight of spices, consisting of myrrh and aloes, we have the "night of the mystery of the shapes." For, while it was yet dark Mary Magdalene, coming to the sepulchre and peering in, sees two angels in white sitting one at the head and the other at the feet, where the body of Jesus had lain. Jno. XX, 11, 12. And on the chapter of "how a living being is not destroyed in hell, or the hour of life ends not in Hades" (ch. XLVI.) there are two youthful gods, "two youths of light" (Shu), who "prevail as those who see the light." The vignette shows the deceased

walking off; he has risen. Matthew has only one angel whose "appearance was as lightning" (Matt. XXVIII, 2), like the Shepi, the splendid one who "lights the sarcophagus," as a representative of the divinity (Litany of Ra, Line 42).

The risen Christ, who is first seen and recognized by Mary, says to her: "Touch me not, for I am not yet ascended to my father," is the same scene described by the Gnostics when Sophia rushes forward to embrace the Christ, who restrains her by exclaiming, "Iao." (Iren. B. 1, ch. IV, 1). We see from this that the woman with the issue of blood, whom the Gnostics when named Sophia, must have also been named Mary. In the last chapter of the preservation of the body in Hades there is much mystical matter which looks plainer as written out in John's Gospel. It is said of the regerminated or risen God, "May the Osirian speak to thee. The Osirian does not know. He (Osiris) knows him. Let him not grasp him." (Ch. XLII.) The Osirified "comes out sound, immortal is his name. He has passed along the upper roads" (*i. e.*, as a risen spirit, in the starry heavens). "He it is who grasps with his hand," and gives the palpable proof of continued personality; as does the Christ who says, "See my hands and my feet that it is I myself." In his presence, it is said, "Their countenances burn, their hearts are agonized at the Osiris; he rules his seat; he passes at the time; he is guided on the road." This suggests the scene on the road to Emmaus (Luke XXIV). In the Ritual it is the last day of the preservation of the body in the underworld, and in the Gospel it is the first day of the resurrection.

When the Vernal Equinox was in the sign of Taurus the constellation Orion was a stellar image of Horus, who had risen from the underworld in his glorified body. Hence the body of the risen Horus is said to shine in the stars of the constellation Orion on the bosom of the upper heaven (Book of Sen-Sen, I). At that time the Southern Cross on the opposite side was a figure of the Autumn equinox, the sign of the sacrificial offering, the crucified of the solar allegory, so far as the suffering, descending, diminishing Sun was ever represented as the crucified; and every time Orion, the conqueror of darkness, arose, the cross of Autumn set; and the Scorpion over it, that had given the death wound to Messiah in the Osirian allegory, was hurled into Hades by Orion, the Sahu, the glorified spiritual body of the risen mummy, or Christ, the starry eidolon of immortality. Speaking of the deceased in their

coffins the Osirian says it is well with them: "All the dead shall have passages made for them through the embalmment of Osiris." And so we find the Savior's body to have been conformed in its burial to the most perfectly preserved Egyptian mummy, and the reappearance as a proof of immortality is in accordance with that of the mummy which was carried round whilst they sat at feast and sang the song and shouted the name of Maneros or Men-Horus, the Charast or mummied Christ, whose star or starry self arose in heaven as Orion, representative of the sun in the constellation Taurus.

The Crown of Thorns: The sun-god of Autumn sets from the land of life, but, being a divinity, he does not die; he makes his transformation and emerges again upon the horizon of the resurrection at the Vernal Equinox. It is said in the Ritual, "Atum himself made his transformation into his Anbu. He transformed, he spiritualized, he grew against them" (the opposing powers), "he was the only one they let forth. He came forth from the horizon with them, they made him the terror of the gods and spirits transformed with him, the only one of millions, creating all that is made."* The word Anbu, which signifies eyelashes, or hair that surrounds, is also a name for "thorns."† Here Atum in his second character transforms into his thorn, and this suggests an origin for the crown of thorns worn by Christ. Although it may have originated as a symbol of suffering and death the crown of thorns seems to have implied the idea of life and power. The Mexican Messiah was crowned with the thorns of the Maguey tree, a tree of life, whose thorn was a prick of power. In his ascension Witoba is portrayed as a cruciform figure extended in space with the nail marks on his hands which betoken the virile divinity, who was potent enough to rise again; and the nails are symbolic of his pubescent potency. This view is confirmed by the fact that in the Dekhan Witoba is held to be an avatar of Siva the lingaic,‡ as the god who rose again, or was what the Ritual calls re-erected. There is no doubt that Horus or Orion was once a phallic type with the three stars in his "belt" denoting the male emblem. In North Britain these are still known as the rod or staff of his power.

When Atum had made his transformation he reappeared on the

* Plutarch of Isis and Osiris. Herodotus. Vol. I, p. 119.

† Lepsius, Todt XV. 28; 20, 42; 26, 71-76.

‡ Asiatic Researches, vol. x, p. 124.

horizon of the resurrection at the Vernal equinox, as his own son, — the renewal being represented by human likeness and relationships, — whose name is *Iu-emhept*, or *He who comes as peace*, and who was the prince of peace. Another of his names *Nefer-Hept* is the God of Peace. This is the character in which Christ reappears after the resurrection. “When the doors were shut Jesus came and stood in the midst, and saith unto them, Peace be unto you.” “Jesus said to them again, Peace be unto you. And when he had said this he breathed on them and said unto them, Receive ye the Holy Ghost.” Jesus is here portrayed as the breather of peace, and *Nef* (*Eg.*) is breath ; *Nefer-Hept* is the breather as well as the bringer of peace.

The 17th chapter of the Ritual is the Egyptian Gospel. “This,” says Dr. Birch, “contains the esoteric explanation of the faith of the Egyptians.” It is entitled the “Chapter of conducting the spirit of the deceased in coming in and going out of the Hades, and being among the servants of the Osiris, fed with the food of Osiris, the good Being whose word is law. Coming forth as the day, making all the transformations he has desired, being seated in the hall, a living soul, as the blessed of the great gods of the west, after he had been laid to rest. The glory of doing it on earth is for mortals to declare.” This may be compared with the last chapter of John in which Christ is seen coming out of the Hades as he pleases, and joining his servants like the good Being whose word is law ; who returns to feed them, making or completing all the transformations he wishes to make, this being “the third time that Jesus had showed himself after that he was risen from the dead.” (Jno. XX, 14 ; Luke XXIV, 39-40.)

The sun-god rearises on the horizon where he issues forth, “Saying to those who belong to his race, ‘Give me your arm.’” Says the Osirified deceased, “I am made as ye are. The blood is that which proceeds from the member of the Sun as he goes along cutting himself. Those gods who are made attached to the generation of the Sun are Taste and Touch ; they are followers of their father *Tum* daily.” In the Ritual this scene follows immediately after the death of *Atum* on the cross, or his setting from the land of life with hands drooping, and so there is reason for supposing it the original of the scene in which the Lord returns to the disciples after his resurrection. At his disappearance Christ demonstrates that he is made as they are, like *Atum* : “See my hands and my feet that it is I myself. Handle me and see.” “And when he

had said this he showed them his hands and his feet." "Then said he to Thomas, Reach hither thy finger and see my hands; and reach hither thy hand and put it into my side." This description corresponds to that of the cut, wounded and bleeding sun-god, who says to his companions, "Give me your arm, I am made as ye are."

It was *the doubting Thomas*, called Didymus, the twin, who insisted upon putting Jesus to the touch; and the god Tum, Greek Thomas has a twin character in Hu and Ka, called his sons, the meaning of whose names is Taste and Touch. The pictures in the hades also show the scene that followed the resurrection from the coffin of Osiris. In this the seven gods are seated together. These are the seven great spirits in the service of their lord, who were placed by Anup for the protection of the coffin of Osiris. (Rit. ch. XVII.) They who represent the pleroma of seven powers of which he is the manifestor. The legend reads: "Be attentive; fulfill your functions near Osiris; and adore the Lord of the western region." The western region is beyond death; there stood the mount Manu in the region of perfected spirits. The prow of a boat is also visible in the scene. In the Ritual, however, the west is considered the seat of the evil Typhon, and so the god or spirit when rejoicing over his resurrection turns from west to east to salute the rising sun, he also personates it and becomes the "man named East." He exclaims: "I am the sun, very glorious, seeing mysteries, hating him who dwells in the west, telling his name." (Ch. XLIV.) "In our mysteries," says Jerome, "we first renounce him that is in the west, who dies to us with our sins; and then turning about to the East we make a covenant with the Son of Righteousness, and promise to be his servants."*

The natural origin of the solar allegory is only fathomable in the lunar stage. The sun god, under various names, was held to die and to rise again from the dead in three days; three days being reckoned for his burial in the cave of the Winter solstice, or his passage in the womb of a fish or hippopotamus. But the primary manifestor who rose from the dead in three days was the moon-god, the lord of light in the lunar orb. The moon is visible during 27 days, and three days were allowed for its resurrection. The Mangaian Tangaroa of the tattooed-face arose from the dead at the

* Cited by Bingham, *Christian Antiquities*, Vol. I, p. 517; Ed. Bohn.

end of three days, "scarred and enfeebled as you see" him in the shape and complexion of the new moon.*

That *Jesus rose from the dead on the 3rd day* corresponds to the resurrection of Osiris, who was betrayed to his death by Sut-Typhon (Judas), entered the ark of the underworld or the tomb, on the 17th of the month Hathor and on the 19th day at night the priests proclaimed that the lost Osiris was re-found.† That is he had risen again on the 3rd day. You see how true this is, as to time, to the Gospel's representation, and here certainly we have fair foothold in the phenomena. When it was discovered that it was the Sun's light which was reflected from the moon, the sun-god, as Osiris, was reborn monthly in or of the moon! Thus the resurrection in 3 days became that of the Luni-Solar god. The same date was afterward applied to the Sun in the Winter Solstice, and lastly to the dead, as it is in the Avesta and the book of Hosea, ch. VI, 2. The 3 days reckoned for the death, burial and resurrection of the luni-solar god were celebrated in the mysteries and recorded in the "Scriptures" and such books of wisdom as kept the astronomical chronology. Hence the rising again in 3 days was to be according to those Scriptures in which the allegory might be found, and the Son of Man (who as Anthropos son of Anthropos was the latest type of the god that died and rose again) was to be "three days and three nights in the heart of the earth" as Jonah (the prophet) was three days and three nights in the belly of the Fish" (Matt. XII, 40); or as Aan, the representative of the Moon in its dark lunation, was without sight or blind for three days. Aan and Aanpu are variants of the forms Jonah, Ian or John and each symbolized the moon that died and rose again before it was known that the Solar light was reborn in the moon at the end of three days. The Christ, therefore, who rose again in 3 days for the fulfillment of Scripture must be the Christ according to that Scripture which contained the allegory, and the fulfillment of Scripture was the completion of the cycles, whether lunar, solar, precessional or pertaining to human history.

It has been asserted that historical Christianity was the outcome determined by the mould of the allegory (which is the same with slight variations that has come down from Egypt, India and elsewhere) and that "the foundations thus traced in

* Gill. Myths and Songs, pp. 68, 70.

† Of Isis and Osiris.

natural phenomena, leave no room for the supernatural any more than they do for the human or historical;" but, on the other hand, I have not the least doubt in my mind that human history is cyclical, political systems and events repeating each other in some kind of determinate order, which is noticeable in history; and that God himself governs mankind in the ages successively as they roll along, in his systems of human polity as well as in his Son, whose appearing we should always expect with love; but who is really never absent only that through our sluggishness we fail to recognize him. Now while I myself not only grant to others but assert that Christ as God is present in the Sun and in all heavens and worlds I am loath to be without him in my own heart and in our families. While we grant his presence in all other worlds we are not prepared to say that he is not present in this, for we know to the contrary. And if people would consider for a while the omnipresence of God (and the risen Christ or Horus is omnipresent, not only in the constellation Orion but absolutely in all worlds) they would see how plain that understanding makes the Bible, and the religions or allegories of some ancient nations when properly interpreted. They would not be willing to exclude utterly from their consideration all the old religions of the world, a study of which shows God in all, and that some of them were exceedingly wise and respectable when properly apprehended. They would see the same God working out in all ages of human history and in nature. The belief then in God's omnipresence is the only safe and true one; and the conscientiousness that one is always in his presence and that one is actuated by love to him which works itself out in the performance of duty, and in the development of the faith which worketh by love.

Our limited ability as well as knowledge in the presence of the stupendous subject of the Creator and Cosmos should always impress us with humility and modesty:

Realism and Idealism: Dr. Joseph Haven in his "Mental Philosophy," in speaking of the Sciences of Matter and Mind being analogous, says: "The science of matter and the science of mind agree perfectly in this, that all we know of either is simply the phenomena which they exhibit. We know not matter as it is in itself but only as it affects our senses. We perceive certain qualities or properties of it, and these we embody in our definition, and beyond these we say nothing, because we know nothing. Equally relative is our knowledge of mind. What it is in itself we know not,

but only its phenomena as presented to our observation and consciousness. It thinks and feels, it perceives, remembers, reasons, it loves, hates, desires, determines, these exercises are matters of experience and observation ; they constitute our knowledge and our definition of mind, and beyond we cannot go." And in speaking of the classification of the powers and faculties of the mind, he says: " So distinguished and named they present themselves as so many distinct powers or faculties of the mind. But when this is done and we make out, for purposes of science, our complete list and classification of those powers, we are not to forget that it is, after all, one and the same indivisible spiritual principle that is putting forth its activity under these diverse forms, one and the same force exerting itself — whether as thinking, feeling or acting — whether as remembering, imagining, judging, perceiving, reasoning, loving, fearing, hating, desiring, choosing. And while we may designate these as so many faculties of the mind, we are not to conceive of them as so many constituent parts of a complex whole, which, taken together, compose this mysterious entity called the mind, as the different limbs and organs of the physical frame compose the structure called the body. Such is not the nature of the mind nor of its faculties." (Introduction, pp. 17, 30.) " This mysterious entity called the mind," then, is worthy of a fair degree of study in order to a moderately fair understanding of the subject of God and Creation; and as to the theories that have hitherto prevailed concerning perception I will mention here the two leading ones: *Realism*, which has prevailed in the world from an early age, maintains that *in perception we have direct cognizance of a real external world*. This is the view now generally held by psychologists in this country and to some extent in Europe. It is the view always held by the Catholic Church, though, not by any means, by all of its scholarly members. *Idealism*, on the contrary, maintains that *in perception, as in any and all other mental acts, the mind is conscious only of its own ideas, cognizant of itself and of its own states only, incapable, in fact of knowing anything external to itself*. *Idealists*, however, are of two classes: (1) *The Absolute Idealists hold that the notion we have of external things is purely subjective, having no external counterpart, no corresponding outward reality*. (2) But in distinction from this view *the Representative or Cosmothetic Idealists, who are much the greater number, maintain that while we are cognizant, directly and strictly, of nothing beyond our own*

minds, nevertheless there is an external reality corresponding to the idea in our minds, and which the idea represents. A due consideration of the subject will show this Representative or Cosmothetic position to be consistent with reality; and to avoid responsibility for that tendency to materialism, which, in the ignorant and uncultured mind, at least, is found to be almost infallibly connected with the Realistic view. That *realistic* view of the Cosmos, "spontaneous, blind, and without self-consciousness," as Tissot has expressed it, certainly suggests itself as an ignorant view of a subject that is more miraculous than any miracle that can be conceived. No, "all is not gold that glitters," and the very words "species" and "phenomena" imply that the reality, the All in all, must underlie the appearances, that in fact, the phenomena or things are but signs in which he speaks to us, creatures of mind. No, "things are not always as they appear," however spontaneously they may impress themselves upon us, and the Cosmos must needs exist in the mind, having there *only* a foundation. Ideas, therefore, or phenomena or things, are the language in which God speaks to us; and, since we may soon learn that the cause of things may not be far from the sign or appearance, he holds us responsible for materialistic views when we can so easily know better.

The reality of an existence corresponding to the thought, as distinct from the Creator, though produced by him and dependent upon him, may be stated as the doctrine of the *Realists*, which, so far, looks reasonable and good.

The reality of thought as thought may be said to be the doctrine of the *Absolute Idealists*, with them the thing or object being distinguished as a thought of the mind, the mind being conscious only of its own ideas, cognizant of itself and of its own states only, incapable of knowing anything external to itself.

The doctrine of the *Representative or Cosmothetic Idealists* is fairly implied in their designation. Now the printed matter of a book conveys to us knowledge through ideas, but these ideas are conveyed by an arrangement arbitrarily originated. Types with which we print are, as you know, figures invented to convey to the mind pictures or ideas of things; but there is no reason that we know of why these ideas should not be conveyed by types of other forms, as in fact each language is printed in types of its own, different from all other languages, and so we say the types were arbitrarily originated. Each page consists of words and each word of

types; and each of these types conveying its distinct meaning into the word, the word is likely to convey to the mind a complex idea; and each word conveying to the mind its idea or meaning, whether complex or simple, in the sentence, the latter will doubtless convey to the mind a complex idea: And as the page or chapter is made up of sentences and the whole book is made up of pages and chapters, then the book as a whole will convey to the mind a complex idea, that is, an idea made up of a great number of simple or complex ideas, arranged into a unity, i. e., a cosmos, or arrangement. Now we cannot conceive of a book existing without it having been arranged through the mentality of some agent: In this sphere in which we exist man is the agency through which books are produced. And in the perception of nature and the arrangement of ideas, whether natural, moral or spiritual, in books, the mind apprehends all the ideas because they exist in itself and pertain to itself. But as a word is more complex than a type, and a sentence than a word, and a chapter than a sentence, and a book than a chapter, so the Cosmos is a more complex subject than any one subject connected with our sphere called the earth, although even of this sphere we have yet only a very imperfect and limited idea. Now while the Cosmothetic Idealists humbly confess to be cognizant of nothing beyond their own minds they nevertheless maintain that there is an external reality, corresponding to the idea in the mind of the Cosmos, of Cosmical relations, and interrelations, and of the general Cosmical phenomena. Hence to the Cosmothetic or Representative Idealist the Cosmos is an infinitely great book in which one may read the design in creation and the will of an omnipresent Creator, an all working God.

As I have said farther back the belief of God omnipresent, which refers to time as well as space, and which is a true belief, greatly helps to a proper understanding of religious and cosmical subjects; and now, God being always the same God, present in time, from age to age the same, you can see that he was present in the ages of the old religion, they all having direct reference to him, as well as he is present now, everywhere prayer is offered to him in our Christian religion, hearing the prayers and granting such petitions as he sees will be best for the supplicants. You can set it down as a fact too, that the reason, with which God has endowed man, has been always the same; and although some, through ignorance or habit, might

be disposed to sneer at the doctrines and allegories in the religions of some of the most intelligent ancient nations, yet those being certainly founded on reason when time is taken to investigate and understand them, they appear in a different light, presenting great intelligence as to the cosmical and the divine. It is bad indeed in relation to those ancient religions for one to occupy the seat of the scornful, for there is nothing to be gained or learned by such proceeding, and God himself has said that "shame shall be the promotion of fools." The price one gives for his knowledge is generally what it costs him in money and the time and labor of study, and experimentation. There is nothing for nothing, ordinarily speaking, nor will one come to much knowledge that is worth attaining and of permanent value without working for it and paying for it in those various ways. Yes, the reason with which God has endowed man, and which is manifested in all creation, has always been the same, though sociology varied in the different ages and nations, being higher or lower in regard to intelligence in religious and cosmical subjects and governmental polity. You will easily see, therefore, that the same world existing now as ever and the same God in relation to the old religions, that is, those of the more intelligent ancient nations, those religions would be reasonably expected, when properly studied out and compared, to present a great similarity to the Christian system of religion, or the Gospel system of religion rather, for Church and State Christianity presents much incremental to that. In the investigation of such elevating and profitable subjects people should divest themselves of all prejudices, arising from education, position or custom, or resolve only to find the truth, let that be what it may. The reason always existing the same, great profit arises from such studies, so pursued, because the result will show the unity of plan with which God governs the nations in the successive ages, keeping the government in his own hands, for, as Daniel says, God governs in the affairs of men.

Sir William Jones, who was a diligent investigator into the ancient religions, and who was also a professed Christian, says, "the adamantine pillars of our faith cannot be shaken by any investigation of Heathen Mythology." And in relation to the fundamental bases of these ancient religions being the same with or similar to the Christian he says: "In the Sanscrit Dictionary compiled more than two thousand years ago we have the whole story of the incarnate deity born of a virgin, and miraculously

escaping in his infancy from the reigning tyrant of his country," etc.*

Judas Iscariot is the Sut of the Egyptian allegory, in which Osiris and Sut were not only familiar friends but were born twin brothers, Osiris corresponding to Esau and Sut to Jacob in the Hebrew allegory. Sut with a gang of conspirators, the 72 Sami, formed a plot against Osiris and betrayed him *at a banquet* by getting him shut up in an ark, taken prisoner and put to death. This happened when the sun entered the sign of Scorpio, (and Orion (Osiris) set as Scorpio arose), which represented that one of the 12 that betrayed Osiris to his death, i. e. Scorpio. The end of Judas is thus described, "Now this man obtained a field with the reward of his iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out." "That field was called Aceldama, that is, field of blood" (Acts I, 18-19). According to the *Ritual* when Osiris had been betrayed and is in his coffin vengeance follows. The betrayer and his co-conspirators are handed over to the "great strangler in the valley" and the noose of the capturer. "They do not escape the custody of Seb or Sebek (Rit. ch. XIX). There is a set day for catching and strangling called "the day of strangling the accusers of the universal Lord" ch. XVIII). "They slaughter them before their chief gods," and the blood flows from them at "the festival of digging the earth in Tattu"—"on the night of the manuring with blood," which is called the Haker (i. e. Acel in Aceldama), festival of counting the dead. Instead of being strangled by the justifiers of Christ, Judas strangles himself and manures Aceldama with his blood. At the same time and in the same chapter occurs the "setting up the brethren of Horus (the Egyptian Christ) and preparing the issue of Horus with the things of his father Osiris." And in the Acts the "setting up of the brethren" is the reconstituting of the twelve by filling up the place of Judas. Judas is the evil Sut-Typhon of the 12 just as Sut-Typhon was the Judas of the 72 in the Egyptian allegory.

The book of Psalms contains a substratum of the allegories, parables and dark sayings of old (Jno. XVIII, 12) which belonged to the hermeneutical Books of Taht, the Egyptian Psalmist and scribe of the gods. Ps. LXXVIII. Those who were not in possession of the gnosis searched these writings for prophecy upon which to establish the history.

* Asiatic Researches, vol. I, see pp. 259, 260, 267, 272, 273.

About the middle of the 2nd century two different divisions of Christians debouched from the east and the west and came into contact in a controversy on the proper time of celebrating Easter. On the banners of the eastern men the date of the 14th Nisan was proclaimed to be the true day of the crucifixion, whereas they of the western church were solemnizing the rite on the 15th Nisan. The warrant of Apostolic tradition was claimed by both parties.* According to the Synoptics Christ died on the 15th of the month Nisan, but in John's narrative the crucifixion occurs on the 14th of Nisan. The origin of the discrepancy was doubtless due to both dates belonging to the allegory, which explains them perfectly on purely allegorical grounds.

An English witness testified that at one time the dead body of Christ was exhibited laid out in the sepulchre on Holy Thursday in all the churches of Rome. There it remained till Saturday when it was supposed to rise again to the sound of cannons, trumpets and bells. Thus a crucifixion of the Christ on Thursday and a resurrection on Saturday was continued alongside of a crucifixion on Friday and a resurrection on Sunday. Now *the date assigned for the crucifixion is determined by the full moon of Easter*. The day of full moon also determined the celebration of the equinoctial festival. But *there were two different dates for the full moon* according to the earlier lunar and later solar reckonings. When Osiris was torn into 14 parts during the dark half of the lunation the month was that of 28 days, and the 14th was the date of full moon. A half moon, tena, is the ideograph of a fortnight or 14 days. This the earliest date for full moon was also British, and the fact is recorded that in the year 755 A. D. Easter was Christianized by Elvod. Up till then it had been observed on the 14th day of the Moon of March. The Egyptian god is said to be "made on the month and perfected on the half month." That is on the 14th or 15th according to the two reckonings. Rit. ch. 145. Senhru (Eg.) is a name of the 14th Epiphi, the day on which the eye was full, as the day of the Summer solstice; *this shows the date applied to the eye or full moon of a year*. But in the luni-Solar reckoning of 30 days to a month *the full moon falls on the 15th day*. It is so in the Ritual where the eye of the moon is at full on this day. The mother moon says, "I have made the eye of Horus when it was not coming on the festival of the 15th day" (ch. LXXX). Ishtar, as goddess 15, is also representative of this full Moon. So

* Eusebius H. E., IV, 14-26; V, 23-24.

that there were two different dates for the festival of the full moon, and when these were applied to the full moon of Easter they would dominate and determine the celebration on the two different days. Here there is a natural origin for the two traditions of the crucifixion (pass-over, or crossing) which was reputed to have occurred on the 14th and 15th of the month Nisan, as well as for the two celebrations of the death and resurrection of Christ, which survived to a late date at Rome. The two celebrations of the one event on different days are exactly parallel to the two different dates for the crucifixion given in the Gospels, both of which were solemnized by the opponents in the great Paschal Schism.* Also in the lower signs the luni-solar-god was reborn of the full moon, two of whose types were the lion and the unicorn. Two other lunar types were Anup, the Jackal, and Aan, the dog-headed ape. These two may be seen figured back to back at the place of the Vernal equinox in the zodiac of Denderah.† *Each of the two had represented the dark half of the lunation* (the one with Horus, the other with Taht) in two different stages of the allegory; *each had been the thief of the light; the Mercury who was the thief personified.* In these two thieves at the crossing we may see the original of the two thieves on the cross, as Horus, the solar lord of light in the moon — in the form of his hawk — is placed between or just over these two thieves at the crossing, the station of the cross! The birthplace of the god who was reborn, or who rose again at the Vernal Equinox, is shown by the constellation of the Thigh or Uterus. Anup on one side of Horus and Aan on the other are the two thieves on either side of the Egyptian Christ upon the cross at Easter.

In the same zodiac the child Harpocrates is portrayed in the disk of the full moon enthroned or seated on the beam of the balance, the Sign of Libra and the Equinox. From this beam of the crossing it was said in the Maori allegory that the young god Rupe fell down and filled the western heaven with his life blood. And according to Jerome, in his quotation from the Gospel of the Hebrews, it was not the veil of the temple that was rent in twain; but the crucifixion was signalized by the *breaking in two of an enormous beam.* This was evidently the equinoctial beam. The place of the division, the mount of the equinox, and the dividing veil are synonymous in the Hebrew and Assyrian; *Purakku*, so that the

* Book of Beginnings, vol. 1, p. 274.

† Id., vol. II, Plate 1.

breaking beam and rending veil are types which interchange by name in relation to the equinox.

The typical twin brothers of Light and Darkness who contended forever in the dual lunation were continued in the character of *John and Jesus, the Decreaser and Increaser*: "He must increase, but I must decrease," said John, as do the alternating twins in natural phenomena. The Akkadian title of the moon god, Sin, Enu-zu-na, the "lord of waxing," indicates the increase in the lunar phase. John and Jesus are born six months apart, and thus are represented in the solar phase of the brothers Horus; but really a survival of the twins in the more ancient form of the Sut-Horus. Mohamedan writers call John and Jesus the *two sons of the Aunt*: and of course cousins-german may be called the sons of two Aunts. But there is more meaning than this in the phrase as there is in the original allegory. In the Osirian form, quoted by Plutarch, the Sut-Horus or Twin-Anup, the dual child of the light and dark, is born of the two sisters, Isis and Nephthys. Isis being the virgin mother, Nephthys, called "the sister," is the aunt to the twins. Isis is called the mother of Horus, Sut-Horus, or Anup, but he (or they) was begotten on Nephthys, and brought forth by her as the aunt. Thus the two, as Anup and Horus, were the sons of the aunt. Anup was the announcer of the inundation, called the libation; John is the baptizer with water. Anup was the crier of the way and guide through the wilderness of An, the black land. John's is the voice of one crying in the wilderness, "Prepare ye the way of the Lord." "I make way," says the Osiris, "by what Anup (the herald) has done for me." John was decapitated by Herod, and Anup is portrayed headless in the planisphere just over the Waterman.* The Persians represented this by a decapitated figure with its head in its hand, like St. Denis.† The headless Anup is a sign of demarcation, a type of the division or solstice. The river of the division is the Iaru-tana or Jordan. This can be seen in the Planisphere with the beheaded Anup as the original of John.

The Osirian, in the Ritual, says: "I am Anup in the day of judgment; I am Horus, the preferred, the day of rising."‡ Anup represents the judgment and presides over the balance at the weighing of hearts in the underworld, and Horus, the

* Zodiac of Denderah.

† Salverte, *Des Sciences Occultes*, p. 47.

‡ Rit. ch. XXXI.

preferred, over the resurrection. These two characters of Precursor and Preferred are assigned to John and Jesus. John the precursor, proclaims the judgment to be at hand, and calls the world to repentance. Jesus comes as "the preferred on the day of rising up out of the waters," and is announced by the voice to be the "beloved son." John says of Jesus: "He must increase, but I must decrease. He that cometh from above is above all, he that is of the earth is earthy and of the earth he speaketh." (Jno. iii, 29-32.) Sut-Anup was of the earth and the underworld, the voice in the dark valley of eclipse and the shadow of death called the wilderness. This character was represented by Aan, the Kaf in one allegory, and by Anup, the jackal (or ass) in the other; An-Apu being the guide through the wilderness of the underworld, the dark, dark land. Horus, the Christ, or Taht in the fellow allegory, was the Logos of Light. John is not the light, but he bears witness, saying, he is the precursor who "Crieth saying, This was he of whom I said, He that cometh after me is come before me for he was before me" (John, 1.30, Greek). Nor is the lunar mother of the twins entirely absent from the Gospel's version. She was the bride of the lunar light, who is the Horus in one allegory and Taht in another; and she is the bride of the Christ who comes from above as the light of the world, i. e., of the one who always waxes whilst the other ever wanes, Jno. iii, 29-32. In the Mithraic mysteries the light one of the twins was called the bridegroom. The trinity that is most easily followed in the lunar phase consists of these three: The moon at full, the genetrix; the waning moon her colt or foal; and the new moon was the virile male, the image of Horus, lord of light, the bridegroom with the bride. Now it may be seen how the *Christ rode upon an ass and upon a colt, the foal of an ass*. By this performance the prophecy was fulfilled which foretold the coming of Shiloh. The ass and the colt are described in Genesis XLIX, 9-12, as belonging to Shiloh, who binds them to the vine; the imagery is extant in the Persian planisphere and the Egyptain Calendar. The vine to which the ass and foal were tied is portrayed in the decans of Virgo, the ass and colt being stationed in those of Leo; the two asses in the sign of Cancer. A Rabbinical legend contained that the ass on which the Messiah would ride was to be the foal of the ass that was formed during the six days of Creation.* That was the six-eyed

* Eisenmenger, vol. ii, p. 697.

ass of the 6x5 or 3x10 days of the moon. The lunar trinity were variously represented by the cow, calf and bull; dove, snake and male figure; woman, ape and ibis; mare, dog and serpent. The she ass, foal and virile male constitute the triad or trinity of the ass type. It was a mystic saying that the ass once carried immortality in heaven, but that she sold it to the serpent. The mother produced the colt which passed into the third phase at puberty. The woman of the moon brought forth her child as Aan, Anup or John. The name John is akin to the Greek Onos and the French Ane for the ass. Under the ass type of Typhon, the mother is the Athon or female ass; the lessening moon was her little one, and the new moon was the Messiah, as the solar god, reborn of the moon.

The first person in this trinity rode on the wings of the dove (in the Persian mihr; or on the Vulture's wings in the Egyptian symbolism, or on the ass. He may, therefore, be described as riding on the ass and on its colt,— the two others that complete the triad,— even as the new moon is seen riding on the old moon from which it is reproduced. The old moon, as you see, includes the mother and foal (or the full moon and her little one, the decreasing moon after full) that precedes the male manifestor or anointed one of the allegory. The idea is, distinctly, of new moon, or manifestor, which relegates himself on full moon or mother, producing decreasing moon, which suffers and dies, and (lying in the grave three days) is resurrected, himself again. This you see is perfect type of trinity in which it is the male that perpetuates himself throughout.

The fact of John and Jesus being born six months apart, shows a solar phase of the allegory, like that found in the annual combination of the sun and moon at Easter, the moon of the year which was represented by Khunsu as it is by Christ. In the pictures of the under world the ass-headed god is portrayed as bearer of the sun, whose disk he carries between his ears, whilst hauling himself up from the lower world by means of a rope.*

In the Greek poem of the allegory Vulcan ascends to heaven at the instigation of Bacchus, and is depicted as returning thence riding on an ass. According to Pausanias (1, 20) it was on Bacchus that Vulcan especially relied. The Wine-god *intoxicated him and led him heavenward*; which suggests the Hebrew Shiloh, who was to come binding his ass to the vine, his eyes being red with wine, and his garments wet with the blood of the grape. Gen. XLIX,

* Records of the Past, vol. X., p. 130.

9-12. No one of the evangelists described Jesus in the state of the red-eyed, purple-robed Shiloh, but he is sufficiently identified with the blood of the grape. He is an impersonation of the vine, whose blood is to be drunk by his followers: And according to John his initial miracle was the turning water into wine. And such was the miracle of the young sun-god, who was re-engendered at the Summer Solstice to be born at the Vernal Equinox, as Har-Ur or Hal-UI the elder, i. e., the first or elder Horus, who in Phœnicia and Syria was associated with the vintage under the names of El-UI, Adonis or Thammuz. He came to ripen the fruit of the vine, and to be represented by the vine in the Decans of Virgo, where he appears with the virgin, his mother, when he performs the same miracle, only in a much shorter space of time, at the marriage feast of Cana. He came also to suffer as the Sun of the Autumn crossing that descended into Hades to be transformed and to rise again as the Horus of the Vernal Equinox, the Sun of Easter. The natural and Egyptian origin of the symbolism can be witnessed in the planisphere and proved by the seasons in Egypt. *The Star Vindemiatrix* in Virgo denotes the female vintager, Vindemia being the vintage. This is the star which stands over where the Messiah is born at midnight on the 25th of December, for the child is born precisely when it is seen rising, and it stands over the stable of Augeas, which was cleaned out by Hercules. And here is how you may know that the Savior has been born: That star is overhead precisely at noon on Christmas day, and the days which were only nine hours long begin now to lengthen. This proves to you that next year's sun has been born, which will be christened on the eighth day when the new year has come. Mrs. Child says: "The 25th day of December was a festival in honor of the birth of Horus. The commemoration of that day, both in ancient Hindostan and ancient Egypt, was probably owing to the fact that the sun at that period begins to return from the winter solstice." * You see, therefore, the star comes and stands over where the child is born, and so this star has pointed to the birth of Messiah very often! To the birth of Messiah I say, for God is always, yea, from age to age, the same. Justin Martyr, in his *Apology*, 134 A. D., says, "By declaring the Logos, the first-begotten of God, our Master Jesus Christ, to be born of a virgin

* Prog. Rel. v. 1, p. 172.

without any human admixture, and to be crucified and dead, and to have risen again, and ascended into heaven, we say no more in this than what you say of those, whom you style the Sons of Jove.—As to the objection of our Jesus being crucified, I say that suffering was common to all the aforementioned sons of Jove, but only they suffered another kind of death. As to his being born of a virgin you have your Perseus to balance that. As to his curing the lame and the paralytic, and such as were cripples from their birth this is little more than what you say of your Aesculapius.” The ancient religions had certainly much akin to primitive Christianity. Clarke in his *Ev. of Nat. and Rev. Rel.* says: “Some of the ancientest writers of the church have not scrupled to call the Athenian Socrates, and some others of the heathen moralists by the name of Christians. Clemens Alexandrinus says: “And those who lived according to the true Logos were really Christians, though they have been thought to be Atheists, as Socrates and Heraclitus among the Greeks and such as resembled them.”

Arnobius says: “If Cicero’s works had been read as they ought to have been by the heathens there would have been no need of Christian writers. Lactantius says: “And if therẽ would have been any one to have collected the truth that was scattered and diffused among the sects and individuals into one, and to have reduced it into system, there would, indeed, have been no difference between him and us.”

Origen says: “For God revealed these things to them and whatsoever things have been well spoken.”

Augustine says: “That in our times is the Christian religion which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself of which it is the name; for *the thing itself which is now called the Christian religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came into the flesh, from whence the true religion which had previously existed, began to be called Christian*; and this in our day is the Christian religion, not as having been wanting in former times, but as having in latter times received the name.” This fairly shows the relation between the religions of the principal and most intelligent ancient nations and early Christianity. Without light men cannot see, even though they be possessed of reason and eyesight. I go into a church building on Sunday evening and find it all lit up, the bunches of gas jets all over the build-

ing emitting the light, and now, although those lights are so many, yet there is but one source or reservoir which supplies them all, one source from which all that light proceeds. So it is with the world, thinking of that as a vast temple made for the glory of God, all suns and systems, all lights are illuminated from one source, that is God. So also of reason, which the Cosmos so loudly bespeaks in its author, God is of that the only source. Christ in the first chapter of John is called the Logos or Reason and he is also called the Light, which lighteth every man that cometh into the world ; which surely argues that true light, spiritually and mentally speaking, had shone in the world in all the ages preceding the introduction of Christianity. Christianity doubtless improved for a time the mental and spiritual status of society, but the world was accustomed to systems of religion, called after certain founders deemed Saviors before this time. History and the records of the ancient religions show the Gnosis to have been in the possession of mankind in all the ages of which they give us knowledge. This is Christ on earth ; nor has there ever been an age of man on earth in which God was without abundant witnesses of his existence and perfections. And so we meet with the names of many Saviors among the nations of antiquity. Mrs. Child says of Yu of China : “ There was an old tradition that the Yu here referred to by Confucius, was born of a virgin, who conceived him from the rays of a star.”

And of Lao-tseu of Thibet and China, whose mother was a virgin named Mau, and who was brought forth also at the winter Solstice, she says : “ Lao-tseu acquired great reputation for sanctity and marvelous stories were told of his birth. It was said that he had existed from all eternity ; that he descended to earth and was born of a virgin, black in complexion, described ‘ marvellous and beautiful as jasper ; ’ that when his mission of benevolence was completed, he ascended bodily alive into Paradise.—He was worshipped as a God.” Tradition describes Shing Mau (the Mother Goddess) as a virgin who conceived by simple contact with a water-lily. The child exposed in his infancy was formed and brought up by poor fishermen. He became a great man and performed wonderful miracles. Of the Persian Mithras she speaks as follows : “ Their most splendid ceremonials were in honor of Mithras, called the Mediator. They kept his birthday with many rejoicings on the 25th day of December, when the sun perceptibly begins to turn northward, after his long winter journey.”*

* Prog. Rel. pp. 205, 214, 218, 273.

In the writings of Jamblichus may be found the immaculate conception and divine birth of Pythagoras, the Samian sage. And the classical antiquary, Godfrey Higgins, says: "The father of Pythagoras was divinely informed that his wife should bring forth a son who would be a benefactor to mankind. Pythias, his mother, is said to have had a supernatural connection with the ghost of Apollo; from which circumstance her son was known as the Son of God."

And thus we have Chrishna in India; Gautama in Burmah; Adonis in Phoenicia; Serapis in Egypt; Prometheus in Greece; Quetzalcoatl in Mexico; Manco Capac in Peru, and very many others. And in a letter of the Emperor Hadrian, written in 130 A. D. to his brother-in-law, Servianus, from Egypt, he says: "The worshipers of Serapis are also Christians; for I find that the priests devoted to him call themselves the bishops of Christ." That is, Christ was and is only another designation of Horus. The festival which we know as Christmas has been practiced from time immemorial. The ancients who watched the sun in its course when pursuing its journey from the Vernal equinox to the Winter Solstice, found that in a short time after the day we reckon as Dec. 25th, the sun began a retrograde movement in returning to redeem the earth from the perishing condition that the cold was producing; and finally to bless it after the Vernal equinox with new life and glory again. Hence they had the feast of the new birth of the sun, with a week of attendant festivities; at the expiration of which they joyfully inaugurated the New Year.

The cross was a symbol of religious worship from time immemorial. Justin Martyr informs us that "the worshipers of Mithras, the Persian mediator, had the sign of the cross fixed on their foreheads, as a badge of the divinity, ages before the Christian era. Plato, also, nearly 400 B. C., taught that the divinity next to the Supreme Being was universally figured in the sign of the cross, and, when proselytes were initiated into the Elusinian mysteries, they were invariably marked with that devotional symbol." All Asiatic nations venerated the cross, as has been remarked by many writers. Skelton, in his "Appeal to Common Sense," p. 45, speaks as follows: "How it came to pass that the Egyptians, Arabians and Indians, before the time of Christ paid such a remarkable veneration to the sign of the cross is to me unknown; but the fact is known; and in Egypt it stood for the signification of eternal life." As Christians of later

times wore the cross so the ancient Egyptians were accustomed to wear the cross of Taut or Osiris attached to their persons. While the monogram on the Scandinavian Hermes was represented in a single cross, the Phœnician and Egyptian Taut was signalized by three. That the idea of the cross in those early ages was, as now, of self-denial, is implied in the words of Christ: "And he that taketh not his cross and followeth after me is not worthy of me." Matt. X, 38. "If any man will come after me let him deny himself and take up his cross and follow me." Matt. XVI, 24. "Whosoever doth not bear his cross and come after me cannot be my disciple." Luke XIV, 27. It was more surprising, if anything, to find the cross revered by the ancient Americans. Says one author: "The Spanish conquerors were surprised beyond measure at the beholding of the cross, the symbol of their own worship, usually adored in Mexico. It was sculptured upon the walls of the temple." *

Dr. Oliver (*Hist. Init.*, p. 33) says: "The Christian reader may start when he beholds the sacred emblem of his faith used as an emblem of heathen devotion, but it is even so. It is found engraven on their monuments; and even the erection of many of their temples was conducted on the same cruciform principles. The two great pagodas of Benares and Matthura were erected in the form of vast crosses, of which each wing is equal in extent." Also *Maur Ind. Antiq.*, pp. 360-377. In regard to the Hindoo initiation Dr. Oliver says: "The candidate for initiation was marked with the sign of the cross.—His forehead was marked with a cross." Pp. 33-34 *Id.* This he admits to have been an ancient institution before Christianity. The temples of the Druids are said to have been formed in the shape of a cross, making a large circle at the point of the crucifix, with a god in the middle to represent omnipotent deity.†

In Travancore, not far from Madura, a very peculiar festival is celebrated in honor of the Trimurti:—and it is in those southern countries that the worship of the crucified Wittoba prevails." ‡

"Figure 1, plate 91, of Moore's Pantheon, is a figure that has a hole in one foot, a nail through the other, a round nail mark in the palm of one hand and on the knuckle of the other, and it is ornamented with doves and a five-headed cobra snake." §

* Early Peop. Amer.

† *Barl. Ant. Corn.*, p. 133; *Oliver's Hist. of Initiation*, pp. 126-7,

‡ *Anacalypsis*, I, 146-7, quoted by G. R. Ditson.

§ G. L. Ditson, *Antiq. of the Cross*.

“It is unfortunate,” says Mr. Higgins, “perhaps it has been thought prudent that the originals are not in the Museum to be examined. But it is pretty clear that the Roman and Protestant crucifixion of Jesus must have been taken from the avatar of Ballaji (Wittoba?) or the avater of Ballaji from it, or both from a common mythos.” *Anacalipsis*, 1, 147.

In Calmet’s *Fragments* Chrishna has the glory: “Some of the marks in the hands of this deity,” says Judge Higgins, “I should not have suspected to be nail marks (for some naked Budhas bear a small lotus flower in the palms of the hands and on the center of the soles of the feet) if they had not been accompanied with the other circumstances. — The mark in the side is worthy of observation and is unexplained. I confess it seems to me to be very suspicious that the icons of Wittoba are nowhere to be seen in the collections of our societies.”

An issue of the *Edinburgh Review* in 1871 says: “From the dawn of organized Paganism in the Eastern world to the final establishment of Christianity in the Western the cross was undoubtedly one of the commonest and most sacred of symbolical monuments: and to a remarkable extent it is so still in almost every land where that of calvary is unrecognized and unknown; * * * It appeared to have been the aboriginal possession of every people in antiquity. * * * Of the several varieties of the cross still in vogue, as national or ecclesiastical emblems in this and other European states, and distinguished by the familiar appellations of the Maltese, the Greek, etc., there is not one amongst them the existence of which may not be traced to the remotest antiquity.”

It appears too that other rites peculiar to the Christians were practiced in heathen nations. The author of the *Early Peopling of America* tells us: “Another rite of the Mexicans filled the Spaniards with amazement, the forming of an image of the principal god with Indian corn and blood, and after pronouncing over it certain mysterious words, distributing it to the people, who eating it in sorrow and humiliation proclaimed they were partaking of the body and blood of the deity.”

The following from G. E. Ditson: “The monk Georgius (Antone Auguste), in his *Tibetinum Alphabetum*, has given plates of the God Indra nailed to a cross with five wounds. These crosses are to be seen in Nepaul, especially at the corners of roads and on eminences.” Quoted from *Anacalipsis*. Farther on he says: “Of this Wittoba I will say a few words more: In

an earlier copy of Moore's Pantheon than the one Mr. Higgins at first consulted, and which he found at the British Museum, he discovered something, he says, 'which Mr. Moore has not dared to tell us, viz., that in several of the icons of Wittoba there are marks of holes in both feet, and in others of holes in the hands; and what is very remarkable and illustrative of our subject, figure 6 has on his head a Yoni-Linga.' Of figure 97 Mr. Moore says: 'This cast is in five pieces; the back lifts out of sockets and admits the figures to slide backwards out of the grooves in which they are fitted; it is then seen that the seven-headed Naga (cobra), joined to the figure, continues its scaly length down Balliji's back, and, making two convolutions under him, forms his seat; a second shorter snake, also part of the figure, protrudes its head, and makes a seat for Balliji's right foot, and terminates with another snake behind him. Unless this refers to the same legend as Chrishna crushing Kaliya I know not its allusion.'" (Anacalipsis I, 146-7.)

As to Bacchus Dr. Oliver says: "The aspirant was now made to perform the *aphonism*, or ceremonies commemorative of the mystical death of Bacchus." "The death and resurrection of Osiris, Bacchus, or Adonis, has been made an emblem of the sowing and sprouting of corn." Hist. Init., p. 98.

At the Vernal equinox the Pagans held the great or one of the great jubilees of the year. The Passover at this period, and the Feast of the Tabernacles immediately after the Autumnal equinox, or as it was called by the Pagans, the feast of Bacchus, being the two great feasts of the Pagan nations, as they also were of the Hebrews. The crossification of the sun at the Passover (Vernal Equinox) was the sign of salvation; at this precise juncture the sun was supposed to escape entirely from the power of the Devil, and commence his reign in glory. The principal symbol with which ancient religion and science marked the entrance of the sun into the season of summer was the phallus, which has been so much noticed by our missionaries and travelers in India and Egypt, Mexico, Central America, etc. The symbols of generation, so fit emblems of fruitfulness and forcible in their teachings, are retained among us to this day in the modified form of the Roman cross, the May pole, the serpent, and one or two more of the Masonic emblems, as well as our church steeples. The Saltier or St. Andrew's Cross (X) forming an angle of twenty-three and a half degrees, the same which the ecliptic makes with the equator, was taken as the symbol of the fruitful season, which the *sun* now ushered in, and the *linga*,

being always understood as an emblem of fecundity, they became blended in one idea in the symbol. The manner in which the linga is represented is usually as the pistil or stamen of a flower, a stone pillar, or other erect and cylindrical objects being held as appropriate symbols of the generative power of Diva. The counterpart of linga is *Yoni*, the symbol of female nature, as fertilized and productive, and which is included in the symbol of the Saltier Cross. The Siva-Purana names twelve lingas, which seem to have been the principal objects of the solar phallic worship in India.

Jesus, as you remember, was crucified at the Passover (Jno. XIX, 14), and Paul tells us that he is "our passover" (1 Cor. V, 7). After his baptism John says of him, "Behold the Lamb of God, that taketh away the Sin of the world," Jno. 1, 29. The Greek word *ἁμαρτία*, here translated sin, means literally to fail by missing the mark, and so to err or wander out of the way. It is implied in our astronomical word aberration, for when Christ has been crucified at the passover, when the sun has just crossed the equinoctial line, the days and nights are of the same length again, the unevenness, aberration, or hamartia being now taken away. "He is bruised for our iniquities" (unevenness of days and nights), "and the chastisement of our peace was upon him; and by his stripes (comp. the stripes on the two side posts and on the upper door posts of the houses, Ex. XII, 7) "we are healed." Isai LIII, 5. In this sense he dies for the sins (aberrations) and iniquities (unevenness) of the cosmos (solar system here). Beginning with the Passover, as said above, the Jews and Pagans celebrated a feast which lasted seven days. Ex. XII, 14-20. On the 15th day of the seventh month the Jews began the feast of tabernacles or booths, which with the day of holy convocation at the end lasted eight days, and included the Equinox, September 22d, on which last day they presented an offering made by fire unto the Lord: That is, the 15th day in the Jewish reckoning began on the eve of the 14th, as we would say, and so the eight days extended to the eve of the 22d or the evening after and including the equinox. The 10th day of this month was the day of atonement (at-one-ment). The day of at-one-ment rectifies things, rectifies all aberrations, and so there is the sign *Libra*, the Balance of September, in the heavens, weighing out equal days and nights once more; weighing back to the people of earth all that has been exhausted during the previous year. The Jews used it as a day of settlement with God, when they afflicted their souls and paid

up the old score of their last year's sins, thus recognizing the Balance of September, in common with all the ancient nations, as the time to settle up their debts.

Now Jesus as our atonement must needs be crucified at the Autumnal equinox, for the 10th day of this seventh month, being the day of atonement, sufficiently marks this equinoctial season for his crucifixion ; but if he be our passover, and Paul says he is (I Cor., v. 7), he must be crucified on the 14th day of the first month. This gives an origin for the theory of the two crucifixions, which has been held more or less vaguely in historic Christianity, the one happening contemporaneously with the sun's ascent at the Vernal equinox towards the tropic of Cancer, and the other when he descends at the Autumnal equinox toward the tropic of Capricorn. In Hebrews, ch. vii, Paul figures Christ as Melchisedec, who was "without father or mother, or pedigree, having neither beginning of days nor end of life;" and in ch. ix he shows the atonement to have reference to things in heaven. When people find out that the whole Eidorean, or celestial phenomena, appears in the literal heaven, repeated annually, they then come to consider some of its meanings.

In Scripture it was not uncommon to call years and days by the same name, as summer represented day and winter night. So it was that Jesus died the ninth hour of the day, that is, in the last quarter of the year, as well as the last quarter of the day. He went down into hell on the 21st day of December, contemporaneous with the winter solstice, for in the deaths of the Gods they often made no difference in time, notwithstanding there might have intervened a considerable interval. Here on the 21st day of December the days were only nine hours long ; but on the 25th they began to lengthen, and it is at this time that he rises again or Christ is born.

Thus it is that all nations have these same tragedies and in almost all there is an astronomical solution. This, with other meanings, we are now going to have.

Thus does Shiloh come. The record in the Egyptian Calendar for Abib 22nd (July 28, 1878) is "abundance of grapes." It is suggestive that the record for the preceding day is "clothes must not be washed for seven days" (Egyp. Cal. Alex. 1877), and that the Shiloh who ties his foal to the vine is said to have washed his garments in wine and his clothes in the blood of grapes;" Gen. XLIX, 10-12. When the celestial shiloh came it was the time of rest. In Egypt it was the time of feasting. Nature was working

for them, the water was flowing. The signs of Cancer, Leo and Virgo show by their emblems in the astrological calendar that this was the time of repose and the region of rest. In Hebrew, Shiloh denotes peace, rest. The Shiloh personified was the bringer of this peace and rest, the leisure of the inundation. As In-em-hept was tropically the bringer of rest and leisure to Egypt when the sun had attained this quarter of the heavens so that which was represented symbolically in Genesis or Zachariah was simple matter of fact in Egypt, just as represented in the celestial allegory.

Sut-Anup was before Horus in advent because of the beginning on the night side and with the dark half of the lunation. Sut was the Opener, precursor, *the first half* of the manifestor or Messiah. So John appears as a sort of Messiah till Christ came. Like Jesus he had his twelve apostles. In the Scriptures of the Sabeans who were worshipers of Sut, we have the descent of the guide and the Savior into the underworld, the preaching to the Spirits in prison, and the resurrection to eternal life, but these are all attributed to John instead of Jesus. In many legends Sut was the genuine Messiah. The same things are related of him as of Christ. He was instructed by angels. He was carried into the wilderness during the typical forty days. He was the earliest astronomer and father of all the prophets. Sut as Messiah remained supreme in the Typhonian cult whether in Egypt, Chaldea, Judea, Italy or the Gauls. Some of the primitive Christians or Gnostics continued to worship Sut as the Messiah, one of those sects being called Sutites. The Codex Nazaraeus affirms that "Iesu Mesio is Nebu." This was the Messiah, of a dual nature, who is also described in the feminine phase. (Codex Naz. Onomasticon, p. 74.) Sut, as the Messiah, was identified at Rome as the ass, whose name in Egyptian is Iu or Aiu, the plural representative of lunar phenomena. *The Jews were of the cult of Sut from the beginning*, who kept their Sabbath on Saturday, and Sut was the ass-god that was reported to be worshiped by the early Christians at Rome. *The twins Sut and Horus are the two lion gods* and this form of the twins survived in the two lions of the Christian iconography.

The rivalry of Sut and Horus (or the dual Messiah) has a bearing on the two resurrections of Christ in Rome and the two dates of the 14th and 15th Nisan for the Vernal equinox. The reckoning of 28 days to the lunar month was Sut-Typhonian and this was superseded by the month of 30 days. Sut's day of *resurrection* or

repetition was Saturday and that of Horus or Christ was Sunday; both were continued at Rome, in the Gospels, and in the eastern and western churches, by those who were knowing of and those who were completely ignorant of the allegoric origines.

According to Epiphanius Zacharias caught his death as well as his dumbness through a vision, which he had in the temple. He was offering incense *when he suddenly perceived that the divinity was a man in the form of an ass*. It came into his mind whether he should make the vision known and ask the Jews whether they knew the nature of the god they worshiped, but the man in the shape of an ass deprived him of speech. On recovering his speech, however, he told the Jews what he had seen in the sanctuary of the temple, whereupon they slew him. He had seen Sut-Anubis, Sut-Horus, Sut-Nubi, or Iao-Sabaoth, as Epiphanius says, the Gnostic God, Iao-Sabaoth, was portrayed with the face of an ass (Adv. Haeres, 26), and this was the Iao-Sabaoth of the Hebrews. Zacharias, be it remembered, is the father of John: John and Jesus are the euhemerized forms of Sut-Anup and Sut-Horus.

That John was Elijah that was to come again is admitted both in the Gospels and by the Fathers. Justin affirms that "This John was Elias that was to come before the Christ." Christ himself says of John, "This is Elias which was for to come." Matt. XI, 14. John was to go before the face of Christ "in the spirit and power of Elias." Luke I, 17, Greek. The name Elijah means El or Al is Jah, which identifies the god Iah or Iao, who reappears as Elias = John. This was the ass-headed deity sending the father of John. Jah is one with Baal, the opener and with Bar (Eg.) or Sut, the opener, who divided into Sut and Horus. Origen hints that the soul of Elijah was in John (Origen in Evang. Johan, tom ii, p. 180). Also the name of Nazarean John is Jahia, a form of Jah or Iao. The matter of the allegory being so ancient this may explain a statement made by Nicephorus Callistus to the effect that when the foundation of the temple was laid the Gospel of John was discovered: Lib. X, ch. 33.

Both characters of the Christ survived in the cult at Rome. The dark one of the twins who was the black Sut in Egypt, and Chrishna in India, the one who was always a child, is the babe of Mary, the black bambino; and the grown up Christ is the pubescent Horus (or Balarama), the anointed son of the father.

The first Messiah was the son of the Woman, the child of the mother alone, called the virgin. This son of the woman was fol-

lowed and superseded by the Son of Man. In the Book of Enoch one form for Messiah is the "Son of Woman;" this was Enoch or Enos, the Egyptian Sut-Anush, who had been twin with Horus but was superseded by him. John the Baptist is the typical son of the woman, who is the natural precursor of the Son of Man on allegorical grounds, as it had been in the primitive sociology. Of him Christ says, "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist, yet he that is but little in the kingdom of heaven is greater than he." Matt. XI, 11. John represented the water, the feminine element, as did Anup and the child Horus, the child that was born of the mother only; Jesus personated the spirit as paternal source, and *the least of those who were god-begotten children of the father were greater than John*. This was the Gnostic teaching of Anthropos son of Anthropos.

In the sayings and discourses of Jesus the Son of Man appears 83 times. He is Anthropos, the son of the divine Anthropos or the Father God in heaven. He is the Anthropos of the Gospels, who is only to be explained by the gnosis or Kabalah, not surely by the history of the *Idiotes*, and the Son of Man is the particular Christ of the Gospel according to Matthew.

The superseding of Sut, who had been a lunar manifestor of time in the earlier heaven, by Horus, the Solar god, is represented in the Gospel history. In one account the number of the Apostles sent forth by Christ is twelve; in another the number is seventy. Yet the occasion, scene, and language used are obviously the same: Comp. Matt. IX, 37, 38, X, 1-5 with Luke X, 1-20. Here the 12 and the 70 are told "the harvest is plenteous, but the laborers are few, pray ye, therefore, the Lord of the harvest that he send forth laborers into the harvest." Instead of 70, various ancient authorities read 72. Both numbers witness to the astronomic phase of the allegory. *Seventy was the number of divisions in the earlier heaven when Sut was manifestor, Messiah or Metatron*. The angel Metatron was lord over the 70. He was the name personified and was called by the 70 names. One of the Rabbis writes, "I have asked Metatron, 'who art thou, in common with the Creator, designated with the 70 names?' He answered, 'Because I am holy Enoch.' " (Menachem Racanatens, in Legem, f. 26, c. 3.) This is corroborated by the Book of Enoch, in which the Son of Woman is superseded by the Son of Man, the Messiah who became the Deus Soli, in the later heaven of

the 12 signs and 72 duodecanus, or lord of the 70 disciples in the Gospel version of the allegory. There might appear some confusion of the 70 with the 72. According to Luke the 70 are those whose "names are written in heaven." Luke X, 17-20. They were so written under the two reckonings, 70 being the number in the earlier, to which the Gospel version corresponds, and 72 in the later heaven. Once every year the 70 starry servants, who warred with the Serpent, scorpions, and the evil powers of darkness, came into the presence of their lord to be judged according to their works. In the same manner the 70 "returned again with joy saying, Lord, even the devils are subject unto us through thy name. And he said unto them, Behold I have given you authority to tread upon serpents, and scorpions and over all the power of the enemy." As a matter of course the 12 in the Gospel imply the 72, and the reckoning of 70 as surely implies an earlier division of the zodiac into 10 signs instead of the 12 we have.

In the Egyptian allegory Sut was cast out to become the Devil and in this Gospel scene of the 70 the dethronement is described, Jesus "said unto them I beheld Satan falling as lightning from heaven."

The age and importance of the matter sometimes found in the Apocryphal Gospels may be perceived in the "Gospel of James," in which Herod seeks the life of the divine child and he sent his servants to slay John. "Herod sought after John and sent his servants to Zacharias saying, 'Where hast thou hidden thy son?' And Herod said, his son is going to be the King of Israel." * Here it is John who is the infant Messiah. A like account is given as to the Hindu Twins Chrishna and Balarama, who correspond to Jesus and John. Here the wicked Kansa is the Herod who slays the children, in order that he may include the Christ; and, like Herod, he pursues the first born, who is Rama, the elder to Chrishna, thinking he may be the child who is destined to be his supplanter. † Balarama is the child of the old man Nanda, who corresponds to Zacharias, and has the same relation to Chrishna that John, the child of the old man Zacharias, has to Jesus. Rama in addressing Chrishna at the river Yamuna, as John addressed Jesus at the river Jordan, says: "A portion of thee have I also been born as thy senior. Thou eternal hast last of all appeared below." ‡

* Cowper, Apoc. Gospels, p. 24.

† Vishnu Purana, b. v. ch. III, p. 503: Wilson.

‡ Id. b. v. ch. VI, p. 106.

When *Taht* superseded *Sut* in the lunar allegory the *Aan*, or dog-headed ape, took the place of *Anup* the jackal or ass, as representative of the dark half of the moon. Thus the allegory contains two different *Aans* or *Johns*, just as John the beloved disciple, who lay in the bosom of Jesus, and who, some traditions say, when he tried to feel his body at times, found it unsubstantial, is second to John the Baptist. *Anup* and *Aan* were both forms of the prophet and scribe of the divine words. Both announced the Lord of Light (i. e. solar source) in the moon. But *Anup* announced orally as the howler or barker or brayer because he was earlier than writing. So John bears witness by word of mouth. But *Aan* (*Taht-Aan*) is the later announcer, the writer who carries the pen or stylus of the recorder; and this second phase of the same lunar character is represented by John called the divine, "who bare record of the Word of God." (Jno. XIX, 35). Thus the Egyptian allegory offers a probable origin for the two *Johns*, who are supposed to have been the authors of the fourth Gospel and the book of Revelation; it being the custom anciently to assign typical and divine names to the sacred writings. The first and inferior of the twins had a feminine as well as an infantile character; so John the beloved, the one of the bosom, was designated the *παρθένος*, or virgin; he represented the female nature of the word or Logos, and as such is twin with Jesus.

The relationship of *Anup* to Isis, the virgin mother, as her guide through all her wanderings, is continued in the connection of a John with the Virgin Mary as maintained in certain legends. One name of *Anup* is *Tuamutf*, he who adores the mother (*tua*, to worship, *mut* the mother, *f*, he, him, it). His station is at the cross (Jno. XIX, 26-27), to which he had led the mother in her search. Jesus on the cross consigns the care of his mother to John. So Horus, in the Ritual, pleads, "Do not ye do any evil to my mother." Isis the mother of Horus, adopted *Anup* (the child of *Nephtys*) as her own son; and John adopts Mary as his mother, or, it may be said, Mary accepted John as her son, and is reputed to have dwelt with him after the crucifixion. In the Ritual it is said "by the sun to him who is before him, 'Let him stand unchanged for a month.' " Ch. CXV. In John's Gospel it is said of a John, "What shall this man do?" Jesus saith, 'If I will that he tarry till I come, what (is that) to thee?' This saying therefore went forth among the brethren that that disciple should not die." Jno. XXI, 21-23. Hence, in accordance with this saying of Jesus, is the legend

of John's living on, and lying unchanged through a certain course of time which in the Ritual is one month. John is he who, according to the legend, survived alive and breathing in the tomb. Now the good Anup alternates with Christ precisely in this way. He waited and watched with the dead in the tomb. He is the preserver in the lower world as Horus is above. He is the breather in the tomb, who survives as John in the legend; he dwelt with the genetrix after the crucifixion at the Autumn equinox. Moreover, it is at Ephesus that repose the "Seven Sleepers" with their dog, who is Anup the dog (jackal) of the seven spirits in the Ritual; and Ephesus is the place of the heaving grave and the buried breather, John, as according to Augustine.*

In a communication to a learned society in Paris the fact was pointed out by De Rouge that in the 3rd century the Egyptians worshiped a large number of Saints, and had a calendar of Saints. Many of these are found to be deities reduced. The well-known story of Christopher shows that his name represented Apheru, a name of Sut-Anup. It is related that he overtook the child Christ at the side of the river Jordan, and, lifting him on his back, carried him across the water. But all the while the wondrous child grew and kept on growing as they went, and when they had come to the other side the child had grown into the god. The origin of this legend is found in the passage of the annual sun across the waters, which reaches the other side as the full grown God. Anup, the jackal-headed, is named Apheru, as guide of roads; he carries the infant Christ as Horus. "Apheru dandles" me, says Horus. Christ-Apher is Apheru turned into a Christian saint. On the Gnostic stones the child Christ (Harpocrates) is frequently accompanied by Apheru-Anubis. If John the Baptist represent Anup, we may look on "Bethany beyond Jordan" as the House of Anup in Annu, the solar birth-place beyond the river in the planisphere. One name of this place of the equinox and of Anup is Apheru, and it is noticeable that Origen renders Bethany as Bethabara. In the inscription of Darius at the temple of El-Karijeh the Great House of Annu is mentioned, and in the Ritual we read: "Anup addresses the Osiris, he is building his house on earth, it is founded in Annu;" ch. CLIII, Birch. Bethany is described as being the place of the resting place of Christ in the house of the two sisters. The Osiris

* Vide Fabricie, Codice Apocrypho, tom II, p. 590.

finds his oasis in Annu, under the sycamore fig-tree of Hathor or Meri. "The Osiris eats under the sycamore of Hathor," and says, "I have made my time of rest there." Ch. lii. One name of the Sycamore in Egyptian is Anahui. The lady of the Anahui says to Osiris, "I have come, I have brought thee food," and he replies, "O refresher of the dweller in the west, placing thy arms to his arms, place him away from the heat, give refreshing waters to the Osiris under the boughs, give the north wind to the meek hearted in his place forever." Ch. cliii. Another name of the sycamore and of Hathor is Meri or Mari.

The two sisters Mary and Martha with their brother Lazarus corresponds to the two divine sisters, called at times the two dear sisters Isis and Nephthys, with their brother Osiris in the sign, known as the bier of Lazarus. The Arabs called the three tail stars the Daughters of the Bier, and these were understood to represent the three women, Mary Magdalene, Mary the sister of Martha, and Martha. This of course arose to Christianity from the earlier form of the allegory. The Great Bear was the Bier of Lazarus as the mummy type, the dead Osiris. It was called his coffin or sarcophagus. In the Ritual the divine sisters are described as "walking to place themselves behind him (Orisis) when they are mourners." Ch. I7. Its seven stars are also the seven cows or Hathors, each of which is related to the mummy. The first cow or star is the *eidoleion*, the house of the future self of Osiris." The second is the "twin of heaven and conductor of the god." The third is the "wise one keeping her place." The fourth is the "Amenti or lower world of the mummy." As to the three Mourners who follow the bier, these are 1st "the Greatly beloved, Red haired;" 2nd "Giver of life to the Skin;" 3rd, "Name strong by work." These are the three mourners who, according to the astronomical legend, follow the bier of Lazarus, and who may be paralleled thus in the Gospel presentation: —

"Greatly beloved, red-haired:" Mary the Magdalene, especially of the legends. Giver of life to the skin: Mary the anointer of Jesus. Name strong by work: Martha, the housekeeper. Lazarus, the brother, corresponds to the dead Osiris. Lazarus and Christ answer to the dead and the living Osiris.

It is confessed that the profoundest of all the religious mysteries in the Ritual or Book of the Dead, is in relation to the seven cows or Hathors, Osiris being the male of the Hathors or bull. Ch. XVII, Sect. 9. This was not only in the Kronian form of the allegory

but in the psychotheistic phase of the Osirian mysteries. The cows or Hathors were a sevenfold form of the genetrix (corresponding to the seven spirits) who gave annual rebirth to the mummy Osiris, as the moon did monthly. The seven stars crossing the waters, or the earth, may be likened to the four pallbearers and three mourners of the mummy being borne for the re-birth at the place and time of the Vernal Equinox. They are seven female attendants on the Osiris who transforms. They give nutriment to the living and bear and bewail the dead god. They are invoked: Give ye food and drink to Osiris, feed him, give ye things to him. The Osiris pursues ye. He serves at your side. Give ye food and drink to the spirit of Osiris. Rit. ch. CXLIX, Birch.

Now, in the Gospel presentation there are seven women who are intimately associated with Christ: 1. Mary, the Virgin, the mother of Jesus and James the Less and of Joses. 2. Mary wife of Cleopas, sister to the Virgin, Jno. XIX, 25. 3. Mary Magdalene. 4. Mary sister of Lazarus, who anointed Jesus. 5. Martha sister of Lazarus. 6. Salome (Mark XV, 40; XVI, 1), whom I take to have been sister of Jesus and of James the Less and Joses, according to the reading of my Greek Testament. 7. Joanna, wife of Chuza, Herod's steward (Luke VIII, 2-3; XXIV, 10), who ministered to him of her substance and was undoubtedly a true friend. These women are the attendants of Christ, as the seven Hathors minister to the Osiris in the Ritual. The Egyptian goddess Meri is a form of Hathor. Meri is the cow, and thus the seven cows are seven Meris as well as seven Hathors. The name Meri denotes love, the beloved. Hathor-Meri was the goddess of love; and the Virgin Mary was worshiped among the Kypriotes under the name of Aphroditissa.* Hathor=Meri was the habitation (hat) of the child Horus, who is typified as the bird of soul or spirit, and in the Christian mysteries the feminine Holy Spirit was held to be the mother of the Seven Houses.†

Mary, the Madonna, is worshiped in Rome as the "house consecrated to God," the "dwelling place," or *zabulo* (cf. the Hebrew *zabul*, the habitation as the tower of heaven, which was a figure of the great mother, also the tower which stands instead of a steeple on some of our churches). Hathor, like Mary was worshiped as the queen of heaven. Hathor was our Lady in Egypt as Mary in Rome. Mary was portrayed in the tree like Nut and

* Lohber, Cyprus, p. 105.

† Beansobre, tom. I, p. 418.

Hathor. She wore the veil which Isis declared had never been lifted by male.

Moreover, the genetrix takes two other characters in the two divine sisters, and the three compose the feminine triad. Meriseker has two aspects in Meri-res, south, and Meri-mehi (north). So in the Gospel we find two Marys, one of whom is called sister of the mother of Jesus; John XIX, 25. But the genetrix and the two other Meris make three, which is the Egyptian triad, and which is paralleled by the three Marys in the Gospels: Mary the mother of Jesus; her sister, Mary the wife of Cleopas; and Mary Magdalene. Out of Mary Magdalene were cast seven devils. *The ancient great mother was she who gave birth to the Seven Elementaries, who were cast out as demons by the later solar god:* and as gadel in Hebrew means great, very great, whilst ma is a prefix for a person or thing, then we can derive Magdalene from Ma-gadalana, Great Mother Anna, pleroma, or year. One would think, from the connection of the narrative, that this Mary Magdalene was identifiable with the woman, who was cured of the issue of blood, whom the Gnostics called their Great Mother. In the matter of the cure of the issue of blood would that have included the casting out of the seven devils? Of the three Marys the Magdalene seems to be the great one. She is often mentioned first when the three Marys are spoken of together, Mary Magdalene represents the part of the great mother in the Ritual.

As Meri in Egyptian is a form of the goddess Hathor and of the cow, it follows that the seven Hathors may be represented by seven Meris or Marys, the seven who are attached to the Lord. And from the Gospel and Legend we might easily supply seven Marys who were connected with the Lord. There are four Marys by name who were so connected. And we learn from the Codex Sinaiticus that Salome was a Mary. Martha is a name from the same root. And if the "Mary, mother of John whose surname was Mark (Mark XII, 12), was of his personal attendants, and she truly was in a sense, as can be easily shown, then we have here the seven Marys, who in person wait on the Lord and give him food and drink. With this number seven Mary the virgin is intimately associated. The Church of Rome celebrates her joys and solemnizes her sorrows as seven in number and assigns to her the Seven White Doves. Moreover, the ancient Wisdom, or Sophia, was continued in the Virgin Mary, who carries the book of Wisdom in her hand always supposed to be open at the seventh chapter. The

seven Hathors or Meris are likewise found as the Seven Wise Women of the Persians, and the Seven Women in White (answering to the seven white cows) of the Phrygians. Epiphanius, ch. 49.

The constellation of the Great Bear or seven stars, as it crossed low down in the northern quarter, was also figured as an ark of salvation, in which souls were ferried over the abyss. It was the bier of the dead, the bearer into a future life, called the coffin of the seven stars and the sarcophagus of Osiris. The region of the Great Bear is the "region of the coffin of Osiris," and, as the living Horus, the dead Osiris rises from the coffin to find himself in the company of the "Seven Great Spirits in the service of their Lord." These Seven "are behind the constellation of Ursa Major, or the Thigh (uterus) of the northern heaven." "Anup places them for the protection of the coffin of the Osiris." Rit. ch. XVII, Birch.

These seven servants of the risen Horus are the seven elementaries and kronotypes continued in the psychotheistic phase as spirits or gods that constitute the pleroma of powers, whose perfect fruitage was Horus or Christ, whose symbol is the eight-rayed star. This symbol also of the star with eight rays characterizes the virgin of the catacombs and Jesus in the Revelation is representative of the seven stars. These "Seven Great Spirits in the service of their Lord" are called "planks in the body of the boat," the ark "makhen," which carries the souls out of Hades (ch. XCIX); the ark of salvation and boat of the shipwrecked. Horus is the oar or good paddle that steers this boat of souls. The saved soul rejoices that he has "sat where the great ministers are," the company of Seven. He says: "I have come out of the place of the ark; during the passage Horus, son of Isis, has brought me." Rit. ch. CIV, Birch. Horus was the fisherman and two of the seven are spoken of as fellow-fishermen: "Says Horus, 'I have let Tuamut and Kabhsenuf fish with me.'" Thus the seven planks in the boat of souls; the seven spirits in the service of their Lord are also seven fishers of men, or savers of souls with and for Horus. "Come ye after me," says Jesus, "and I will make you fishers of men. Matt. IV, 19. This is said to the two brethren who correspond to the two in the Ritual. When in John's Gospel this scene is enacted it is in a region beyond the tomb, Jesus appears to them after his resurrection, and there were seven of the disciples mentioned in this scene, corresponding to the seven servants in the

Ritual, the seven planks in the boat, the seven boatmen or fishermen of Horus: It is said "Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested on this wise: There were together Simon Peter and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the (sons) of Zebedee, and two other of his disciples." These seven correspond to the seven Spirits or gods in the Egyptian Gospel, and the apparition of Christ, after that he was risen from the dead, gives a look of spirit-world to the transactions recorded by John. Jno. XXI, 1-3.

As to further details of identification of the two sets of characters I may say Kabhsenuf the hawk-headed, is, as the name denotes, "the refresher of his brethren," and this office is assigned to Peter as the feeder of the sheep. It was Peter who rushed into the water to meet Jesus, Jno. XXI, 7, and in the Ritual, when the dead Osiris has arisen and come forth so that "all the dead should have passages made to them through his embalmment," it says, "It is Osiris! The sun lives! The evil one dies." "Kabhsenuf wets his limbs in the streams for them to guard Osiris," in the act of greeting the god who appears in what is termed "the orientation." Clxii, Birch.

Now this matter of the embalmment of the body, which became such a perfect art among the Egyptians, by the close and long attention given to it by the wealthier classes, had undoubtedly in the allegory a meaning anterior to the physical processes, which we know of by that or perhaps contemporaneous with it in origin, a meaning which may be understood from Paul's expression, Col. ii, 11, "putting off the body of the sins of the flesh by a circumcision made without hands." This refers to the gnosis for an original meaning of the embalmment of the dead body, which is the "destruction of the body of sin," in the living natural man, "that henceforth we should not serve sin." Rom. VI, 6. This of the gnosis is the primary and infinitely the most important signification of embalmment. The apostles in their writings seem to have given no attention to how the literal dead body should be treated, after death what they strove for was the regeneration of the natural man into the "new creature." And so Paul in 2 Cor. V, 17, says: "Therefore if any man be in Christ let him be a new creature," to him "old things are passed away; behold all things are become new." And, in Romans VIII, 6-12, in speaking to the Christians at Rome, and illustrating the difference between the old and natural man and the new and spiritual man, he says: "For the minding of the flesh

is death but the minding of the spirit is life and peace: Because the minding of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh but in the spirit, if it be so that the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his. And if Christ be in you the body is dead throughout *as to sin*; but the spirit is life throughout *as to righteousness*. But, if the spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, his spirit dwelling in you being the cause." This difference in nature between the "old man" and the "new creature" is here made sufficiently plain and needs in this connection no pen picture of mine to further illustrate it. This turning from the old nature to the new, which is effected by the Christ within, if you will only have it so, is the true embalment of the body; and the living the whole life of Christ after the conversion may be called representative of the most perfectly presented mummy state, a state in which the body or individual is dead to the world, the flesh and the devil and alive to God, who is in heaven, in the constellations Orion and the Plough and in one's own heart. What has been given down allegorically by the gnosis, referring to this life of self-denial and active godliness, has been too much literalized, being referred to that which was its secondary, but not its primary signification. If, however, in any age godly men start to preach against the many wants which people develop and which are more vain than necessary, he shall, of course, meet the opposition of those classes who make their living in different ways in providing for and supporting those wants. The man of self-denial and active godliness should be a simple liver, not only on principle, but for example's sake; however, this world belongs to the Lord, who has promised him a living, and will, if he do his own part, not fail to keep his promise.

Again, speaking of the symbolization in the allegory, the Yonias contained the dove as the bird of soul. The Osirians adopted the solar hawk. Kabhsenuf is hawk-headed, and Peter (Simon, son of Ionahs) is the son of the dove. Both represent the source of soul, whether masculine or feminine. The name of Simon agrees with the Egyptian S'men, to establish the son in place of the father. That is the character of Peter in saying, to Jesus, "Thou art the Christ, the son of the living God." Thou art "the Christ of God." Matt. XVI, 16; Luke IX, 20. In return for this recog-

nition Christ calls Simon a rock or stone. In Egyptian S'men denotes that which founds, constitutes, makes durable and fixed. But although the stone is one type it means also that which is seminal, agreeing therein with the Hebrew Shmen and the Maltese or Latin Semen. Thus Simon Bar Jonah is Simon or S'men, soul of the dove,—the soul once derived from the Egyptian hesmen, an earlier form of the name. That was changed when Simon proclaimed the son of the father-god. The dove represented the sakti or power of the goddess; the hawk that of the god. It is related of Gautama Budha, that in a former incarnation, he gave his body and blood to a hawk to save the life of a dove. In the Gospels the bird does not appear but the type substituted is the masculine stone. The gnosis here expounded is apparent when Simon Magus proclaims himself to be the “entire essence of God,” the word or logos as masculine representative, who came to redeem his Helena, or the lost sheep, the mother of souls, who had been continued from the biological into a theosophical phase.*

The four genii of Horus, who are four of the seven great spirits, suggest the different discoverers and *revealers* of the Messiah. First the dove descends to reveal him as son of the Father at baptism. Then he is proclaimed by the son of the dove. But in John's version it is Andrew who precedes Simon in finding the Messiah, whilst John claims priority and pre-eminence as the witness and precursor of Christ. The four genii, however, may be four including Horus or four independently of him for this reason: The solar hawk was also a type of Horus as well as of Kabhsenuf, Horus having been one of the seven elementaries. When Horus represents the pleroma as manifestor he is the eighth, and not merely one of the seven. Thus as the four brethren, Horus may be one of them, identified by the divine hawk, otherwise Kabhsenuf. Or the four may appear as four genii of four quarters, or four paddles to the boat, or four of the great gods in the service of their Lord. Now Simon is made the special *alter Ego* of Christ as his feeder of the flock and his representative on earth (Jno. XXI, 15–17; Matt. XVI, 18), even as Kabhsenuf, is the refresher of his brethren and manifestor of the soul of Horus as the hawk-headed genius. Moreover the four genii of the four quarters of the mount are recoverable with Horus as one of the original four in the transfiguration. The four in the mount together are Jesus, Simon, James

* De Tillemont, Hist. Eccles. tom. II, 5.

and John, Andrew one of the primary four witnesses being here omitted.

The most curious comparison, however, may appear between James and the genius Amset. One James in the Gospels is known as "the brother of the Lord." According to Matthew Jesus had four brothers, James and Judas and Simon and Joseph. Their mother is called Mary. James in the Talmud is also identified with the carpenter. This is the character of Amset. In addition to the significance of their names, such as Kabhsenuf, the refresher of his brothers; Tuamutf, the adorer of the mother; Amset, the devourer of impurity, each is named as it were professionally in relation to the work of embalming and burial. In this relation Tuamutf is the painter; Kabhsenuf, the bleeder; Hapi, the digger; Amset, *the carpenter*. As devourer of impurity Amset denotes the great purifier; and the traditions give James the character of a great purifier. Of the four spirits Amset is the only one who has a human body. He represents the *double* of the dead, the Ka-image or *celestial self in a human form*. Hapi presides over the heart; Tuamutf over the soul; Kabhsenuf over the mummy (*the mundane image of the self on earth*), Amset over the Ka-image (representing the celestial self). In the Apostolic Constitutions the designation of James as the brother of the Lord, according to the flesh, is not found in the two Vatican MSS.; he is simply called "brother of the Lord;" just as Amset was brother of Osiris. Amset representing the Ka-image may account for the representation of James as the brother of the Lord. Jerome says it was related in the Gospel according to the Hebrews that, following his resurrection, "The Lord, after he had given the napkin to the servant of the priest, went to James and appeared to him!" He "said unto him, 'My brother, eat thy bread, for the Son of Man is risen from among them that sleep!'"* And Amset, the brother of the Lord, is the genius to whom the risen one first appears on casting aside the bandages: It is he who presents the Ka-image of the resurrection, as the Christ presented his likeness on the Napkin.

The "brethren of the Lord" in the Gospels suggest the brethren of the Osiris or Horus-Ahi in the Ritual, who is called the "eldest of the five gods begotten of Seb."† The five being Horus, Anup (Tuamutf), Hapi (or Shu), Kabhsenuf, and Amset. These would represent respectively Jesus, Johu, Andrew,

* Jerome, *De Viris Illustribus*, c. 2.

† Rit. ch. LXIX.

Simon (Peter), and James; or Jesus and the four brothers; and to perfect the parallel Jesus should be the brother of the four, and all five to be the sons of Seb. *In this supposition Zebedee and Joseph are two forms of Seb;* and this would explain the brotherhood of Jesus with James and Joseph and Simon and Judas. The facts are as follows: The “two brethren” appear in the Ritual as two of the family of fishers. Says Horus, “I have let Tuamutf and Kabhsenuf fish with me, they guard my belly (fish or find food for me) when I am there where the god of Anu is;” and, according to Matthew, Jesus says to the “two brethren,” who had been fishing, “Follow me and I will make you fishers of men.” Matt. IV, 18–19. Tuamutf and Kabhsenuf are two of four brothers who are the genii of the four corners, also called the four paddles of the boat, the four eyes of the sun; and these two might represent Peter and Andrew. “And going on from thence he saw other two brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee, their father, mending their nets.” Matt. IV, 21. These four brethren, therefore, Peter, Andrew, James and John, would correspond to the four genii of the Ritual, two of whom are found fishing with and for Horus the Christ, whose name, Har, signifies Lord. Also the Crocodile God Sebek, the capturer, as lord and fisher of the stream, occupies the place of Zebedee, the father of the fishers. He was an earlier form of Seb, the mundane father of the gods, including the four brethren. The five may be compared thus:—

Zebedee = Sebek, = Lord of the Streams and Fisherman.	
Andrew = Hapi or Kafi,	} His four sons, fishermen.
Simon = Kabhsenuf,	
John = Anup, called Tuamutf,	
James = Amset,	

Or, going back a little further, it is thus:—

Seb, the head of the family of Osiris = Joseph = Zebedee.
 Osiris, Sun of the Night, or Horus Sun of the Day = Jesus.
 Andrew = Hápi, &c., as above.

Here would be a family of five sons, corresponding to Jesus and and his four brethren, called elsewhere “James and Joses and Simon and Judas.” But later the four brethren of Horus, the genii of the four corners, were readopted as Kronotypes, and,

therefore, as the children of Seb, earth, or Sebek-Kronos, out of the family of seven, who had been elementaries, the inferior hebdomad, they were continued one way or another into the final phase of the celestial allegory.

In the chapter of "Knowing the Spirits of Annu," Horus not only appears in the "region of the fishes," but there is also a miraculous catch of fishes." The Sun says, "I have compelled the fishes to go to the place of Sebek, lord of the stream, and his hands find out for him Horus in the region of fishes." "Says Sebek, lord of the stream, I have terrified them (the fish in the waters) with mighty terrors; the chasing was terrible." "No secret in this terror; Horus has laid his hands on it, and his face has opened on it, and on the 1st and 15th day of the month." Horus is here the cause of the fish being caught. This legend is mentioned in the Mangaian mythology as connected with the invention of the art of fishing. "Vatea, the god, half fish, half man, the Polynesian Oannes, prepared an enormous net which was entrusted to six fishermen, the first that ever were. Day after day they sought for fish in vain. At length they invoked the aid of Raka, god of winds, and then the net was completely filled, so that it was not in the power of the six fishers to hold the net. But Tane, son of Vatea, came to their help and *the seven* (cf. Jno XXI, 2, &c.) drew the net on shore to the feet of Vatea, who turned out the fish and counted them, thus originating the art of reckoning at the same time as that of fishing." Gill's Myths, p. 100. The seven fishermen are also found as the seven in the boat or ark of the Californian Hohgates, who are connected with the seven stars.

The seven powers of the pleroma were represented as seven architects, seven sailors, seven fishermen, and seven carpenters, therefore, the manifestor of the seven must needs be the builder of the bridge, the lord of the boat, and the fisherman, and also the carpenter. The ideograph of divinity, the nuter, is the sign of the stone, axe, adze or plane which has the name of the cutter, maker, and carpenter. The identity of the divinity and the carpenter arises from the primal seven powers being *openers* before they were *shapers*. The Hindu Bribhus, or Ribhus, were the artificers who were also carpenters. Budha likewise was the carpenter, and in his ninth avatar, Indra, was incarnated as Salivahana, the carpenter. That Jesus was a carpenter Origen denies, but Justin Martyn not only affirms this (Dial, ch. 88) but he also identifies

him as the maker of yokes and ploughs; and one form and name of the constellation Ursa Major is the plough, the yoke being a type of the equinox.

Irenaeus asserts that for mystic reasons the Gospels could be no more nor less than 4 in number. The limits were prescribed on account of the 4 quarters, the 4 spirits or corner keepers and other forms of the four in the midst of which Christ is seated. The four books, he says, are in accordance with the 4 covenants, one under Adam before the deluge; the second under Noah after the deluge; the third being the giving of the law under Moses; the fourth that which renews man and bears him into the kingdom of heaven. In the Egyptian Eschatology everything was founded on the celestial allegory and can be followed accordingly. Irenaeus only *identifies the fourfold nature of the Christian in keeping with the pre-Christian canon.*

Of the Egyptian Horoscopos the books were four in number. The 1st treated of the system of the fixed stars; the 2nd and 3rd of the Solar and Lunar conjunctions (eclipses and the ends of periods being called deluges and destructions); the 4th was the book of the risings or resurrections of the sun, moon, and stars, and, eschatologically, of the souls of men.

Four books were assigned to Taht, the four in a psychotheistic phase. We are told that, "These are the titles of the four books:

1. The old book.
2. The book to destroy men;
3. The great book;
4. The book to be as a God."

It has been said that no better identification or apter illustration of the four books could be given than the Book of Adam for (1) the "old Book;" the Deluge for (2) the "Book to destroy men;" the Law for (3) the "Great Book;" and, for (4) *the book which renews man and bears him into the kingdom of heaven*, the "Book to be as a God." "For mystic reasons" the four Gospels were similarly arranged and written. The Gospel of Matthew is the "old Book," the first we hear of through Papias as the original logia. Mark begins with the baptism, the conjunction of John and Jesus, the end of a time, "the time is fulfilled," analogous to the covenant of Noah. Luke's Gospel, while being a variation of the same subject as that of Mark, yet is more extensive, and if we may so speak, more philosophical in its treat-

ment: and so may answer to the Book of the Law or the Great Book. If therefore Luke's Gospel may be taken as representing the "Great Book," John's Gospel will answer pre-eminently to the "Book to be as a God." Although no stress need be laid on this arrangement, yet one sees the four in their order are cast according to the quadriform Gospel or four Books of Taht.

In John's Gospel (Jno. XIV, 2) the Messiah says: "In my father's house are many mansions"—"I go to prepare a place for you." "In my father's house are many mansions," which, in the Greek, is *Εν τη οἰκία του πατρος μου μοναὶ πολλαὶ εἰσιν*, there is in the original, as you may see, an omission of the noun translated "mansions." That the word mansions in the text, however, refers back to *οἰκία*, a house, and which is of the feminine gender, is shown by the word *μοναὶ* being feminine instead of masculine, which it would have been if the word for house in the first part had been *οἶκος*, which is masculine. The literal translation, therefore, is "In my father's house are many single houses." This, being in John's Gospel, is therefore suggestive of having distant reference to the gnosis, according to which the reference would be to the human body, the living house, not made with hands, of which we may surely affirm there are not only "many" but very, very many in the terrestrial and universal Cosmos. Christ says farther in the same text, "I go to prepare a place (*τόπον*) for you." Each human being should reflect on the goodness of God in providing place for them to live and rest and operate in. We should always be filled with great gratitude to God, and not be backward in expressing it in words, for his having made such rich provision for us as he has done, and for his doing for us as well as he does!

But in the Egyptian texts, the number of abiding places for the elect is in accordance with the fourfold nature of the books: "There are four houses of life at Abtu (the abode of the four corners); each is built four stories high. There are four houses of life. Osiris (the Father) is master thereof. The four outer walls are of stone. Its foundation is sand, its exterior is jasper, one is placed to the south, another to the north, another to the west, another to the east. It is very hidden, unknown, invisible, nothing save the solar disk sees it. It escapes men that go there. The Sun's librarians, the treasure-scribes, are within" (answering to the 12, including, of course, the treasurer or bag-bearer). This quadrangular abode is the house of the writings, the scribe and librarians of the manifestor. "The writer of his divine books is Taht

(Mati-Aan), who vivifies it" (the house) "each day; its excellency is neither seen nor heard." "O, thou daily hidden one," is written in front of the house, and in the chapter to open the gate of this house it is said "I have opened heaven, I have opened earth, I enter." This implies that the gnosis pertains to the canon of the Gospels, and not to John only; and that the earth is in the heavens, the earth being one of the celestial worlds; and that its inhabitants may know themselves to be celestials if they but will.

In the Gospels the Lord is about to go the hidden way to prepare a place for his followers. The scene in the Egyptian text is where Horus is about to be betrayed by the Egyptian Judas, and is protected against Sut and the wicked conspirators: "The Souls of the Sun are around; this great god approaches them to kill his enemies. Those that dwell there are the Sun's librarians. The Sun's servants protect his son daily." In the Gospel the scene corresponding is where the twelve are gathered around the Lord, and Satan enters Judas with the sop. Jesus announces that he is about to enter the secret place where they cannot follow. The disciples have just been called the servants of Jesus, and Peter has offered to lay down his life in protecting him, just as the Son is said to be protected by his servants daily. These "servants" are called to be the scribes and preachers of all that the son had heard of the father, and made known unto them. "I have given unto them the words which thou gavest me and they have kept (them). Jno. XVII, 8. They answer, therefore, to the "librarians of the Sun," the "Souls of the Sun," the protectors and proclaimers of the Son of the Sun, or of Osiris, the Father.

The ten virgins with their lamps are doubtless represented by the "Ten Uraei upright in the basin of the Uraei" (Records of the Past, p. 100), as on page 95 (Id.) it is said of each uraeus "its flame is for Ra;" these being among the magnifiers of the god, "emitting globes of fire for Ra." Of Renen, whose name signifies the virgin, the uraeus is a type so that ten uraei emitting globes of flame would represent ten virgins with their lighted lamps. From this we see how certain scenes in the under world were represented in parables. In the book of the solar passage and the scenes in the lower hemisphere, translated by M. Deveria, it is said that the myth of its mysteries of the lower heaven is so profound it is not known to any human being. It is said that at the fifth gate "one cannot make known nor see nor understand this myth of Horus." But what happens at the sixth hour is

expressly inexplicable: And in Matt. XXVII, 45, we read, "Now from the sixth hour there was darkness over all the land unto the ninth hour." The sixth hour being midnight shows the solar nature of the mystery, which in the Gospel has been transferred to the sixth hour of the day. It is in the seventh hour the struggle takes place between Osiris and the deadly Apophis, or the great serpent Haber, 450 cubits long, that fills the heaven with its vast enveloping folds. The name of this 7th hour is that which wounds the serpent Haber. In this conflict with the evil power the sun god is called "conqueror of the grave," and is said to make his advance through the influence of Isis who aids him in overcoming the Serpent of Darkness. In the Gospel Christ is likewise represented as "Conqueror of the grave," for "the graves were opened and many bodies of the saints which slept arose." Matt, XXVII, 52. Of the great serpent it is said, "there are those on earth who do not drink of the waters of this serpent Haber," which calls to mind the refusal of Christ to drink the vinegar mingled with gall. Matt. XXVII, 34. In the account of Christ giving sight to the blind man he "said unto him, Go wash in the pool of Siloam (which is, by interpretation, sent)." Jnó. IX, 7. In Egyptian the Sbent is the typical pool and source, while Sunnt (later sennt) signifies a medicated or healing bath. And, with respect to the expression uttered by the suffering Christ upon the cross, any Egyptologist will know that heli-heli-lama-Sabak-tani contains in Egyptian the sense of heli, to be ended (in giving up the ghost); lama (or Rama) to weep; Sabak to be prostrated; and tani, to bow down the forehead. He will also know that it is a speech conveyed in the *oratio obliqua* or descriptive, in all the Gospels, with the exception of the expression, "It is finished," which as heli-heli might be the *oratio directa* and express the giving up of the spirit by whomsoever they were uttered. The words being Egyptian heli would naturally appear as Eli, a Syriac form. Wilkinson, the Egyptologist, has said of Osiris on earth: "Some may be supposed to think that the Egyptians, being aware of the promises of a real Savior, had anticipated that event, regarding it as though it had already happened, and introduced that mystery into their religious system!"

By writers on the Catacombs and the Christian Iconography we are told that one figure is Apollo, *as a type of Christ!* This is Pan or Arístaeus *as a type of Christ:* This is Harpocrates *as a type of Christ:* This is Mercury, but *as a type of Christ*, which last might

seem unfortunate, for Sut = Mercury was put out of heaven and became the Devil. Of course the Osiris, Horus, Harpocrates or Christ which was portrayed in allegorical figures must remain as allegoric, even as the Crucifixion and Resurrection that are only represented symbolically in the catacombs will remain symbolical in the main, however they may represent the reality when properly understood as to the cyclical death and revival of nature and to the crucifixion and resurrection, both in the physical and metaphysical sense.

It has often been said that if there were no historic Christ then the writers who elaborated such a conception of the divine man must have included among them one who was equal to the Christ! But the allegoric Christ was not a work of the individual mind, but rather of the human race: This was the hero of all men, who from the start was divine: A hero without fault or flaw, "without father, without mother, having neither beginning of days, nor end of life; but madelike unto the Son of God abideth a priest continually." Hebr. VII, 3. This was the star-god who dawned through the outer darkness; this was the moon-god, who brought the message of renewal and immortality; this was the same god who came with the morning to all men; this, in the Kronian age, was the announcer of new life and endless continuity at the opening of every cycle; and, in the psychotheistic phase, the typical son of the eternal God, as manifestor and representative of Him in time.

Like the Apollo of Greek Scripture the Christ was elaborated as a mental model and worked at continually by whole races of men. At this ideal various nations wrought and long continued repetition evoked it at last from the human mind as it did the Greek god from the marble. For thousands of years before the Greeks added their finishing touches to the type of the ever youthful Solar god Egypt labored at the portrait. It was Egypt that first humanized her ideal of the divine and made the statue live with her own life. Hers was the legend of *supreme piety and self-sacrifice* which found expression in the Canonical Christ. She related how the very god did leave the courts of heaven, and come down as a little child, the infant Horus, born of the Virgin, through whom he took flesh, or descended into matter, "crossed the earth as a substitute" (Rit. ch. 48), descended in the Hades as the vivifier of the dead, their vicarious justifier and redeemer, the first fruits and leader of the resurrection unto eternal life. The Christian allegory was first related of Horus, or Osiris, who was the

embodiment of divine goodness, wisdom, truth and purity; who personated ideal perfection in each sphere of manifestation and every phase of power. This was the greatest hero that ever lived as an ideal in the mind of man, to influence with transforming forces; the only hero to whom the miracles were natural because he was divine. The canonical Christ, therefore, as an ideal in historic Christianity, had only need of a translator of the "sayings," and a collector of the "doings" of the allegorical Christ in order to his appearance. The sayings and marvelous doings of Christ were pre-extant: The "spirit of Christ," the "secret of Christ," the "sweet reasonableness of Christ" all antedated historic Christianity. The Christ as a popular lay figure is of very ancient origin; a lay figure that was once the Ram and afterwards the Fish. An extract from Chambers Cyclopædia on "Vesica Pisces" will give some idea of the Christian Roman Iconography: ("barbarous Latin, bladder fish, bladder evolved out of a fish) a term often but not very correctly used for the aureole or glory, of a pointed oval shape formed by the intersection of two circles, which, in the religious symbolism of the early middle ages, is often represented as encircling the whole body of the Savior. This form is supposed to have been gradually evolved out of the figure of the fish, which is prominent in the symbolism of the early Christians, on sarcophagi and elsewhere, and whose use arose out of an anagram on the initial letters of *Ιησους Χριστος Θεου Υιος Σωτηρ*, Jesus Christ, Son of God, the Savior." (The initial letters of these five words, as you see, make the word *Ichthus*, a fish. "The ovoidal form generally designated by English antiquaries, is much used in painted glass, and became, from the twelfth century, the almost invariable form of the seals of ecclesiastical persons and institutions." But with respect to the imagery of the catacombs I may say that the symbolism, allegory, figures and types remained there just what they were to the ancient Romans, Greeks, Persians, and Egyptians. The iconography of the catacombs absolutely proves that the lay figure as Christ had been represented in Osiris, Horus, the child, Mithras, Bacchus, Aristæus, Apollo, Pan, the Good Shepherd. His virgin mother, like the other forms of the queen of heaven, had the color of the *mater frugum* (Ceres, Isis) the complexion of the golden corn; and a Greek Father of the 8th century cites an early tradition of the Christians concerning the *personel* of Christ to the effect that, in taking the form of Adam, he assumed features exactly like

those of the Virgin, and his face was of a *wheaten color*, like that of his mother: Cited by Didron. That is he (the seed) was *corn-complexioned*, as was the mother of corn, Flava Ceres, Aurea Venus, the Golden Lakshmi, the Yellow Neith; and the son was her seed, which, in Egypt, was the corn brought forth at the Vernal Equinox, and which was continued in the cult of Rome as the "Bread Corn of the elect."

In the chapter on "Knowing the Spirits of the East" the Osirified assumes the type of the virile and hairy Horus, the divine Hawk of the resurrection. This is called *the type under which he desires to appear before all men*: and, it is said, "his hair is on his shoulder when he proceeds to the heaven:" Ch. 109, Birch. This long hair of the adult Horus, reaching down to the shoulders, is a typical feature in the portraits of the Messiah, the copy of the Egyptian Christ made permanent by the art of the Gnostics. The halo round the head of the Christ is the glory of the sun-god, seen in his mystical phase, when the more physical type had become psychotheistic. Hence it is worn by the child Christ as the Charast mummy. It is the same halo that illumed Horus and Iu-em-hept, Chrishna and Budha and others of whom the story of redemption was told. Yet the ancient ideal is supposed to have become doubly real in historic Christianity *as the God-man standing in two worlds, having one foot resting on the ground of a fall from heaven, and the other on the ground of a physical resurrection from the earth*.

By some it has been confidently declared that the ancient traditional belief in a life beyond the grave was raised to an incontrovertible fact by the resurrection of Jesus Christ, as if a physical resurrection and ascent of a material body from earth to heaven after death could demonstrate a future spiritual existence. Such an idea of the resurrection is non-spiritual, anti-scientific, and anti-scriptural. In the divine Scriptures, whether in the more ancient or in the canonical Christian form, there is no authority for such a materialistic resurrection. But there is, nevertheless, incontrovertible truth and fact in the doctrine of the resurrection of man to a life immortal, a doctrine which was understood as well by the initiates in the ancient religion as by our ripest Christians, for the ancient Scriptures are the source of ours. Besides, *the Christian Canon, as well as that from which it is derived, furnishes absolutely conclusive evidence of the astronomic and Kronian nature, in that phase, of the origines*. Every time the worshiper turns

and bows to the East it is a confession that the cult is, in an important sense, solar, and, accordingly, the resurrection is, in a sense, Kronian, although the cult may have lost the date of its origin. In Christianity, properly understood; the Kronian typology is continued in connection with the resurrection taught by the gnosis. This, as I have shown, is connected with the regeneration, the attainment of which implies the possession of eternal life. At the last time of the coming, there was, according to Matthew (ch. XXVII, 52-53), a resurrection of the dead: "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." We think we know what a human body is, we suppose it is a real literal thing; well now this body or mind, for you may call it either, while alive and rational, is either in a state of sin or in a state of righteousness, grace and acceptance with God. If in the former state it is symbolically itself a grave, a walking sepulchre, it is the idea or state of a dead body, dead as to God, righteousness, heavenly-mindedness, it is in the state of the mere animal, natural man. If in the latter state it has attained to the kingdom of heaven and eternal life, which God has promised to those who accept and are accepted of him, and which, in its proper sense, the possessors do not fail to understand.* There is no doubt that the activities displayed by the founder or founders of Christianity gave a remarkable impetus to the advancement of truth and righteousness in the world: They came preaching the regeneration, "that the kingdom of heaven is at hand;" and this is a way in which this resurrection spoken of in Matthew is interpretable; but that there may have been miracles wrought by God in connection with the death and resurrection of Christ is entirely a legitimate belief; and the church has always itself claimed the power of working certain kinds of miracles, that is physical effects, as is seen in the power it has always (and so often unrighteously) exercised in the matter of excommunication.

Our doctrine of the resurrection, however, as attended to at Easter, is identical with that of the ancient races only while we celebrate this festival under our peculiar idea of Christ, for them the *coming* was mostly noticed from its natural annual aspect.

* See Jno. iii, 36. viii, 12. xl, 25. xiv, 6. Rom. viii, 2, 6. 2 Cor. iii, 6: v. 4. Gal. ii, 20. Col. iii, 3, 4. 2 Tim. i, 10. 1 Jno. v, 12. Jno. v, 24, 25, 28, 29. vi, 39-40, 47. Rom. x, 9. Acts xiii, 48. Mark xvi, 16. Jno. v, 24.

Every Autumn the Sun descended into the underworld, as the Savior of the dead, and the resurrection followed for those who were worthy of a future life. Our festival of "All Souls" is an extant remembrancer of this annual resurrection.

But in regard to the Canon of the Gospels it is the miraculous in those, that, as clearly as anything else, shows the ancient allegoric origin. In the miracles, Christ the healer represents the character of In-em-hept and Aesculapius; and, as a caster-out of demons, Khunsu. On the theory of an historic origin, otherwise than as being a representation of the ancient celestial-terrestrial allegory, the matter is not found to have a coherent consistency; but the ancient allegory explains all. When we start with that it is like introducing the creative principle into chaos, or the theory of gravitation as an explanation of cosmical law. This view alone serves to read the riddle aright. It was not designed in the formation of the Canon that the initial point of an embryonic unity was to be discoverable in the life and teachings of a personal founder alone, although a study of any one of the four Gospels, each of which was designed to be of equal authority without any of the others, might lead to such conclusion. But not only are all things, which appear miraculous, natural as in the allegory, it is even the essence and creative cause of the history. The allegoric origins explain most clearly the birth of the child that was begotten without the fatherhood; the virginity of the motherhood,—an unknown human factor,—being the natural status of the most ancient genetrix in the allegory, who was earlier than the fatherhood. The virgin mother is nothing if not divine, as is also her son and offspring.

The most ancient Byzantine pictures of the virgin and child represent the allegoric mother as Isis, and strange as it may appear it was in consequence of their taking the allegoric tradition of the Fall as a historic reality that so many of the Christian Fathers considered woman to be accursed, and called her a serpent, a scorpion, the devil in feminine form. The allegoric origins only can explain why Jesus should have been rebegotten as the anointed son at 30 years of age, the time of full adulthood, in the Egyptian reckoning, in the likeness of the fatherhood. The allegoric origins can only explain why there is no history furnished from the time when the child Christ was about twelve years old to that of his adulthood at about 30 years. The allegoric origins, as interpreted by the Gnosis, only can show how the Word or Manifestor, from the first could be said

to be made flesh. The allegoric origins only can explain why Jesus the Christ of the Catacombs should continue to have been portrayed in the two distinct characters of the beautiful, graceful, lissom "coming" youth and the little ugly old child or elder Horus: The allegoric Christ could have two birthdays like the dual-natured Hórus, one at the Winter Solstice, and one at the Spring Equinox. The allegoric Christ could be crucified on the 15th of Nisan, all Jewish laws and prejudices to the contrary notwithstanding, because that was the day of the crossing, of the cross, and, in one sense, of the crucifixion of the Christ. He descended into Hades because that was the way of the underworld first traveled by the Solar-god. He rose from the dead on the 3rd day *because that had been the length of time allowed in the mysteries, and because it took three days, measured by the visible phenomena, for the Lunar Messiah to rise again and reappear.* Easter, determined by the full moon, is the time of the resurrection, because the sun god was born or re-born, these being identical in the true allegory, though necessarily false in the untrue, each year at the station of the Vernal equinox, where the sun "crossed the line," and marked the period of the passover. The allegoric Christ was born as Ichthys, the Fish, because Pisces was the sign of the cross or crossing after 255 B. C.; and he is called the Lamb because he had been born in Aries (Ram) 2155 years before. In about four years from this time, namely, in 1901, according to this reckoning of precession, the Vernal Colure will enter into the sign of Aquarius or the Waterman, and that will be the year 1 of the new era of 2155 years.

The allegoric origins could only explain how Christ, as according to Luke (XXIV), was taken up to heaven on the third day after his crucifixion, while according to the Acts (ch. I, 3) he did not ascend till forty days after this. And now, in explanation of this I may say, that the resurrection of Osiris at the *Autumn* equinox was *lunar*; at the *Vernal* equinox it was *solar*. *After he was betrayed to his death when the Sun was in the sign of Scorpio, he rose again on the third day as lord of light in the moon, or as Horus, the child of the mother-moon.* The Solar resurrection was at the vernal equinox, when the sun entered the first of the upper signs and Orion arosé. This time he is born or reborn or more properly regenerated in the character of the second Horus, the adult of 30 years, and this second resurrection followed the 40 days of mourning for the suffering god, which were celebrated in the Mysteries, and survive as our Lent. And just as the allegory

of the double Horus in the two characters of the child of 12 years and the adult Horus of 30 years is represented in the Gospels in the two phases of the life of Jesus, so have the two different resurrections with their correct dates been applied to the historic Christ. Thus interpreted those two versions of one alleged fact tend to corroborate the position taken elsewhere that the two different dates for the crucifixion, given in the otherwise irreconcilable accounts, are explainable in the luni solar allegory. In Egyptian the sign of a half moon and 14 days are identical; and, in the dark half of the moon, Osiris was torn into 14 parts. Therefore the 14th day of the lunar month was the day of full moon: Whereas in the Soli-lunar month of 30 days the 15th day was the middle of the month. Now the crucifixion or crossing at Easter was and still is determined by the day of full moon. This will be on the 14th of the month of 28 days in the reckoning of the moon only, but on the 15th of the moon according to the Soli-lunar reckoning. The 14th of the month would be the lunar reckoning of Anup-John, and the 15th that of Taht-Mati = Matthew in the two forms of the Egyptian allegory. Both reckonings were extant in two different cults, and both were separately continued by the Greek and Roman churches for the one day of the crucifixion. While both cannot be historically correct yet both are astronomically true. Both could be made to meet at a given point in the total combination, which was determined by the conjunction of the sun and moon at the equinox, as *the day of full moon*. But the two different dates for the mid-month remained, and these are represented by the traditions of two different dates for the crucifixion. Both the lunar and the solar dates might be utilized by the allegory in which there were two crucifixions and two resurrections, though of themselves they would not bear witness to the fact of the historical crucifixion. But, as we have seen the two ascensions of Osiris, on the 3rd day, and after 40 days, have been preserved in historic presentations. Two different crosses were also contained in the Christian Iconography as the cross of Autumn and of Easter; and although we may not be able to discover two crucifixions in the Canonical Gospels yet the total matter of the allegory is there. When Jesus was led up into the wilderness to be tempted of the devil during forty days, we have a re-presentation of the struggle between Osiris and Sut, which was celebrated during the 40 days of mourning in the mysteries. There were, moreover, until the present century, two days of death or crucifixion kept at Rome, when the dead Christ used to be

laid out and exhibited on the Thursday before Good Friday; and two days of resurrection were also celebrated in the two Sabbaths, Saturday and Sunday. As the Apostolic Constitutions show both of these days were continued for the two weekly holidays of the Christians, *Saturday being the day of rising again on the 7th day of the week in the lunar cult; Sunday, the Sabbath of the 8th day, according to the Solar resurrection.* Here it is plain the celestial allegory explains the facts, and the ascertainable facts are very largely astronomical and interpretable solely by means of the Gnostic explanation of the Egyptian allegory.

Clement Alexander states that Paul designated the "fullness of the blessing of Christ" which he would bring to the Romans the communication of the Gnosis, or the hidden tradition of the mysteries which was unknown to the Romans, and which according to Clement, was revealed by the son of God, "the teacher who trains the Gnostic by mysteries." Strom. VII.

As reasonably must have been the case, many of the early Gnostics were ignorant, unscientific, and uncultured people, but they generally may be said to have identified, in their doctrine, Nous with Wisdom and this with the Gnosis. The writer of the Wisdom of Solomon says, "by means of her (Wisdom) I shall obtain immortality." Paul said by means of the Christ (the male type) evolved within (this the Sivaist terms the Linga in the Soul), who was the perfect flower of the Gnostic pleroma, that the summit of attainment was reached. He declares that he derived this Gospel from no man, and that he was instructed by none. He received his revelation direct from heaven by spiritual communication of Christ as typical manifestor. Christ himself was the spiritual communicator with Paul. Paul's conversion was a re-birth, a change in which Christ was born within as the pubescent Soul, a son of the Father-God. If in apparition a spirit proved its existence to Paul that proved a re-birth; the spirit being one of the twice-born was a form of the Christ. For Paul had continued the type of re-birth at puberty in his mystery of the Messiah. When we become befogged and bewildered in the metaphysical we may find some guidance in the primary types.

Paul was a Hebrew Gnostic, learned in the doctrines of the Kabbalah, an adept in the mysteries, and one who spoke wisdom among those who were perfect. Of the typical Christ he knew the nature from the origins, as the anointed one of puberty, whose symbol was the stone or rock (also

as the kronotype); and he *continued the type* not merely in a vague psychotheistic phase like that of the Gnostic *Nous* but as the Christ of spiritual manhood and manifestations that were objective, visible and audible to himself. For him a manifestor had been entified in apparition. Hence he spoke the "wisdom of God;" the knowledge revealed to him "in a mystery," 1 Cor. ii, 6-8, or according to the mode of the mysteries. His own especial mystery was made known to him by Revelation (Ephes. iii. 3; Gal. i, 12) abnormally or in trance. He now understood and interpreted the "mystery of Christ," which "in other generations was not made known to the sons of men," as it had now been revealed to him in the Spirit, Ephes. iii, 5. His work is now to "fulfill the word of God," the "mystery which hath been hid from all ages and generations" (Col. i., 25-26), he himself being the Christ, Egyptian Makheru. Paul's Gospel was founded on a new application of the ancient gnosis to the facts of his own abnormal experience for the purpose of creating a belief in a present and future spiritual existence.

Although, according to the commonly received chronology, Christ was crucified in the year 33 A. D., he having been baptized about A. D. 30, yet if we accept the data furnished by the book of Acts, and Paul's own letter to the Galatians, we shall have to conclude his conversion took place in about 27 A. D., which in my reckoning on the subject of Christ's Chronology many years ago, was the date I arrived at from independent investigation for the baptism of Christ. Paul (Gala. ch. 1) states that after his conversion he did not go up immediately from Damascus to Jerusalem but went up after three years. Then (ch. II, 1) he says that after fourteen years more he went up again to Jerusalem with Barnabas. This second visit can be dated by means of the famine, which is known to have occurred in the year 44 A. D., about the first or second year of Claudius, at which time, and on account of which, presumably, aid was conveyed to the brethren in Judea by Paul and Barnabas. Subtracting 17 years from 44 years leaves 27 A. D. for the time of Paul's conversion according to his own statement. Of course this was three years anterior to the baptism of Christ himself, who is said to have appeared to Paul in the vision in the name of Jesus, and effected his conversion. But Paul's conversion, everything being fairly considered about it, appears evidently to have been an effect of the Christ of the gnosis, which was the same as the Christ of the

Gospels originally and properly apprehended, and may not be thought to affect or invalidate the chronology of the life of Christ. In Paul's own accounting of his course after his conversion and sojourn of a few days at Damascus, he says: "Immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them who were apostles before me; but I went away into Arabia."

In all ages before historical Christianity became full blown upon the world we may believe that certain societies and certain persons possessed a wonderful deal of knowledge. These knowledges were largely confined to initiates of certain select societies; and they must have been thought of as in a degree compensatory for the trouble and self-denial experienced in attaining them. There is nothing for nothing fairly in this life. If one has succeeded in learning an ancient language its possession is supposed to be compensatory for the trouble and labor experienced in the attainment of it. The twelve degrees or "tortures," as Suidas called them, which tested the Neophyte's courage in the Mythraic Mysteries, are supposed to have been severer than the tests to which the modern Masonic lodges subject their neophytes. During the Mythraic probation, which lasted *forty days* (which forty days are supposed to have been the origin of the Lenten self-inflicted punishment) the candidate was tested by the Four Elements; he lay naked a certain number of nights upon the snow; and afterwards was scourged for the space of two days; and this was the beginning of it. The twelve degrees or tortures were undergone within a *cave* constructed for the purpose; and they had to be all completely passed through before the aspirant was allowed to participate in the mysteries. The Neophytes were admitted by the rite of *baptism*; and the initiates solemnly celebrated a species of *Eucharist*. These Mythraic rites therefore bore a curious resemblance to those subsequently established in the Catholic Church. In the rite of Baptism remission of sins was promised, and a mark of a cross placed with the point of the finger on the forehead, as now in those Christian Churches called Catholic.*

In a book called "The Preachers," which I have, written by a learned Roman Catholic gentleman, who states (on pp. 52 and 238) that he had been in a monastery eighteen years, and its Superior for several years of this time, I noticed the name Saul spelled Shaw-ool. This struck me as quite natural, the name Saul being

* "Gnostic Remains," C. W. King, pp. 122-128.

in the genitive in the old language, Shaulach or Shulach, the same root as Shiloh. I will quote this writer here at some length as being one who should know considerable as to the traditionary origin of the Christian religion. He speaks as follows: "Not one of the Gospel doctrines is new or revealed; every one can be traced and found in the main collection of the Jewish traditions; so can every miracle attributed to Yeshua. The first three Gospels belong to one source, the fourth to another." Speaking of Jesus, he says: "it is not my purpose to discuss his life and character; I will satisfy myself with the candid statement that Rabbi Yeshua had no hand in making up Christianity. He never existed as a prominent historical person, and, if he existed at all, he was a socially obscure person, an unpretentious Essenian monk, at the best. The author of the Jewish reformation called Christianity was Shaw-ool, later, to please the Greeks, called Paul, the rejected lover of Rabbi Gamaliel's daughter, who sought revenge against the Jews by joining the already lingering sect of the reformers or seceders, etc."

While speaking of the church in relation to Luther, he says: "In the first place, Luther had no right to ask any questions. In the second place as a professor of theology, he was expected to know that the pope, or the Roman church, did not claim that the Indulgences were a Biblical doctrine, no more than canonization, no more than the mass, purgatory and a number of other similar institutions in the Roman church. How then could he ask the church to convince him of this or that? If the church consented to regard the merits of Rabbi Yeshua as a treasury, and the pope was allowed to impute it to any Christian, it was done openly and was none of Luther's business. Nor did he attack Indulgences at first, but only their sale. Moreover Christianity existed before the Bible existed (we mean the New Testament). Furthermore the Bible was written by the members of the church, and therefore, it cannot be regarded as superior to the church, which is being guided (as they believe) by the Holy Ghost. Finally, as everybody well knows, the Bible is no Sacramentarian, no liturgy, no ritual, does not contain all the doctrines of the church, nor all the teachings of Rabbi Yeshua, nor all the teachings of Shaw-ool (Paul), for he says himself that, as to the rest, he would make disposition in person, as he refers more than once to his teachings, dispositions, evangelizations, &c., which all are not given in the New Testament. How could Luther, if a theologian and an honest man, ask the

church to convince him by arguments and quotations from the Bible? He might have called for Homer as well."

From the above we may have some idea in regard to the position of the Catholic church, in relation to the individual man, Jesus of Nazareth, and it would seem that they stand on the same ground as regards him as did Epiphanius in the fourth century: that is, it is the same one Jesus that has come down all the way in the tradition: which all seems to consist with what Peter, in Acts V, 20; X, 39; 2nd Peter II, 24, and Paul, in Acts XIX, 29-31: 1 Tim. VI, 13, and Gal. III, 1, have to say as to the manner of the death of Jesus. The author himself on page 21 of his book, speaking in relation to the expression of Christ of taking up the cross and following him, says: "The cross had no such meaning among the Jews nor any other meaning in his day than *gallows*. This significance of the cross is of late origin among the Christians, not earlier than the catacombs." Whether or not what he says in this last statement be correct, the cross was known as a religious symbol from time immemorial and in about all nations.

That Christ as God the Word, was believed in by the Jews from very ancient times and doubtless from the scriptures of the ancients is fairly inferable from the following quotation from Josephus' "Dissertation on Hades," 6. "For all men the just as well as the unjust, shall be brought before God the Word; for to him hath the Father committed all judgment, and he, in order to fulfill the will of his Father, shall come as judge, whom we call Christ. For Minos and Rhadamanthus are not the judges, as you Greeks suppose, but he whom God and the Father hath glorified, concerning whom we have elsewhere given a more particular account, for the sake of those who seek after truth."

You easily see from the whole that the knowledge of Christ and his Gospel has not been confined to the "Christian era," but has existed in the apprehension of men from time immemorial. He and his Gospel have existed under many and various names, each nation having to speak of these in their own language forms. When the story of Christ was first told to the people of New Zealand the Maories were amazed to find the character of Jesus so much like that of their Tawhaki, a Messiah, already known to them, of whom like incidents were related as those now told of Christ. The missionaries were likewise surprised when they discovered the similarity. The connection between Tawhaki and Osiris (or

Horus) is shown in his death having been effected by the Serpent-Gods, the Apophis and conspirators in the Ritual.

The Mythraists identified their Mythras with the Christ of the *Bonnets Rouges* in the catacombs; and the Mythraic Mysteries were so like those of the early Christians, that Justin Martyr said the devil had stolen them to deceive the human race. Justin, *Apol.* I, 16; *Dial.* 70-78. Clement Alexander, who calls the gnosis the "apprehension of things present, future and past" (*Strom.* VI, 7), affirms that the mysteries hidden until the time of the apostles were those that had been concealed in the Old Testament. *Id.* V. He also adds: "Not enviously said he (i. e. Barnabas) the Lord announced in a certain Gospel, "My Mystery is unto me and the sons of my house." *Id.* IV, 17. That is, those within the *pleroma*, or the body of initiates or adepts, were, by a course of discipline, taught the real meaning of the Mysteries, as applied to the cosmical phenomena or things, and they were to teach outsiders or the uninitiated, by parable or allegory. Such initiates grew into the wondrous profession of the Christian hierarchy, of historic times, so well known about. They lived strictly as a class within their own *pleroma* or peculiar pale (*stauros*) and dealt out knowledge to the laity mostly in parables. Compared with the latter they were in effect a great people from the amount of knowledge they imbibed and retained. But becoming in course of time much bothered by men without their pale, men who *knew* the mysteries of the kingdom of heaven, and were dissatisfied with the existing state of society, they finally caused the laws of the Inquisition to be enacted, which long after the enactors had passed off the scene, often claimed some of the worthiest men of their own order as its victims, and wrought such terrible havoc with the Christian flock for long ages, as should teach the theologians for all time that men are to be drawn not forced to a belief in the Gospel. Christian ministers have long experienced that, when men and women are truly converted to Christ, they will support his cause with their presence in his house, with their worldly substance and in every other way to the extent of their ability.

AS TO THE TIME OF THE MINISTRY AND CRUCIFIXION OF CHRIST.

All commentators on the Gospels agree that the narratives of the three first Gospels, Matthew, Mark and Luke, do not appear to show or indicate that the ministry of Jesus extended over more than

one year, while they generally have supposed, at least in medieval and modern times, that the narrative in John's Gospel makes it cover three and one-half years. Robinson, in his *Notes on the Harmony of the Four Gospels*, in Greek, says: "The Gospels of Matthew, Mark and Luke, along with many diversities, have nevertheless a striking affinity with each other in their general features of time and place. But, when compared with John's Gospel, there is seen to be a diversity no less striking between them and the latter, not only in respect to chronology, but likewise as to the part of the country where our Lord's discourses and mighty works mainly occurred. The three speak only of one Passover, that at which Jesus suffered; and from this it would follow that our Lord's ministry continued at most only about six months. John expressly enumerates three Passovers, and more probably four, during Christ's ministry; which, therefore, must have had a duration of at least two and a half years, and more probably of three and a half. Again Matthew, Mark and Luke place the scene of Jesus' public ministrations chiefly in Galilee; where he goes up to Jerusalem only just before his death. John, on the other hand, narrates the miracles and discourses of our Lord as occurring principally at Jerusalem, on various former occasions, as well as at his last visit."

Now, while we may accept the conclusion of those commentators, who, as Robinson, understand the three first Gospels as representing the ministry of Jesus to cover just one year, there is no need of our agreeing with them in their understanding of the length of his ministry as according to the fourth Gospel. For, while it is true, as Robinson observes, that John gives most of the miracles and discourses of Jesus as occurring in Judea, at Jerusalem, on various occasions, including his last visit, and the other three evangelists place the scene of his ministrations chiefly in Galilee, yet, after examination, we shall find that the Gospel of John not only begins his ministry in Galilee, where he performs the miracle at Cana, but confines his ministry to one year; and that it is written with a stricter regard to chronological sequence of the events of the Lord's ministry than is any of the others; and makes his ministry to extend just from one Passover to the next, or from one Vernal equinox to the next.

Now John's Gospel begins the life of the Savior with his baptism, and notes that at or near the time of a Passover the baptism occurred (see Jno. ii, 13). John does not particularize the baptism of Jesus by the Baptist, but leaves it to be understood

that he begins the history of the Savior's ministry at about the time of his baptism. In John, chapter i, down to verse 13 of chapter ii, Jesus is in Galilee, so that according to John he begins his ministry in Galilee. He now goes up to Jerusalem to the Passover (see ch. ii, 13). It was on the third day after John the Baptist first recognizes Jesus, as the lamb of God, that taketh away the sins of the world, that the latter performs his miracle at Cana of Galilee. He then goes down to Capernaum and "continued there not many days." Ch. II, 12. The wording, therefore, implies there passed an indefinite time — (perhaps an interval corresponding to the 40 days during which the neophytes were in probation) — from the time John first accosts him till he goes to Jerusalem and exercises his ministry publicly in casting the traders out of the temple. The passover at which Jesus casts the traders out of the temple, according to the three first Gospels, is the only one at which he appeared at Jerusalem, viz., that at which he suffered. But there is no reason why this passover, which begins his ministry, may not be understood as implied, though not expressed, in the three first Gospels. The beauty of the arrangement of the chronological events in his ministry is conspicuous in John. Before the sun comes to appear on the horizon it is dawn. Before the youthful intellect is fully developed there has to be a dawning of the genius. The probationist for the Mysteries was expected to do some work. As preliminary to his active ministry, which we may suppose he begun in casting the traders out of the temple of God, Jesus wins to the truth four disciples, Andrew and Simon, Philip and Nathaniel. He then performed the miracle of changing the water into wine at Cana, as well perhaps as doing some beneficent works at Capernaum, which are not here recorded, before he begun his regular ministry. This spiritual sun had just risen above the horizon in full view of the public when he begins his regular ministry from the temple. Is it not from the holy temple that all should begin their ministry, just as the apostles were to *disciple* all nations *beginning at Jerusalem!* We may understand Christ as beginning his ministry now at the temple in the character of the great exorciser, Chunsu. None of the spirits of darkness could hold their place before this great spiritual and intellectual Sun, now risen above the horizon in view of all. The savior of men now exercises his power in casting the evil spirits of uncleanness, inordinate ambition and avarice out of their living temples. As no darkness can be where the sun shines, so no evil

or unclean affection can occupy the heart which Christ fully occupies. Let the Sun of righteousness, therefore, illuminate your whole soul, leaving no corner of your heart for the demon of darkness to occupy. Choose ye this day whom ye will serve, God or the devil. If ye abide in the dominion of the world, the flesh and the devil, Christ cannot help you. You yourself have to choose whom you will serve. Array yourself on the side of Christ and he will help you. Through him you will cast out all devils of darkness and sin and triumph continually over the wicked one.

From verse 13 of chapter ii to verse 3 of chapter iv we find Jesus exercising his ministry in Judea. In his discourse with Nicodemus, chapter iii, he especially emphasizes the importance of the new birth. It is by the new birth the new Spiritual Sun emerges above the horizon. Then his light shines, and the darkness of ignorance ceases to exist in all that receive this light. So each new born child of God is a sun of righteousness, which shines with healing in his wings for all to whom his rays come. Not, therefore, Jesus the Savior alone but each new born child of God is a savior, must needs be if such a new born spiritual Sun fully emerged above the horizon.

Jesus then leaves Judea on his way towards Galilee, and he must needs pass through Samaria. And here, in Chapter IV, 4-43, is recorded his interview with the woman of Samaria, in which his ministry resulted in the conversion to the truth not only of this woman but of many people. He remains there at that time only two days, although our missionaries now having such a promising field as that was, would be likely to hold a meeting long protracted. But Christ could work by his Spirit, though his bodily presence were not visible, in the same way as he is now present wherever two or three are gathered together in his name; and I have no doubt the seed of the word then sown in Samaria afterwards sprouted up not only there, but elsewhere. He, however, now had pressing engagements in other places and did not prolong his stay over the "two days."

He now again visits Cana in Galilee, where he had changed the water into wine, and here he performs the beneficent work of curing the disease with which was afflicted the nobleman's son at Capernaum. This he did, although he was at Cana and the object of the cure at Capernaum, which illustrates what I have just said as to the omnipresent workings of Christ.

The Vth chapter places Jesus at Jerusalem at the feast of Pen-

tecost, otherwise called the feast of weeks, as it occurred on the fiftieth day after the Passover; or on the first day after seven weeks from the passover. In verse 1 of this chapter it is simply called a "feast of the Jews," and the Pentecost being next in order of the great feasts after the passover it is reasonable to conclude that this is the feast meant. He on this occasion cures the man that had been affected with a bodily infirmity for 38 years. Chapter VIth places Christ in Galilee throughout. In the 4th verse it says "the passover, a feast of the Jews, was nigh," but while it says this it is to be noticed that Christ remains during the transactions of this whole chapter in Galilee, and it is not till at verse 11 of chapter vii that we find him at Jerusalem at the feast of Tabernacles. For it says, in verse 2, chapter vii, "now the Jews' feast of tabernacles was at hand." The feast of tabernacles occurring at the Autumnal Equinox, this means the same as the passover mentioned in verse 4, chapter vi, as "nigh," and to which Christ did not then go, but remained in Galilee and now comes up to it under the name of the feast of tabernacles. There are, as you are aware, two passovers in the year; that at the vernal equinox, usually called the Passover, when the sun passes north of the equator, and that at the Autumnal Equinox, called the feast of tabernacles, when the sun passes over the line going south of the equator. There has been a good deal written as to this verse 4, chapter vi, being misplaced; but it appears not so to me; there is nothing at all unnatural in the narrative saying that the Autumnal equinox was approaching, after the Pentecost had passed. And this passover evidently points, in the sense of the Jewish feasts, to the feast of tabernacles, celebrated at the Autumnal equinox, or passover southwards.

In chapter vii, as I have said, Jesus goes up from Galilee to Jerusalem at the feast of tabernacles, in our month of September, and he is occupied at Jerusalem during the whole of this chapter after its few first verses. In chapters viii, ix and x Jesus is still at Jerusalem, verse 22 of chapter x noticing that it was at Jerusalem, the feast of the dedication, and it was *winter*: And Jesus walked in the temple in Solomon's porch. Although now in the porch of Peace (Shalemach) Jesus is persecuted by the Jews, but, at peace with his own conscience, he withdraws (verse 40) again beyond Jordan to the place where John at first baptized, and "there he abode." The feast of the dedication being as stated by John (x, 22) "in winter," it came in order of the seasons, as you per-

ceive, after the feast of tabernacles, in Autumn, or after the Fall passover. You see, therefore, how the events come in the chronological order of their occurrence so far in this Gospel of John, and so far this Gospel proves itself chronologically correct. In Chapter 11 we have introduced to us the household of Lazarus and his sisters, Martha and Mary, who are all dear friends of Jesus. To this home Jesus now comes from beyond Jordan, where he effects the resurrection of Lazarus, who had just died and was buried. And thereupon he withdraws again from Judea into a country near the wilderness, to a city called Ephraim, where he abode with his disciples. In Chapter XI, 55, we are informed that "the Jews' Passover was nigh at hand." In Chapter 12 Jesus visits again the home at Bethany, six days before the Passover, and he seems to have made this his home, going in and out thence, until he was crucified. Chapter XIII, verse 1, states that "before the feast of the Passover," which we find in Matthew XXVI, 2, stated as "two days before the Passover," Jesus partakes with his disciples of the last supper; and from this up to the beginning of Chapter 18 is filled up, with the conversations of Jesus with his disciples, his prayers, &c. The XVIIIth chapter records the scene in the Garden of Gethsemane, the arrest of Jesus, and his presentations before the high priests and before Pilate, Chapter XIX records his condemnation, crucifixion, and burial: Chapter XX his resurrection and Chapter XXI his post-resurrection appearances in the miracle of the draught of fishes, &c.

It is plainly seen, therefore, there is but one complete year given in John's Gospel for the ministry of Jesus, so that, in this respect, this Gospel is found to be in complete chronological accord with the preceding three Gospels of the canon. But these measures of time, as the day, month, year, are merely for our accommodation. The sun's ministry does not end with any one of these measures; but goes on continuously. The sun it is that ministers to us in the moon, so that our month is of the sun as well as our day and year. I will, therefore, bring to your mind here the continuous ministrations of the Lord, not only in the world of man, in its maintenance and sustenance, but in all the domains of nature. We notice of course the annual order of the sun, and that the year does not limit the Sun's ministry; this is continuous, unceasing, and so is the ministry of the Lord Jesus Christ. The sun, moon and stars, in their relation to the earth as time measurers, illustrate to us that God

works by order and methods, and that he intends that we should take notice of those his orders, methods and means, in his operations, and pattern after them, if not directly, at least analogously, in our own life's operations, for our instruction and profit. God is the all-worker and all-continuous operator of all, and he intends that we should notice him in his works and in his signs, which have all meanings for us. Yes, God is the all in all; and the phenomena you individualize under the names of sun, moon, stars, man, &c., are but signs having their only foundation and all their being in Him.

Now, with respect to this first account of the passover we meet in John's Gospel (Chapter II, verses 13-22), it has been concluded by some commentators that the passage "has evidently been inserted in the wrong place by a careless copyist:" and Horne, in his "Introduction to the Critical Study of the Holy Scriptures," gives eight principal causes for the various readings found in the manuscript copies of the books of the Old and New Testaments. As there is but one passover mentioned in the other three Gospels, that of the Crucifixion, and this, containing also the account of the casting out of the traders as here, it looks as if this might be a misplacement, however it may be as to it. But, in regard to the second mention of the passover in John's Gospel, Chapter VI, 4, "And the passover, a feast of the Jews, was nigh," which I have shown to refer to the feast of tabernacles or the Autumnal passover, for it is this only that Jesus attended, it has been thought that this verse, which really, as it stands, means nothing if not the feast of the tabernacles, must have been interpolated in the text after primitive times. Canon Brown, in his *Ordo Saeculorum*, says, "The reading of the text, John VI, 4, though it is found, I believe, in all the Mss. and versions, could not have been the text of the first two centuries. Had it been there Saint Clement, Tertullian and others, with these words before their eyes, could not have retained and handed down the positive statement that between the Baptism and Passion only one year, i. e., two Passovers, intervened." Again, "To the testimony of Irenaeus and Origen I confidently add that of another learned doctor of the Alexandrine Church, Saint Cyril, who has written an elaborate commentary on the Gospel of St. John, and who as entirely ignores the words in question as either Irenaeus or Origen." Again, "Tertullian, Julius Africanus, Hyppolytus, Lactantius, the *Computus Paschalis*, Augustine, in short, all those writers who assign the crucifixion to either of the years 29, 30, XV, XVI,

Tiberius, must of necessity have supposed that from the baptism to the passion was but one year or a little more. It is needless, therefore, to search their writings for express testimonies to that effect." But even if that passage were in the original, which is not saying whether, in my judgment, it was or not, it would have the meaning I have given to it as of the feast connected with the second annual astronomical passover, which was ordinarily called the feast of Tabernacles. It would have this meaning, as Clement Alexander, and the other Fathers, who made the ministry of Christ to have been one year, would well know; that is, it would have this meaning in the natural connection of events in which it stands; but, I see some minds have taken it as referring to another Vernal passover, perhaps minds who did not conceive the Scriptures as having any direct astronomical application.

In trying to arrive at the *date of the birth* of Christ, we have to take into account the date of Herod's death. Now, this is generally agreed to have occurred in B. C. 2, and is particularly stated to have taken place on the 7th of the month Chisleu, i. e., in November. Now, as in bringing time from B. C. to A. D., we have to deduct one year, this brings the death of Herod within the year, 1 A. D. Usher places his death in November, and, in support of the particular date, quotes the following from the Jewish Tract Megileth Thanith, or the book of Fasting, in which, under the month Chisleu, this entry is found: "The 7th, a fast day, because on it Hurudes, an enemy of the wise, died; for it is a joy before God when the wicked depart."

Josephus, in his Antiquities, Book XVII, ch. VIII, 1, says that Herod died after having reigned from the death of Antigonus 34 years, but 37 years after he was first made king by the Romans. He says also that this second capture of Jerusalem by Herod and Sosius was 27 years to the day after it had been captured by Pompey. It is well ascertained that Pompey captured Jerusalem in the year 63 B. C. and taking 27 from that leaves 36 B. C. for the capture by Herod; and then it was some indefinite time after this before Antigonus was killed by Antony at Antioch, but I think within the first quarter or half year after the city was captured, as Rollin says that Herod was in a great hurry to get Antigonus out of the way and so bribed Antony to kill him. Attending, however, to exact numbers, and taking 34 from 36 we have 2 B. C. for the death of Herod. This date being clearly acceptable goes far to render some statements of Matthew and Luke as to circumstances and incidents

of the birth and infancy of Christ understandable. Matthew, ch. II, 1, says that Jesus was born in Bethlehem of Judea in the days of Herod the King, when Herod commands that the male children in Bethlehem from two years old and under should be killed in order to make sure of killing the infant Jesus. Jesus, however, escaped, and it is thought that the word in the text for "two years," should be read "two months" of which meaning it is susceptible also, so that the number of infants slain in obedience to this edict at the village of Bethlehem would be perhaps one or two or none. Luke, ch. II, 1-8, makes the birth of Jesus to be coincident with a census which was taken of the citizens and of their properties when Cyrenius was governor of Syria; and as to this it has been thought to be discovered that in the time of Augustus a census was taken every seven years: Proofs are said to exist of such enrollments made in B. C. 69 and 27 and 20 and 9, and in A. D. 6 and 15. And as our dates are moved down two years in the change from the Augustan style to the New, then, as there was a census in 9 B. C., there would have occurred one in the year of the Savior's birth, when, perhaps, Quirinus was spending a first term as governor of Syria. See page 17 of this Treatise.

In Ch. III Luke seems to make the 15th year of the reign of Tiberius to coincide with the 30th of the age of Jesus, that is, he began to be (*ωσει*, as if) 30 years of age, which means that he was approaching in age to his 30th year; that is, it might indicate that he was yet in his 29th year or even in his 28th. But we can arrive at the age to a near approximation, by finding the year, month and day when Tiberius came into power on the death of Augustus Cæsar. The latter died in the 14th year of Christ, that is, his death is properly entered, A. D. 13, Aug. 19. This is the proper date of Augustus' death, arrived at by figuring from his birth in 63 B. C., or from the assassination of Julius when he became emperor according to Josephus, in the 44th year B. C. We know not exactly how far Tiberius was advanced into his 15th year of government when "the Baptist" is first mentioned in connection with him in Jno. I, 28-34; but, supposing him to have passed of it 4 months and 13 days, he would then be, on his first meeting with the Baptist, on January 1st, in the 7th day over his 28th year, he having been born on December 25th, in the year of 0. He is now baptized and in the following March, at Passover time, begins his ministry of one year. That year expired makes him, at the date of his baptism, 29 years and 7 days old; and at the Pass-

over in March, at which he was crucified, he is 29 years, 2 months and 24 days, that is, he is in his 30th year. The tradition of the church is that Jesus was born at the winter solstice, old style, December 22nd, new style, December 25th.

As to the day and year in which the crucifixion took place: It becomes us to trace this out by observing the sequence of the events of the narratives as compared together. We see by John, chapter XII, 1, that Jesus, six days before the Passover, came to Bethany to the house of Lazarus and his sisters. It was on Friday he came, therefore, and on this day he is anointed by Mary. The next day being Saturday, or the Sabbath, he rests on that day. "On the next day" (John XII, 12), which we call Sunday, Jesus rides in triumph into Jerusalem. On this Sunday evening (Matt. XXI, 17), he returned to Bethany; and on Monday morning (Matt. XXI, 18), he goes back to the city again, and, on his way, curses the fig tree (verses 18-19). Mark (XI, 19, 20, 27) informs us that on this Monday evening Christ went out of the city (presumably to Bethany) and in the morning, now Tuesday, they return to the city, and, as they pass, the disciples notice the fig tree to be dried up from the roots. Here in the temple, on Tuesday, he discusses with the priests, speaks to the multitude in parables, prophesies the destruction of Jerusalem and the termination of the Jewish polity, etc.; and in Mark XIV, 1, in continuation of the narrative, it says, that "After two days was the feast of the Passover and of unleavened bread, etc." This is said on Tuesday before sunset for the Paschal supper was to be eaten on Thursday evening after sunset, so that our reckoning here of the days and events so far is clear. This Tuesday was the last day of leisure or freedom from the legal requirements of the Passover occasion, which Jesus and his disciples had; for on the next day, Wednesday, the 13th Nisan, began the preparation for the feast of unleavened bread. It was on Wednesday (Matt. XXVI, 17), that the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And in the evening of this day, Wednesday, they sit down together and eat this supper. This supper was commemorative of the passover, not that feast itself as the paschal lamb was not slain till the afternoon of the next day, Thursday, nor eaten till after sunset of Thursday, which would be on the Jewish Friday, they reckoning the day from sunset to sunset. On the afternoon of this day, Wednesday, there was a ceremony gone through with by the Jews of searching for leaven in their houses.

“On the evening of the 13th, which, until that of the 14th, was called the preparation for the Passover, every head of a family searched for and collected, by the light of a candle, all the leaven. (Mishna, Pesachim, i, 1). Before beginning the search he pronounced the following benediction: ‘Blessed art thou, O Lord, our God, king of the Universe, who hast sanctified us with the commandments, and enjoined us to remove the leaven.’—Whatever leaven remains in my possession that I cannot see, it is null, and accounted as the dust of the earth.” * As to whether or not that supper, last partaken of by Jesus and his disciples, should be looked upon as the feast of the *Passover*, Dean Alford, in his “Notes on the Greek Testament,” says: “It was not the ordinary passover of the Jews, for (Ex. XII, 22) when that was eaten none might go out of the house until morning; whereas not only did Judas go out during the meal (Jno. XIII, 29–30), but our Lord and his disciples went out when the meal was finished. Also, when Judas went out, it was understood that he was gone to buy, which could not have been the case, had it been the night of eating the Passover, which in all years was Sabbatically hallowed.”

Now, had this meal been meant to be understood for the passover feast, so called, could our Savior be supposed to have violated any of the ordinances pertaining to it? And, if anyone should understand it as the original of the Eucharistic feast, which has come down to us in the Christian Church, he should be reminded, that the paschal lamb, which typified the Lamb of God, which was to take away the sins of the world, had not been slain when this meal was eaten. This was eaten on Wednesday evening; the paschal lamb was to be slain on the afternoon of the next day, Thursday, and eaten after the setting of the sun.

Now, the general supposition is that the crucifixion took place on Friday, but this contradicts the Scripture statements, that he should rise again after “three evenings and three mornings.” Suppose Jesus to have been buried on Friday evening, he should have been in the grave only two nights, i. e., the nights of Friday and Saturday. This is not in agreement with his own words (Matt. XII, 40), “*For as Jonas was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.*” In the Hebrew of the original of this (Jonah I, 17) the expression is “Three evenings and three mornings.”

* McClintock and Strong: Cyclop. Biblic, &c. Art. Passover.

From sunset to sunset is the manner of reckoning the day by the Jews. The night preceded the day in their cosmic idea, the darkness preceded the light, and so their God was Suth or Suthech, to whom was sacred the 7th day, Saturday. It is not, however, to be implied that the three days and three nights meant a duration of 72 hours; it will be sufficient that the Son of Man be three evenings and three mornings in the heart of the earth. The crucifixion on Friday, you see, allows of only two nights, and at the most only about 36 hours. This is about time sufficient for the old moon to be reborn in the new, with his horns pointed in the opposite direction; but not sufficient for the rebirth of the Sun at the solstice, perhaps. Each of these phenomena is deemed a resurrection in its way, and, peradventure, it may be that the interval of three evenings and three mornings constitutes about the duration of the solstitial condition. It is, too, the principle we see working in and from the sun which resurrects himself in the Lord Jesus Christ and in all things.

The statement that the evening of the crucifixion "was the preparation of the passover" (Jno. XIX, 14, Matt. XXVII, 62) does not contradict, but is strictly in accord with the position established by so many passages of Scripture that the crucifixion took place on Thursday. Cruden states that the term Sabbath was applied to feast days such as the passover and others similar. And the passage in Matt. XXVII, 1, which states, "At the end of the Sabbath, when it began to dawn" is properly translatable, "at the end of the Sabbaths," &c., Sabbath being in the plural here in the Greek. Cruden says also that "these Sabbaths (so called) being fixed by the days of the lunar months, did not necessarily coincide with the weekly Sabbaths, but might fall upon any day of the week."

I extract the following from Canon Browne's Book, *Ordo Saeculorum*: "Now the Jewish Calendar is lunar, and its relation to the moon's motions is well known; it was so adjusted that the particular *νοχθημερον* (beginning and ending at sunset) in course of which the moon came to the full, was called the 15th of Nisan. For instance, if in a given year the paschal moon was at the full at any instant between sunset of Thursday and sunset of a Friday, the day between the two sunsets was called the 15th of Nisan."

It is to be remembered that the Jewish passover feast, as our Easter, was determined by the first full moon nearest to the Vernal Equinox.

Now the Jewish year was lunar, at least in the later times, and as they kept their calendar in mean lunar time, i. e., 354 days for a year without hours, minutes or seconds; and as the length of the lunar year is 354 days, 8 hours, 48 minutes and 36 seconds, there is hence great difficulty in getting at the exact time of any occurrence in Jewish history by tracing it astronomically. If, for example, when they correct their calendar at the leap year, which occurred every two or three years, as the case required, they were in accord with the moon within a few hours, they could not then regulate it with more exactness, their lowest denomination in the calendar being one day. But the revolution of the moon about the earth not occupying an even number of such days, if they began their calendar within a few hours of the time of new moon there would be a difference of somewhat over 8 hours at the end of the first year; of somewhat over 16 hours at the end of the second year; and somewhat over a whole day at the end of three years. This matter of the accumulation of error in the Jewish Calendar from leap year to leap year is necessary to be considered in connection with any of their historical subjects, which requires to be investigated astronomically.

The name Sabbaths being applied to feast days and perhaps other stated days in the course of time, as well as to Saturdays, it is plain that where in Matthew XXVIII, 1, it speaks of the "end of the Sabbaths," when it began to draw toward the first day of the week, it means that both Friday and Saturday were Sabbaths, and Friday being deemed a "great day" or Sabbath, the crucifixion did not take place on that day but on the afternoon preceding, namely on Thursday.

The crucifixion of Jesus in order to its agreement chronologically with prophecy had to be on Thursday, the 14th of Nisan; for this was the day in the afternoon of which the Paschal lamb was required to be slain. This lamb being slain and prepared in the afternoon of the 14th Nisan, and the day being reckoned as beginning at sunset,—it was eaten after sunset and so was eaten on the 15th of Nisan. This you see, proves that the last supper was not representative of the passover, as the lamb had not been killed when that supper was eaten; but the last supper *symbolized* the principal, God, the all-operator in the Cosmos under the name Christ. This is the truth concerning it forever; and this gracious principal is infinite and forever incomprehensible. In the supper the food and drink are merely symbols or signs of the means and methods of God's

operations, even in the highest parts so called of phenomenal creation. Every phenomenon implies a reality setting it forth; in the supper instituted by our Savior the one great and good reality, the Father who is in heaven, is to be thought of as remembranced in those symbols: "Take those in remembrance of me," of me the only giver of ever good and every perfect gift.

The flesh of the Paschal lamb was ordained to be eaten with bitter herbs and unleavened bread; and for one week now or until the 22nd of Nisan the Jews were not permitted to eat leavened bread.

The feast of unleavened bread began with the eating of the Paschal lamb on about the first hour of the 15th day of the month Nisan, or Abib, which means the same, and that day was a Sabbath on whatever day of the week it might happen to fall; and this feast ended on the 22nd day of Nisan, which was also a Sabbath, "a day of holy convocation."

Since the Jews were prohibited from doing any work on the Sabbath it was necessary for them to make preparations on the day preceding it; and we find the preparation for the passover Sabbath began on the afternoon of the 13th of Nisan.

The leaven having been collected out of the houses on the 13th Nisan its burning was deferred to the midday of the 14th. On this day artisans in general abstained by custom from work, leaving off in the morning or at noon. In the afternoon of the 14th the solemn ceremony of killing the paschal lamb took place, between 3 and 5 p. m.; the animals were killed in the court of the temple. According to the Jewish method of dividing the day this was "between the evenings," they reckoning the first evening to begin when the lengthening of the shadows was first perceptible, early in the afternoon; and the second as beginning with sunset, a point which also marked the beginning of another day.

According to our reckoning the paschal lamb was eaten on the same day on which it was killed, but according to the Jewish reckoning it was eaten on the next day, the intervention of sunset bringing one of those occurrences on the 14th and the other on the 15th of Nisan. A writer in the *Bibliotheca Sacra* for July, 1871, speaking of the sacredness of the 15th of Nisan, says: "The 15th of Nisan was so exceedingly sacred, that the ordinary Sabbath might be turned into a day of preparation for it. When the 15th of Nisan fell upon the Jewish Feria 1, and accordingly the 14th of Nisan was a Sabbath, the latter might be broken so far as prepara-

tions were necessary for the feast. From which it follows that the Passover was more sacred than the Sabbath."

Paul tells us (1 Cor. V, 7) that "Christ our Passover is sacrificed for us," and as there was a fixed time when the paschal lamb was to be slain, we cannot suppose that the great Antitype was slain at any other time than that appointed by the law. Greswell: *Harmony of the Gospels*, vol. III, 162-³/₅, says: "Now if the sacrifice of the Jewish Passover was thus typical of the sacrifice of the death of Christ, then the circumstances of time and place became of paramount importance to the sacrifice of the death of Christ, because they were of paramount importance to the sacrifice of the Jewish Passover. This sacrifice was limited from the first, in point of time, to one day in the whole year, the 14th of Abib or Nisan; and in the point of place to that particular quarter out of all possible situations, which God should select to fix his name there; which quarter before the building of the temple might be variable, and, according to Maimonides, was either at Gilgal or Shiloh or Nob or Gibeah or Jerusalem; in all which places the tabernacle was successively erected; but, after the building of the temple, became permanently fixed to Jerusalem.

"This being the case a sacrifice though performed at Jerusalem, and with all the ceremonies of a Jewish Passover (save and except the second Passover, which yet was restricted to the same day in the second month), on any day but the 14th of Nisan, would not have been the Jewish Passover; and a sacrifice though performed on the 14th of Nisan, and with all the ceremonies of the Jewish Passover, in any place but Jerusalem, would not have been the Jewish Passover. So indispensable to the constitution and integrity of the type, in this instance, were time and place in conjunction; and so little was either capable of answering its purpose without the other. Who then will say that they were not equally indispensable to the Antitype? Had Christ suffered, though he had suffered as a victim, on any but the 14th of Nisan, could he have suffered as the Jewish Passover? Had Christ suffered though he had suffered as a victim, at anywhere but at Jerusalem, could he have suffered as the Jewish Passover? Had Christ suffered, though he had suffered as a victim, on any day but the 14th of Nisan, and at any place but Jerusalem, in conjunction, could he have suffered as the Jewish Passover?"

I hardly think the author of the above intended to be Pharisaic. He doubtless had an idea of consistency in conservatism of order

as most proper. But God is liberal and does not look upon subjects of this character as we would say, a lawyer might look on one side of a case. There is danger of pharasaic formalism in all religious systems; but the sacrifice of a broken and contrite spirit God is ready to accept, whether it be offered to him in Scandinavia, Kaffraria or Jerusalem. A fair consistency to systematic order, especially as to spiritual things, is all right; but that God is liberal and not bound by any other than his own will is shown in the discourses of Christ.

In 1 Cor. XV, 3-4, Paul "delivers unto them that which he also received, how that Christ died and was buried and rose again, 'on the third day,' according to the Scriptures." This was according to the Scriptures; for Christ himself had prophesied in Matt. XVI, 21; in Mark IX, 31; and in Luke IX, 22; that he should be put to death, and be buried, and should rise again "on the third day." Now this is as literal a translation as that given above in the case of the prophecy of the "three evenings and the three mornings." Both of them are literal translations of the originals, and illustrate how that God, the all-worker, operator and resurrector of everything, is not tied up to one particular mode of action, as indicated by these sentences he makes use of to set forth his varied operations of arrests and resurrections to our little minds.

Now, as to Jesus, we have seen above, that on Friday, the 8th Nisan, he visits the home at Bethany: On Saturday he keeps Sabbath there: On Sunday, the 10th Nisan, he rides to Jerusalem amid the hosannas of the multitude. It is on this day we properly begin our reckoning in this case. The coincidence of the day on which the paschal lamb was selected from the flock (Ex. XII, 3), with this on which Jesus is greeted as a King of Israel, is not without its significance. And reckoning thus we shall find exactly the day on which he was crucified. Sunday evening, as said before, he returns to Bethany. Monday morning he goes again to Jerusalem, and, not finding fruit on the fig tree, curses it on his way thither. He returns to Bethany on Monday evening. Tuesday morning he goes again to Jerusalem, and, on the way, his disciples notice to him how soon the fig tree had withered. On this day the Scribes and Pharisees seek to entangle him in arguments; and on the evening of this day he delivers a discourse to his disciples while seated on the mount of Olives; and his prophecy concerning the destruction of Jerusalem, and the Jewish polity; and in Matt. XXVI, 2, and Mark XIV, 1, in continuation of the narrative, it

says, "After two days is the feast of the Passover and of unleavened bread," &c. This was said on Tuesday before sunset; for the paschal supper was to be eaten on Thursday, as we would reckon, after sunset. So that our reckoning so far of the days and events is clear. This Tuesday, as said before, was the last day of freedom from the legal requirements of the Passover occasion, which Jesus and his disciples had: On the next day, Wednesday, his disciples ask him where he will that they make preparation to eat the passover. He instructs them: they make the preparation, and that evening sit down to the supper. On the next day, Thursday, in the afternoon, Jesus is crucified; the paschal lambs being killed at the same time between 3 and 5 p. m. (Jos. Wars, Bk. VI, ch. IX, 3.) Thursday evening he is buried and the body remains in the grave till Sunday morning, when it rises again with the sun.

We have, therefore, found Thursday, the 14th day of Nisan, to be the day of the crucifixion of Jesus. And now as to his birth, which is properly on the 22nd December, the day of the winter Solstice, we putting it on the 25th as the new style of calendar; this is determined in the first place by the testimony of the Gnostics. These pre-Christian Christians have left us innumerable monuments, some very ancient, others more recent, according to which Christ was born on the day of the Winter Solstice. Clemens Alexandrinus, with the oldest and most credible Fathers of the church, give testimony as to this being the birthday. The Apostolic Constitutions L. V. c. 13, assign the Savior's birth to the 25th of December, which, according to the old Julian style, was the day of the Winter Solstice. The festival of the birth of St. John the Baptist appears in the Calendar under the date of the 24th of June or the summer solstice, the time of the longest day. "He must increase but I must decrease" is an expression which serves to illustrate what is affirmed by the Fathers of the church, that John was born on the longest day of the year, and Christ, who was six months younger, on the shortest, i. e., at the winter solstice. Modern commentators generally understand that Christ entered on his regular ministry at the Passover mentioned in Jno. iii, 13, and that this was just 46 years after the founding of this temple by Herod. Jno. II, 20. The chronology, however, all things considered, requires that the Passover at which the conversation concerning the age of the temple took place between Jesus and the Jews, must have been the last he attended, at which he cast

out the traders from the temple and at which he was crucified. Now Josephus (Antiq. bk. XV, XI, 1, 5, 6) tells us that Herod built the temple in the 18th year of his reign; and we know that his reign was 34 years, and that the birth of Christ was in the last year of this reign. The Jews say, in answer to his statement that if they should destroy this temple he would build it in three days, "Forty and six years was this temple built, and wilt thou in three days raise it up?" "But he spoke of the temple of his body," which is the proper temple to talk about. Now Herod began to build the temple in the first part of his 18th year, i. e., in 17, 25 of his reign; and subtracting $17\frac{1}{4}$ years from 34 years, his whole reign, we have remaining $16\frac{3}{4}$ years. Subtracting this from $45\frac{1}{4}$ years (i. e. in the 46th year from its foundation) we have 29 years. And subtracting from this last the eleven months, during which Herod was contemporary with Christ, we have, $29 - .925 = 28.075$ years, that is 28 years 1 month and 27 days, for the age of Jesus some time between his baptism and his first Passoves, and this may be understood as exactly the same result that we obtain from reckoning along the line of the life of Augustus and Tiberius, the both lines of reckoning tallying exactly enough with each other. The statement in Josephus (Wars Bk. 1 ch. XXI) that it was in the 15th year of his reign that Herod built the temple is certainly a mistranscription, the chronology of the emperors coinciding with that of his 18th year as given in Antiq. Bk. XV, ch. XI. The reckoning in the line of the age of the temple from the 15th year of Herod's reign would leave Jesus to have been only about 26 years old at his death. For according to the tradition of the Fathers of the church Jesus was born at the Winter solstice, December 22nd old style, Dec. 25th New style; and, according to Jewish tradition, as seen above, Herod died on the 7th of Chisleu, or about September 22, so that Christ was, according to this, eleven months old at the time Herod died. You see, therefore, where all these subtractions &c. come in, in the adjustment of the figures, as to the age of Jesus at his baptism.

Now Jesus, as you see, is, according to both reckonings, 28 years and a little over at his baptism, that is, speaking in general terms. And at the end of his year's ministry, when he is crucified, he is 29 years and a little over, i. e., he is in his 30th year; And thus, if we take him as having been born at the Winter solstice, he was as much over 29 years of age at the time of the crucifixion as the Vernal equinox or Passover season is distant in time from the winter sol-

stice or Christmas tide. He is in his 30th year, but his crucifixion must needs be entered under the year A. D. 29. If, however, the tradition be correct, which puts his birth at the Winter solstice or 25th December, then when he was crucified on the 14th Nisan, 17th March, A. D. 29, he was 2 months and 23 days over 29 years old, or entered into his 30th year.

Gibbon, in speaking of the passage in Tacitus' history relating to Christ, in a footnote to Chapter XVI, says: "His testimony is alone sufficient to expose the anachronism of the Jews who place the birth of Christ near a century sooner. We may learn from Josephus (*Antiq.* XVIII, iii) that the procuratorship of Pilate corresponded with the last two years of Tiberius, A. D. 27-37. As to the particular time of the death of Christ, a very early tradition fixed it to the 25th of March, A. D. 29. This date, which is adopted by Pagi, Cardinal Norris and Leclerc, seems at least as probable as the vulgar era, which is placed (I know not from what conjectures) four years later." Full moon at Jerusalem was on Friday, March 18th, 3 p. m., 15 minutes, 52 seconds, A. D. 29: So that the crucifixion was more likely to have taken place at this season than a week later. From our standpoint as from the foregoing authors there can be only probability as to which of these two dates it was on which the crucifixion occurred.

The anachronism referred to is that which places Jehoshua, grandson of Pandira, one century before the time of Jesus. But this anachronism can now be explained satisfactorily enough by understanding the grandfather of him who was crucified as having been born then, namely, Hyrcanus, the son of Alexander Janneus and queen, Alexandra. Josephus (*Antiq.* XIV, XVI), in speaking of the loss of the Jewish monarchy to Herod through the actions of the sons and grandsons of Alexander Janneus, says: "These men lost the government by their dissensions one with another and it came to Herod the son of Antipater, who was of no more than a vulgar family." Yes, Hyrcanus, the legal heir, was opposed from the start by his brother, Aristobulus, who usurped the government and reigned in his stead, as did his son Antigonus after him, who maltreated very shamefully his uncle Hyrcanus. Suppose we now see the greatest opponents of Jesus to have been the principal men of his own nation, is this to be wondered at, when we have found that this was the old practice in this selfsame old family? Hyrcanus seems from his history to have been a man

of a peaceable disposition ; and he must have conducted himself so well in the high-priesthood and in his public and private life as to have had a fairly good reputation among a large class of his countrymen ; otherwise we cannot suppose that Pompey would have given him the high-priesthood, when he made Judea tributary to Rome, in the 65th year B. C., and took Aristobulus and his sons and daughters captives to Rome. This appointment of Pompey Cæsar confirmed in 18 years after, making the high priesthood and Ethnarchy of the Jews hereditary in the family of Hyrcanus. In Antiq. Bk. XIV, X, you can see what honors Cæsar bestowed upon this Hyrcanus, making himself and *his son*, his own confederates : Now, is it any wonder that *the son of this son of Hyrcanus*, here mentioned as so honored by Cæsar as to be called his confederate or ally, should, during the reign of Tiberius, and while Pilate was procurator of Judea, have been taken to account, for having asserted or, because he was accused of having asserted his legal right as the anointed prince and high priest of the Jews ? Is it any wonder, when we are apprised of the malignant disposition which so actuated the members of his own family against Hyrcanus himself, that such a disposition should now actuate the descendants of those persecutors of Hyrcanus against his grandson, who was legal heir to the Monarchy according to the Jewish law and the decision of Pompey confirmed and amplified by Cæsar ? Of course the Jewish or Talmudic Fathers must needs clothe over the history of their Jehoshua Ben Pandira with a thin cloak of fiction : It would not do to publish to the world openly and without circumlocution that the man who was really their legal king-priest and prophet, was executed on a cross. While there are malignant spirits in every nation, who only want to get the opportunity in order to work mischief, yet the Fathers and Shannachies of the nation have usually the public interest at heart for the present and future ; and so, when they are penning down the history they mitigate the barbarous features thereof, as much as possible, without directly falsifying, by weaving into its tissue some fiction. Undoubtedly the grandson or great-grandson of Hyrcanus, supposing conjecturally Jesus to have been such, would have had some men of his nation, who knew his legal rights and acknowledged them so far as they could ; but their voice would be drowned amid the din of his opponents of the party of the descendants of Aristobulus, who would so work as to get him into the

clutches of the Roman law by accusing him of having trespassed against it.

In treating of the strictures put upon the profession of Christianity by Domitian, son of Vespasian (81-96 A. D.), Gibbon notices two men who were brought before the procurator of Judea (or the emperor) as follows: "These were the grandsons of St. Jude, the apostle, who himself was the brother of Jesus Christ. Their natural pretensions to the throne of David might, perhaps, attract the respect of the people, and excite the jealousy of the governor: but the meanness of their garb, and the simplicity of their answers, soon convinced him that they were neither desirous nor capable of disturbing the peace of the Empire. They frankly confessed their royal origin and their near relationship to the Messiah; but they disclaimed any temporal views, and professed that his kingdom, which they devoutly expected, was purely of a spiritual and angelic nature. When they were examined concerning their fortune and occupation, they showed their hands hardened with daily labor, and declared that they derived their whole subsistence from the cultivation of a farm," &c. "The grandsons of St. Jude were dismissed with compassion and contempt." What must be thought of the malignancy which would hail such honest and industrious men as these before a magistrate to injure them on account of whatever harmless religion they might profess!

The confession of these two men, however, standing forth in Roman history, that they were related to the Messiah that was crucified, and whose kingdom they expected to come, may give us the meaning of the word Christ, which Josephus has applied to the Jesus that was crucified under the sentence of Pilate. Josephus meant by that designation either that he was the God who would come again to judge the living and the dead, in accordance with what he says of Christ in his Dissertation on Hades; or he meant that Jesus was the Jewish legal and anointed priest-king who was crucified for the expression of his principle of truth and patriotism, and who would come again to restore Israel and to judge the quick and dead. Those ancient king-priests were installed into office by being anointed. We read of the oil that was poured on Aaron's head and ran down to the skirts of his clothing. The English word anoint is, in Greek, Christ and in Hebrew M'shiach, which we effeminately spell and pronounce Messiah. That Jesus, who was crucified under the sentence of Pilate, had been anointed priest-Ethnarch of the Jews by his own party there is in my mind

little doubt. And that he should come again as M'shiach to restore their nation, &c., is one of the ideas implied in the designation ; for the Christ is the coming one, the M'shiach. But Josephus, in the next section, after mentioning Christ and his crucifixion (i. e. section 4, ch. III, Bk. XVIII, Antiqu.), a section which contains a fiction made out of whole cloth, plainly suggests what idea would in time arise in the world as to this crucified M'shiach.

The truth appears plainly to be that the canon of the Gospels, as we now have them, was arranged and amplified by Jewish priests ; which renders understandable what is said in Matthew XXVII, XXVIII, as to the setting of a watch over the tomb, the bribing of the soldiers, etc. ; and how it is that Josephus, who was also a Jewish priest, and who now appears plainly to have written all that appears in his works about Jesus, how he, I say, exactly agrees with the Gospels in all that he says as to Jesus. Such learned men then as were Jewish priests of the party political and the idea theological of Jesus M'shiach, who was crucified, have at least systematized the canon of the Gospels into about the shape we now have them in. On the basis, therefore, of our present understanding of who Jesus M'shiach was you perceive the Scriptures must speak truly as to the putting of a guard over the tomb ; and that the priests may speak truly when they instruct the soldiers to tell their superiors that "his disciples came by night and stole him away, while they (themselves) slept," etc. Some of the party of the crucified one were evidently very influential men with the Roman authorities ; and in authorizing the idea of the resurrection of Christ's body they could have told the truth in some sense and would seem to have been actuated by a good motive, considering that the mass of mankind will always remain so crass and stupid spiritually that they can hardly be made to have the slightest comprehension of what the resurrection properly means : Of course we know that Christ is the only being that has the ability to resurrect himself, and the church has taken great pains (even by the suggestion of Easter eggs), to teach stupid minds to apprehend what the resurrection signifies in its fullness and in reality. Neither do people seem willing to understand that the resurrection means a new birth in themselves individually to righteousness and active godliness, they having died unto sin to the great and all important end of this resurrection. By the illustration of such death and resurrection of the physical body of the Son of God, the uncultured and materialistic mind might finally be brought to

some comprehension of the nature of the new birth and the life of active godliness, which is a very important resurrection to attain unto. The one who has attained to this resurrection sees the image of God in every human being and is prepared to love and worship God in that image and to render to man his rights, even though found in the gutter. That the Savior Jesus in his human nature, was grandson or great-grandson of Hyrcanus, Ethnarch and high priest of the Jews, a comparison of Josephus Antiqu. Bk. XV, ch. ii, Sect. 4 and ch. VII, with Matthew, ch. XXVII, 16-27, would seem to leave little room to doubt; and to many this has been sufficiently satisfactory proof, many, I say, who knew that the Son of Man had been crucified for representing in himself the principle of truth and godliness.

But even the spiritual mind finds it hard to apprehend the cosmos, and people should not wonder if they cannot at will attain to all knowledge concerning the coming One. The Jews had been expecting the M'shiach, and Jesus now answered at least the expectation of his party in the kingdom in this respect. That he was worthy to be honored as the M'shiach they had expected was the settled determination of this party, and so when he died, even so ignominiously for his principle of truth, right, and godliness, having been delivered up to the Roman law by the opposing party of his own countrymen, his own party in the kingdom still remained unflinchingly true to him, and cared for his body till after his resurrection. The 4 Gospels (Matt. xxvii, 51-66. Mark xv, 43-47. Luke xxiii, 50-56. John xix, 38-42) all agree that, on the evening of the crucifixion, Pilate gave the body of Jesus into the hands of his friends. Josephus in speaking of him says: "He was Christ (Heb. M'shiach) and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again after the third day as the divine prophets had foretold those and ten thousand other wonderful things concerning him; and the sect of Christians so named from him are not extinct at this day." Antiqu. XVIII, iii, 3. It is plain, therefore, that Jesus was the royal Asmonean scion of the house of David, the M'shiach of his own party in the Jewish Theocracy in his day: That he was delivered up to the Roman law by the accusations of the opposite party in the kingdom of his own countrymen: And that having died on the cross his body was delivered by Pilate to his own party. The Greek does not naturally mean

that a Roman guard was put over the tomb. Pilate says literally to the chief priests and Pharisees (Matt. XXVII, 65): "Ye have custody: Go; make it as sure as ye know how;" custody here meaning the *libera custodia*, or free trust of keeping the body, of the Latins. Neither does the word 'ἡγεμῶν,' translated governor, ch. XXVIII, 14, naturally refer to Pilate, but to him who *had* charge of the custody. (Greek *Κουστωδία*, which has exactly the meaning we give it in English.) It is seen to be, on the whole, a Hebrew affair, and that the primal origin of historic Christianity, is strictly of the Hebrews, in whatever way God may have seen fit to resurrect the Savior's body from the tomb.

But to resume the thread of our discourse at where we left off for this digression, I may say that the 15th year of Tiberius, beginning on the 19th of August, 27 A. D., then his 16th year began at the same date of 28 A. D., and the date of the crucifixion given above at the Passover of 29 A. D., comes in his 16th year also.

"Formerly," says Gus Seyffarth (Summary of Recent Discoveries, etc.), "it was indeed a general opinion that our Lord died on Friday. This is, however, contradicted by the Evangelists; the opinion had its origin in the earliest Christian communities, which solemnly devoted Friday to mourning and fasting, because it began immediately after or during the burial of Christ's body." I see, however, plainly from the Gospels in the originals, that the burial of Jesus on Friday evening and his resurrection on Sunday morning is permitted to be understood as well as his burial on Thursday evening and his resurrection on Sunday morning. I see also from the Gospels originals that the position of a two or perhaps of a three years' ministry for Jesus is permissible as of a one year's ministry. This last, however, from the general impression the sense gives, seems barely permissible; and I have followed what I judged to be the most natural and correct interpretation: And I trust the Lord will guide many others as well as me in the proper path for the development and dissemination of his most holy and universal truths.

Final determination of the time of the Nativity by reckoning back from the destruction of the Temple to 2 B. C. for 71 years: There are only two of the Gospels, as mentioned before, namely, those of Matthew and Luke, which give an account of Christ's birth, and of these two Matthew is not so circumstantial in his account as is Luke. They both locate the birth at Bethlehem;

both have men to come to Bethlehem to pay their respects to the infant Messiah, Matthew calling these Magi, who, guided by a star, came from the direction of the risings (*ανατολων*), which is in the plural and has reference to the risings of the sun and moon; and Luke calling them Poimenes (*ποιμενες*), i. e., herdsmen or shepherds, who were in the same country, i. e., Palestine, abiding in the fields, keeping watch over their flocks by night. There is no reason why the shepherds of Luke should not be understood as the same persons with the Magi of Matthew. In the pre-Christian times the priests were the learned folk in astronomy, and in the reading of the book of nature, and also in the adjustment and understanding of the calendar. To such persons as these the reference in the narrative must be.

But the statement of Luke that they were in the field keeping watch over their flocks night and day at the time of the nativity has suggested to some another season for the birth-time than December, as according to the tradition: They think that the statement of the Talmudists that "the flocks are taken to the fields in March and brought home in November," must be significant of the birth season here. Another statement of Luke, that when Mary brought forth her child at Bethlehem "there was no room for them in the inn," they think indicative of the birth having taken place in March, at the passover season when such wonderful crowds came to Jerusalem and were encamped in the fields around and housed in all the villages and towns for ten miles around. Of course Bethlehem being only six miles from the city, it must have been much crowded at this season. Josephus (*Antiq.* bk. XVII, 9) speaks of the throng at the city as "an innumerable multitude;" And in "*Wars*," bk. VI, 9, he calculated there were two millions, seven hundred thousand two hundred, who were pure and holy or prepared to eat the Passover feast, besides those who were, according to the law, temporarily or permanently disqualified; but he says plainly that those figures represent the minimum of those present, for there were 256,500 sacrifices and he has reckoned ten persons to each sacrifice, whereas in many cases there were twenty in a company, and in every case there must be ten. On this account it is supposed that Joseph and his wife, who were now at Bethlehem to enter their names on the tax roll, found the city so crowded that they had to put up with what accommodations they could find and that would suit their temporary purpose in the place.

Of this class of theologians, who suppose the nativity to have been in the season of the Passover, I quote the following from Mr. Greswell: "At the original institution of the Passover it was commanded that the lamb which was to be offered up on the 14th, should be taken up and set apart for that purpose on the 10th of the same month, four days before its sacrifice. The reason of this provision does not appear; but if we were to conjecture that in the fullness of time, the birth of our Savior was to happen on the 10th of Nisan, as it is certain that his death was to do so on the 14th, we should assign a reason which would explain it at once, and be entirely in unison with what has been proved respecting the period of the Nativity in general. In the transaction of such a business as the scheme of human redemption, by the voluntary Incarnation, Nativity and Passion of the Son of God, whatever there might be elsewhere, there can be no room for the supposition of fortuitous or accidental causes; and he who should doubt whether the day of our Lord's birth; the precise duration of his ministry on earth; the time, the place, the mode of his sufferings; the day of his Resurrection; and the day of his return to the Father, were foreknown and forecast from eternity, would not deserve to be argued with as a sane person.

I advance it therefore as a conjecture, which to pious minds may appear not improbable (though it must still be received as a conjecture), that the true day of our Savior's birth, and consequently the true date of the Nativity, was the 10th of the Jewish Nisan,"* i. e., four days before the Passover in March.

Now, in reference to the new birth in man and its significance, allow me to say, that to those who look upon the new birth as the principal birth of man, then this theory of Mr. Greswell would appear the more reasonable to those of them who might suppose they had reason to think that Jesus was crucified in a short time after his baptism, he having been arrested, arranged and convicted of some trumped-up capital crime against the laws of Judea or Rome, and taken forth and crucified all in short order, as a public spectacle and object of terrorization, on the day before the Passover, to the vast multitudes then assembled at Jerusalem, who would behold it and ever afterwards remember it to the respect and keeping of the Law. In the case of such a truly new-born

* Harmony of the Gospels, Vol I, pp. 389-390.

and good man as is here supposed, one who had the witness in his heart and in his daily life and actions (for the tree has to be known by its fruits) that he was a child of God, known and acknowledged from on high, then if he were crucified for having lived up to his god-like principle, it would be proper to say that the son of God was crucified in him.

It being proved that the eclipse mentioned by Josephus (Antiq. Bk. XVII, 4) and which has been mentioned by others as occurring in B. C. 4, really did occur in B. C. 2, it is evident from what we have been over that the birth of Jesus occurred in the last year of Herod's life. But there is another way of determining the birth season of the Savior, which those uninitiated in deep learning would hardly ever suspect or think of, and in my mind it is the most satisfactory way of all, besides that it clears up the chronology from the birth of Christ to the destruction of the Temple and of Jerusalem by Titus in the 70th year A. D. This arises from the statement in the 1st chapter of Luke, compared with the statement in Chapter XXIV of 1 Chronicles, as to the time at which the course of Abia served in the temple in the beginning of August of Century 2 B. C. This proved to the bottom gives us the birth time of John the Baptist, who was son of Zacharias of the course of Abia, then serving in the Temple. The difference between his age and that of Jesus being fixed in the same authority, Luke 11, this will determine the birth time of Jesus also.

In the Jewish Theocracy, which was a King-Priest system, there were 24 courses of priests, who existed contemporaneously, being all-descended in the male line from the two sons of Aaron, Eleazer and Ithamar. From Eleazer descended 16 courses and from Ithamar 8. (See 1 Chron., ch. XXIV, Nehem. XII.)

These courses served in their consecutive order in the Temple, each a week at a time, beginning their respective courses at noon on the Sabbath. If, therefore, we can find any definite statement, which will lead us to see when any particular course entered upon or ended its complete weekly service, we shall be able by calculation to find the time at which the *eighth course*, that of Abijah, of which Zacharias was a priest, served during the year 2 B. C. Now, we find such data in the tradition connected with the final destruction of the Temple, namely, that the term of service of the 24th or last course had just ended: That is at this time the cycle was complete, and, had the temple not been destroyed then, the first course would have begun its week of service on that Sabbath. This tradition, pre-

served in the Jewish Liturgy, a calculation of the courses back for 71 years proves to be true.

The date of the destruction of Jerusalem by Titus is usually given for the year 70 A. D., 4th or 5th day of August. There is a difference of one day in the statement, which is explained by saying that the fire was applied to the building on the 4th and the destruction was effected on the 5th. Moreover the year 70 is to be understood as in the 70th year A. D., i. e., 69 A. D. plus months. In fact, the date of the death of Augustus, which has been so generally set down as 14 A. D. and which should be 13 A. D. plus months or in the 14th year A. D. has changed the date one year as in the general idea. These dates are arrived at by the addition of the years of the successive emperors, and hereunder is the connection of the birth of Christ in the 44th year of the reign of Augustus, with the time of the destruction of Jerusalem by Titus in the 2nd year of Vespasian. Augustus reign being calculated by Josephus from the death of Julius Cæsar in the 44th year B. C. or in the 10th month and 13th day of the month of the 44th B. C.

Augustus	reigned after A. D.	13	years,	7	mos.	19	days.
Tiberius	" " "	22	"	6	"	26	"
Caius (Caligula)	" " "	3	"	10	"	8	"
Claudius	" " "	13	"	8	"	20	"
Nero	" " "	13	"	4	"	4	"
Galba, Otho and Vitellius	" " "	1	"	6	"	14	"

68 years, 8 mos. 1 day.

Vespasian commenced his reign on July 1, A. D. 68, which shows him to have been one month contemporary* with Vitellius, as seen from these figures ; for, reckoning the year from January 1, 68, 8th month, 1 day means August 1st. But Vespasian did not arrive in Italy till some time after Vitellius had been killed by his adherents. Josephus informs us that Jerusalem was taken in the second year of the reign of Vespasian, on the 8th day of the month Gorpeius (Heb. Elul, during August). As I have said Vespasian was proclaimed emperor in Palestine and Egypt July 1; and the month of Gorpeius corresponding to our August—September, Titus was still besieging Jerusalem when the second year of Vespasian be-

gan, and the destruction of the temple followed in somewhat over a month after, and of the city in a little over a couple of months.

To show that the date is brought down one year too low not only with respect to this fact, but in regard to the dates given of the deaths of the emperors of the period, astronomy will be found to render an assistance. From Appendix 1 of Strong's "Harmony and Exposition," I quote the following: "Pliny speaks of an eclipse of the sun and another of the moon within fifteen days of each other, during the reign of the two Vespasians, father and son, while they were both consuls, the latter for the second time. Modern astronomical tables show that in the year 71 A. D. the moon was eclipsed, March 4th, and the sun March 20th; but the ordinary consular list assigns the above consulship to A. D. 72, during which no such consecutive eclipses occurred.

The tradition saying that the temple was destroyed August 5th A. D. 69, we will begin our reckoning backward from this date to August 5th, B. C. 2, going over a period of 71 years. We find this space to contain 154 cycles of 168 days (24 weeks) each, with a remainder of 16 weeks and 2 days. This being in the 17th week back from the 24th of the remainder, would either be the second last day or the last day of the week belonging to the course of Abijah in the Temple service, and marks exactly the day on which the angel Gabriel made the announcement to Zacharias that a son was to be born to him who would be named John. The narrative in Luke 1, 23, says: "And it came to pass that as soon as the days of his ministration were accomplished he departed to his own house." Consequently, leaving the Temple some time after the 5th of August, he was at his home at about the season of the Autumnal Equinox, or about September 22d, when it was permissible by the Law to him, as a priest, to converse with his wife, Elizabeth. Verses 24-5-6 say: "And *after those days* his wife, Elizabeth, conceived and hid herself five months. And, in the sixth month, the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin, espoused to a man, whose name was Joseph of the house of David; and the virgin's name was Mary." This is the annunciation of the birth of Jesus, six months after he annunciation of the birth of John by the same angel. In verse 26th the angel says to Mary: "And behold thy cousin, Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her that was called barren." The sixth month from

the Autumnal Equinoctial season is that of March, *i. e.*, the Vernal Equinoctial season; consequently John being conceived about the September equinox was born about the time of the Summer solstice or nine months after; and Jesus being conceived about the season of the Vernal equinox, or six months after the conception of John, he was born about the season of the winter solstice, or in nine months. The church's tradition is, therefore correct in regard to the birth-time of John and of Christ, and is here verified by the Scriptures.

John was therefore three months old about Sept. 22d, B. C. 2. At this juncture I have to reckon in B. C. time, the birth of Christ or A. D. time, differing 3 months from either the sacred or civil year of the Jews, their civil year beginning in September and their sacred year in March. We have to reckon here without reference to either the civil or sacred year of the Hebrews; for such reference only tends to confuse the minds of ordinary readers, who have not time, taste or the requisite books to enter into the calculations. And this is proper as to this juncture of history; for, no matter at what points the Hebrews or other nations began or ended their different kinds of years, sacred or civil, we yet know that a year's length is a year's length absolutely, as a day's length is a day's length, no matter how these may have been manipulated, as to their beginnings and endings and divisions, among the different ancient nations.

To make clear, then, our chronology, which begins with the birth of the Savior, I may say that John, according to the account in Luke of his annunciation and conception, was born on the last day of the sixth or the first day of the seventh month of B. C. 2; and as Jesus was born just six months later, and as we have to drop one year in coming from B. C. to A. D., in entering the figures, then John was just six months old when Jesus was born in the year 0, which shows our reckoning to be correct and that we have added just 2 years to the year 69 A. D. in August. But 69 A. D. August 5th is over 4 months into the 70th year, considered as beginning at the Vernal Equinox; or 7 months, 4 days, considered as beginning on January 1st.

And now I will show you how, in reckoning backward in the courses of the priests in the order of their service in the Temple, during that 71 years, our finding is correct: The 24th course had just finished its work on Saturday, August 4th, 69 A. D., when the sacrifices had to be discontinued by reason of the fire that had

broken out in the building. Therefore, reckoning backward, beginning with the 24th course, and knowing that the course of Abijah is 8th in order counting upwards (Sec. 1, Chron. XXIV, 1-19), we find that it pertains to the 17th week in the remainder, counting downwards, of what we found to be 154 cycles of 24 weeks each in the 71 years: That is there are 16 weeks of a remainder over the 154 cycles, with 2 days besides, which are the last two days of the 17th week counting downwards, which was the week of the course of Abijah in the Temple's service in that part of the year 2 B. C.:—

366 of earth's revolutions \times 71 years = 25986 evenings and mornings, which divided by 168 revolutions (24 weeks) = 154 cycles of Sacerdotal courses with a remainder of 114 revolutions, which = 16×2 revolutions with a remainder of 2 as above:—

24	20	16	12	8	4
23	19	15	11	7	3
22	18	14	10	6	2
21	17	13	9	5	1

If this seem a miracle to thee reader then give not any undue praise to me, the manipulator; but lift up your mind to the Most Gracious God, and thank Him, who doeth all things well in his own time and way, and often uses very humble instruments in effecting wonderful results.

You have noticed throughout this last portion of my writings that the Christ of the Gospels, properly apprehended, is inseparable from the God of the Cosmos. You have noticed there is really but One God, who worketh all in all,—in the world of man as well as in the world of nature,—who, to suit our limited comprehensions, is in the Gospels called Christ and in the old Scriptures called Horus, &c., &c., according to the language in which he is named. You have noticed that the one Lord is known to man (if we can become so bold as to say the infinite God is known at all), under different characters and by various appellations. Is He really not an infinitely kind Father in his care of all his offspring and creatures! Henceforth you will of course not be backward in ascribing all glory to the God of heaven, the most gracious and beneficent Father, who careth for all things in the world of man as well as of nature, for all time and eternity. Cast all your cares upon Him, for He careth for you!

Isaac, a type of our Savior, came from the sacrificial altar with

his life: Simon, the Cyrenian, according to the three synoptical Gospels, bore the cross of the Archetype: And the Lord our Redeemer, who was crucified for us, is our King and High Priest *forever*, according to the order of Melchisedech, and the covenant of God with Abraham confirmed by Julius Cæsar. This conclusion necessarily follows from our Savior being God-Man, or a Man, and from our veritable position of the omnipresence of God which the whole system of Nature and of Scripture proves, and which the treatment of this subject variously, both inductively and deductively, in "Creator and Cosmos" and in this volume, illustrates. It is proper, therefore, to worship the One God in three persons, which is called Unity in Trinity and Trinity in Unity, for the words in this expression of the existence of God have the meaning we ordinarily attach to them. This being so, one may say it is not easy to understand the subject of God and the Cosmos. But such one is learning and God will teach one gradually, who submits himself to his tuition: And thus one may realize that the *be-lieving* Christ and the *doing* his will are as inseparable as the root is from the living tree. Be ye therefore "rooted and built up in him, and established in the faith, abounding therein with thanksgiving," Col. II, 7. And, "when Christ, *who is our life*, shall appear, then shall ye also appear with him in glory," Col. III, 4. "Rejoice in the Lord always; again I say rejoice:" Phil. IV, 4. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Id. II, 12, 13. Such being the case "every reasonable person must confess that seriousness ought to temper rejoicing." Blair; Sermons.

The following from the Poems of Henry Kirke White:—

"Awake, sweet harp of Judah, wake,
Retune thy strings for Jesus' sake;
We sing the Savior of our race,
The Lamb, our shield and hiding-place.

When God's right arm is bared for war,
And thunders clothe his cloudy car,
Where, where, oh, where shall man retire,
To escape the horrors of his ire?

'Tis he, the Lamb, to him we fly,
While the dread tempest passes by;

God sees his well-beloved face,
And spares us in our hiding-place.

Thus while we dwell in this low scene,
The Lamb is our unfailing screen;
To him, though guilty, still we run,
And God still spares us for his Son.

While yet we sojourn here below,
Pollutions still our heart's o'erflow;
Fallen, abject, mean, a sentenced race,
We deeply need a hiding-place.

Yet courage — days and years will glide,
And we shall lay these clods aside,
Shall be baptized in Jordan's flood,
And washed in Jesus' cleansing blood.

Then pure, immortal, sinless, freed,
We through the Lamb shall be decreed;
Shall meet the Father face to face,
And need no more a hiding-place."



DISCOURSES.

FIVE DISCOURSES, DIDACTIC, AND EXPLANATORY OF PROMINENT CHRISTIAN DOCTRINES, DESIGNED TO SUPPLEMENT THE PRECEDING, AND IN WHICH THE INTENDED IDEA OF THE GOSPEL RELIGION, OR OF THE TRUE CHRISTIAN RELIGION, IS MORE FULLY SET FORTH AND WILL BE MORE CLEARLY UNDERSTOOD.

On Faith and Works.

Epistle of James, ch. II., verse 20; "But wilt thou know, O vain man, that faith without works is dead."

We have here at the start to learn, first what is faith? secondly, what are works? when we want to know what a literal expression means we take the signification of the aggrete of the words of that expression in their connection with each other. When we want to know what a word or a term means we trace its derivation and so become acquainted with its meaning in the past as well as in the present. Now in regard to the word faith, of which the Latin root represented is fide and the Greek πίστις I may explain that its root is the same with that of our word father. Belief is a compound word made up of two components, viz, be, that is, *exist*, and lief, that is live; hence to believe in anything is literally to live it, exist or be an exponent of it. You believe in the doctrines of Christ, for example, then you live (and are a representative of) those doctrines. The root fa of faith and father is primitively the same with the root ba or be; and the root love, German lieb, with the root live: to love, therefore is to live. God is love, life and the source of all being.

The Greek word poiein, to do, which has in it the root of piste, faith, would rather imply that faith is an active belief. It seems to

mean not only the living in the sense of existing, but living in the sense of doing; the living out, as we say, the acting out of the principle implied in the idea of which the word faith is the exponent. It would appear, therefore, that according to our definition of faith and belief more people believe than have faith.

And now in regard to works. The root of the term work, as it here stands, is peculiar to the Gothic class of languages and to the Greek. Although in the comparatively modern Greek it is written Ergon, root Erg, which stands for the modern German arg and the English irk, as in irksome, yet in the more ancient Greek it was written Fergon, root Ferg, German werk, and English work, the digamma, with which it here begins, being equivalent to our letter W. Its first root is undoubtedly the same as that of the word faith, so that if faith is an active or doing belief work is a more active or doing faith. And, moreover, if works be so close akin to faith as to be literally an active faith, it may be remarked that labor is as close akin to live being (as its root lab and its causative ending, or, indicates) an active love.

There will, therefore, be no longer any dispute as to whether faith or works be the more requisite, when it is understood that they are so nearly of kin in their nature and origin that the one is, in a sense, the other.

As the primitive sense of the term work, Webster gives as follows: "In a general sense to move or to move one way and the other; to perform; as, in popular language, it is said a mill or a machine *works* well." All the senses given here of the root would be called intransitive; for to move or to move about, to run or run about, or even the movement of a mill or a machine, we conceive of as intransitive. One of the national names of the Turanian Scythians was Farangah or Faranagh, which is the original of the national names Frank and France. The root here is Farag, the g being pronounced with the nasal, ng, sound, and is the same originally with our word break. These were a pastoral, wandering people, and their manner of life may have given rise to the ideas contained in the verbal variations, frank, free and break. A frank or a free man, then, in the original sense, signifies one who is unrestrained by such local or municipal conditions as pertain to the life of organized civil societies, or even by what we understand as national laws. Such were the ancient Scyths and Franks, sprung from the Turanians and the cognate race of the Iranians of North

Central Asia. These people are largely the ancestors, and their ancient language is largely the original of the languages of the civilized peoples of the earth to-day. To the Turanian we have to trace back many of our words in order to arrive at the root meanings. This moving about idea is, then, what we arrive at as the first sense of the word in Webster, in which that lexicographer is correct. The Franks, as you know, were a tribe of the ancient Germans, who, in common with the Scuths or Scots, which originally embraced the Irish, were anciently sprung from the Turanians and Iranians. These last two designations have reference to two divisions of the same people, who, after the time of Zoroaster, are said to have differed from each other somewhat on religious as well as on political grounds. I have no doubt the nomadic Turanians, of whom also in the very distant ages were the pastoral ancestors of the Jews, often became tired of their wandering life, roaming about with their flocks and herds on their Tatarian steppes, and that such manner of life often became irksome or wirksome to them. This, too, illustrates in what manner many of our words have derived the sense they have, namely, from the relation in which the idea of which they are the exponents stood originally to human beings. This term *work*, or *farag*, simply conveys the general idea of the original nomadic life of the Tartaric nations; and this idea is so general in its nature as to be in a sense intransitive and transitive. The idea which the word was afterwards made to convey was more positive. This arose to it from the nature of positive institutions in organized civil societies.

And so Webster has under his second head the following definitions of *work*: "To labor; to be occupied in performing manual labor, whether severe or moderate." This is *work* positive, a task to be done, a performance of things in an orderly manner, and according to rule. He says farther under this head: "One man *works* better than another; one man *works* hard, another lazily." Yes, and some men work scarcely any at all; they have no fruits to show as exponential of their faith. They, in very truth, only believe and believe, continually, unflinchingly, by word of mouth, as if their inactive belief were all that was necessary to introduce them, or were a sure passport for their introduction into the kingdom of heaven.

From the form in the ancient Gaelic tongue of the word for a man, namely, fear, (Latin *Vir*) the root of *farag*, which last we

have just been considering as the original of the term work, I would suppose this last term refers originally to man rather than to any inanimate object, as a machine, or an irrational creature, as a horse. The word fear, pronounced far, in the ancient sense of a man, and whose primitive sense is originator, beginner, he who goes (*be*)*fore*, causes, must needs be the root of farag, which thus would mean what pertains to or arises from an intelligent agent, a man.

What, therefore, is the result thus far of our research into the terms faith, belief and work? Namely, that faith is an active belief and work is only a more intense faith; that is, work is faith causative. Do you want to know whether you be in the faith? Ask yourself whether you be actively causative as to the promotion of the objects of that faith? If not, you can hardly say that you are in the faith. Belief has its place; so has faith; so have works. One cannot be always intensely active in the promotion of the best of causes, nor is it called for, in any circumstances, that one become a fanatic. But our text says that "faith without works is dead;" that is, plainly, it is only faith in words, but destitute of the acts which constitute faith. What is dead is not anything; therefore, the works are necessarily the concomitants and exponents of the true faith; and where they are not in some way, the true faith cannot be said to be: The apostle again (Jas. II, 14-17) speaks to the purpose as follows: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can his faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace; be ye warmed and filled,' notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it have not works, is dead, being alone." This world is full of believers. There is not a man or woman in it who does not believe something. But how widely do the religious beliefs differ. The Musselman believes not exactly as the Jew in regard to what God requires of man; neither does the Buddhist believe as the Brahmin. The Tibetans have their pope, whom they style the Lama; but the religion of those people is considerably different from that of the pope of Rome. All those religions outside of Christianity have their beliefs, and they all differ from each other somewhat in regard to particular tenets. Even in the same nominal religion there may be different sects, parties, divisions;

the Jewish had its Pharisees, its Sadducees, its Essenes, Ebionites, etc. The Mahometan religion is not altogether free from sects; and we all know from history and observation how much sectism has prevailed and still prevails under the name of Christianity. In this last named religion there is evidently a remarkable change for the better in our age. Christians of all names, Latin, Greek, Protestant, etc., have generally attained to a more simple creed, or rather to an understanding or interpretation of the old one in a much more simple way than that formerly thought about. They have also a greater love for each other and understand each other more as coworkers in the common cause of the Savior than in past ages they have done. The fraternal love of Christians of the different historic departments of the church for each other in this age bodes good for the cause of Christianity in the future. A co-organization for missionary and general philanthropic action would be another step in the right direction, and might be easily taken by the conjoint action of the different historic departments of the Christian church. Why not the Catholics and Baptists, for example, join fraternal hands over that chasm rather of insane enmity and impudent pride than of any real difference in doctrine which has so long kept them apart? Why not they say to each other: Brothers, we are in the service of a common cause, of a common Savior, who died that we all might live and love each other; let us lay aside our differences, which are only imaginary, and unite in the promotion of the good cause of active godliness, which is primary; let us lay aside all dogmas, of which Christ had none, and henceforth, united in the bonds of fraternal love, and going hand in hand in advancing the doctrines which Christ had and taught, let us agree in this, that immersion is nothing, superinduction is nothing, transubstantiation is nothing, dogmas are nothing, and, above all, that our enmity to each other on account of dogmas is far worse than nothing, it being repugnant to the love of Christ, upon which the Christian religion is based; let us agree that all things are worse than nothing and vanity in comparison with the keeping the commandments of God, which consists in the living the life of godliness and attaining, even in a degree, to a measure of the stature of the manhood, the womanhood, the society-hood, the perfection of Christ. Why not the Greek, the Latin, the Nestorian, the Copt, the Abyssinian, the Moravian, the Lutheran, the Anglican and the Presbyterian join fraternal hands with the Metho-

dists over the chasm of their former imaginary differences, and laying aside forever all idea of dogmatism, unite on the common ground of fraternal love, on which, as said before, the true Christian Church is founded, in advancing, in all self-denial and godly manliness, the cause of God, not only in respect to religion, as usually understood, but in respect of general philanthropy, which religion properly includes, among mankind. It is thus they will all be able to show their faith by their works and to prove to the world that their religion is of God. "For as the body without the spirit is dead so faith without works is dead also." A man may essay to offer us a gift and may stretch forth his hand with it toward us yet if we doubt his willingness to give it and do not stretch forth our hand to receive what he offers, we shall not be likely to get it. We must not only believe his willingness to give us what he offers but must second our belief by the act of stretching forth our hand for the gift. Though the little book, the symbol of divine light and knowledge, be in the right hand of Him who sits upon the throne (Rev., ch. v.), yet there it remains until the self-denying Lamb steps forward and takes it out of the hand.

On Baptism and the Trinity.

Romans, Ch. VI., verses 3-6. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we were buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The historical ideal of Christianity originated in the movement inaugurated by John, called the Baptist. John came preaching to the people repentance and baptism as conditional to the remission of their sins and representing himself as the forerunner or herald of one who was to come after him, one who was mightier and worthier than he. There has been in the late ages considerable difference of opinion as to whether John baptized by the immersion of the body in water or by the superinduction of water upon the body of the person baptized, the bulk of the evidence from primitive authorities being thought to be for the former mode, as well as some for the latter. The former mode might appear from the implication of the language of our text, where it is said that "so many of us as were baptized into Jesus Christ were baptized into His death," etc. But it is more than probable that, as in the manner of the administration of the Lord's Supper, the practice of the church

with respect to the manner of baptism varied somewhat in different localities and perhaps in different ages in the same locality. Our text also, as well as Gal. iii, 27; Acts ii, 38; Acts x, 48 and other passages, implies that in the primitive times of Christianity they regarded it as meaning the same thing to baptize the person into the name of Jesus Christ or into the name of the Father, and of the Son and of the Holy Spirit. In the operation of baptism, as some say, there were three immersions of the body in water, one into the name of the Father, one into that of the Son and one into that of the Holy Ghost. Instead of immersions they, doubtless, had three superinductions of the water upon the person, in some cases, according as practiced or decided upon in certain localities; and even now amongst us the superinductionists will usually immerse when this is decided to be the required mode. John being the herald of Christ, he that was to come after him, was he or they who had practiced repentance and baptism in the state of holiness to which such had attained by living the life of entire and active godliness.

This is, of course, speaking generally and does not imply that Christ when on earth was not distinguishable from all other men. We can conceive him to have been distinguishable by his appearance, for it is said there are no two men on earth at the same time who look exactly alike in every respect. He is likewise distinguishable in his moral character and especially as to the work he has to do. In our conception he is a mediator between God and man and he being the representative of man as a whole will be impartial in his judgments. Recognizing the whole race of mankind as one vast family of God he intercedes for all at the throne of grace, and for each in particular. He may be said to have doctrines, but none of them can be called dogmas, and he takes more notice of the religion of the heart and of the daily life than of any show of professions or confessions, or rituals, or ordinances. In his religion and that which he inculcates there is much of active godliness. According to his doctrine, as I say, all mankind is one vast family of which God is the father, every man, woman and child on the earth at any time standing toward God in the relation of a child to its father; consequently, it is seen how wide of partiality is the character of Christ. He may be said to fill his place in the temple of living stones exactly as the capstone fills the place which no other

stone will fill in the pyramidal structure. Thus as to the Christ in particular.

The root bap of baptize must originally have been exchangeable with bath. This would be the p for the t, or conversely, an exchange which in the roots of the old languages sometimes has place. By attending to the roots, fa-ther, which is wa-ter, and pa-pa, or ba-ba, which is father, we find this to be the case. Some of the principal ancient philosophers made water to be the principle or father of all things. Paul speaks of the children of Israel having been all baptized unto Moses in the cloud, and in the sea. The bath or baph, then is, first, the media, into which there may be an introduction of an object, or which may be superinduced upon an object; or, secondly, the term may be applied to the introduction or superinduction itself. The believers were also to be baptized with the Holy Ghost. This would refer to the media in which they would find themselves, and which would effect a change in their nature or what is termed a regeneration in them. This media is by some called the sphere in which we are, the influence which is in us and which radiates from us. The media in which we are and which appears to our senses in different shapes and conditions, are all variations of the same general idea, modifications of the universal mind. We may be buried by baptism, in a media into which we are introduced, or which is superinduced upon us; or we may be resurrected, raised, from that media, into another media, a variation of the same. All to us is relative, symbolical of states of mind and of heart. Nobody will deny that it may be well and conducive to happiness, temporal and eternal, for one to live properly in the media, speaking literally, in which one is. Some persons are accustomed to think much and from their not having a great variety to occupy their mind they are not unlikely to push one idea too far, to drive it to extremes.

These cosmical media, of which our senses are cognizant, are plainly divisible into the trinity of solid, liquid and gaseous. There are what we understand as the solid parts of the earth, the liquid parts, and the aereous parts, which penetrate its parts and surround it. Now, if in accordance with the root meanings of language the ancient idea of water was of first principle or father, then that of matter (mater) was of mother, which, in the ancient idea, would refer rather to the solid parts of the earth. Generally in the

ancient languages the word for the earth was of the feminine gender. If, moreover, we take for our gaseous or aereous medium the word wind, which we understand as air more or less in motion, then we have the root kind, the German word for child, which in that language is also neuter in the sense of child, as is the Greek *Pneuma*, wind, air; the Latin *Spiritus*, wind, being masculine. From the *g* or *k* arises the *v* or *w*, and so wind is, primitively *gind* (properly *gand*) or kind. Here, therefore, you have the ancient triune idea in regard to the cosmical phenomena. When we bring it home to the cosmos of man it is the idea of the family, father—mother—kinder, but as applied to the cosmical phenomena it must be simply various manifestations of the one.

Some people think so shallowly as not to perceive any design in what they term nature or the order of nature.

They hardly ever take time, for example, to reflect upon the apparently simple arrangement by which the water is taken up by a process, which is called evaporation, from the surface of the ocean of lakes and of rivers and carried overland thousands of miles and then let down upon the thirsty land, somewhat as wheat through a sieve. Thus life is sustained and perpetuated in the earth by the superinduction of water; and thus, they teach, that through faith the life of the soul is sustained by the superinduction of water upon the body or by the immersion of the body in water; in what ever manner they have it, the baptism of the body takes place that the soul through faith may live. Baptism is, of course, understood to be only a symbol, a help, a compliance with the rule; for as the great body of the earth has to be moistened in order that it bring forth fruits, so it is requisite that the body of man be moistened and cleansed in order that through faith in god the soul become regenerate and bring forth the fruits of the Spirit. Since, however, it is true that by grace we are saved through faith and that not because of anything which we can have done, it is plain that baptism is not absolutely necessary to salvation and is to be looked upon as in the nature of a help or a compliance with an ordinance sanctioned by Christ.

But, speaking in the general sense, Jesus Christ symbolizing not only one but also all who would practice repentance and baptism and live such a new life of active godliness as a residence in the kingdom of God requires, you can easily understand how that he

who was to come after John or those who had attained to a degree the growth of Christ was or were also before John. And although John was a wise man and a prophet, there were doubtless in all the ages preceding him some as good and as wise men as he. Jesus Christ, then, in this way of explaining it, is he that is spoken of as the Alpha and the Omega; he that is past, present and to come; the beginning and the ending, the first and the last; all of which expressions are at least partly meant to teach the eternal sonship of Christ.

The general idea given of the Trinity in the New Testament is that of Father, Son and Holy Spirit as represented in the person of Jesus Christ. In different passages Christ sets himself forth as the Father as the Son and as the Comforter. He, therefore, in his person represents the Trinity. In the time of St Paul it meant the same to be baptized in the name of Jesus Christ as in the name of the Father, Son and Holy Spirit. The Father, Son and Holy Spirit represented the same person under different names or in relation to his different offices. This is one indication of the omnipresence of God, even viewed as Christ, that is, we have in Christ the idea of a center of power, goodness, intelligence, life. He has also the triune office of prophet, priest and king.

The scholastic word Trinity we find first made use of by Theophilus, bishop of Antioch, in the second century, who adopted it to convey his idea of distinction of persons in God. Dr. MacLaine, the translator of Mosheim's ecclesiastical history says: "The Christian Church is very little obliged to him for his invention," for that "the use of this and other such unscriptural terms, to which men either attach no ideas or false ones, has wounded charity and peace without promoting truth and knowledge. It has produced heresies of the very worst kind." * In the metaphysical way in which this term was used by the school-men and by some of the Christian fathers it was almost impossible for the people to come to know what it really meant; and the doctrine of the Trinity having become a dogma in the church it was, of course, established as a law of the empire after the church had become a constituent part of the government or after Constantine's time. Hence, it is seen how much persecution must have arisen on account of unbelief or ignorance of some such dogmas, during the twelve to fifteen centuries of

* Eccles. Hist. Chron. Table.

the dominancy of that government. In that government the priests were civil magistrates, having, doubtless, the power of imprisoning any one who ventured to differ with them as to their tenets.

The Trinity under the idea of three distinct persons in one God pertains to mystified Christianity. In this way it was most fully expressed in the creed of Athanasius, which was adopted at the council of Nicea in the year 325 A. D. If we go back of that point about a century to Origen, who wrote in about 230 A. D., we shall, in effect, get his sense in regard to the Trinity in the following words, while speaking of the worship of angels: "For to invoke angels without having obtained a knowledge of their nature greater than is possessed by men would be contrary to reason. But conformably to our hypothesis let this knowledge of them which is wonderful and mysterious be obtained. Then this knowledge, making known to us their nature, and the offices to which they are severally appointed, will not permit us to pray with confidence to any other than the Supreme God, who is sufficient for all things, and that through our Savior, the Son of God, who is the Word and Wisdom and Truth, and everything else which the writings of God's prophets and the apostles of Jesus entitle him." Vs. Celsus Bk. V, ch. V.

The name of God with the ancient Hebrews was El and also Yaveh, which possibly in this order may represent the male and female principles as we relatively think. They were taught that God was infinite and invisible. The Mahometan religion corresponds to the Jewish in regard to the invisibility and incomprehensibility of God.

Dispensing with all kinds of icon worship and all unnecessary temple decoration I would think that a broad mental ideal of christianity, having Christ Jesus as the center, would be an altogether wiser and better theological basis than any narrow one could possibly be. Without dwelling upon the passage where it is said "Our God is a jealous God." I may notice that man also is found to be a jealous being. "The Spirit that is in us lusteth to envy;" "God will not suffer his glory to be given to another nor his praise to graven images." Is not this entirely reasonable? The glorious God who is infinitely holy filleth immensity and is infinitely greater than all conceivable universes. Is it then reasonable that he suffer that the honor which is due to him alone

should be given to a creature of his hand or to any visible, definable object?

Let us here take for the purpose of illustration the case of an oriental despot, who is accustomed to receive homage from his subjects: If one of his people from abroad enter his house, and, unaware of his presence, while he is looking on from some corner, prostrate himself before a servant whom he takes for the great man himself, the act will not appear to any observer as other than a mistake on the part of the worshiper. But if the latter persists in worshiping the servant, after he has been made aware of the mistake, his act becomes at least ludicrous and may even draw upon him the wrath of the despot, who is not unlikely to be insanely haughty in proportion to the amount of malt liquors he may have taken into his stomach before on that day. Is it not prudent in going to visit great men in general, even the great above and below in the scale of this despot we have created for illustration, that one go prepared to converse with two persons, the one Mr. malt liquors, being by far the more important; the other, the man himself, who minus the company of the former and other such luxuries may be quite a moderate and reasonable person.

On the Lord's Supper.

1. Corinthians Ch. II. verses 23-27: "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, in the night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said: Take eat, this is my body which is broken for you; this do for a remembrance of me. After the same manner also (he took) the cup, when he had supped, saying: This cup is the New Testament in my blood; this do ye as oft as ye drink it for a remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Paul, the writer of the Epistle in which our text is found, is not represented to have been one of the immediate disciples of Jesus Christ. It is not recorded that he ever saw Jesus Christ in the flesh, his conversion not taking place till some years after Christ is represented to have been crucified. When, therefore, he speaks of having received from the Lord that which also he delivers to the Corinthians concerning the institution of the Lord's Supper, it must mean that he was taught this by the spirit of the Lord. In the Old Testament prophecies it is foretold that in the time of the new or Christian dispensation all should be taught of the Lord, and that none should need to teach another the knowledge of the Lord, for all should know him from

the least to the greatest : For the earth shall be filled with the knowledge of the Lord, as the waters cover the seas. And in speaking with regard to the Church of the future, it is said of it : All thy children shall be taught of the Lord, and great shall be the peace of thy children. All this means that the knowledge of the Lord would become very general among mankind, among those especially who lived under the Christian dispensation. But it does not mean that all would be equally versed in the knowledge of the Lord and in things divine, a state of things which has never yet been realized in the Christian Church ; nor that all would possess the same divine gifts and endowments, for the gifts of the spirit are as various as they are manifold ; nor that they who should possess the same gifts and endowments would possess them in an equal degree. What it means is, that the knowledge of the Lord would be very widely diffused among Christians generally, and that there would be a time when this diffusion would be very great, marked and significant, a time which doubtless in the fulness of the signification is yet to come, and which we ought to hope and strive and pray should soon come.

Paul was taught of the Lord, he was taught of the spirit of truth.* He lived in the times of the Primitive Church, was himself one of those who first helped to introduce Christianity, and would be supposed to know exactly the state of the case with respect to the way and manner in which the Lord's Supper was celebrated. An account of this institution is given in three of the Gospels, in Matthew, Mark, and Luke, as well as in the first Epistle to the Corinthians, the place from which we have taken our text. Although baptism was in practice before it, this was one of the first institutions of the Christian Church. It would appear to have been designed to be a substitute for the Jewish sacrificial ritual, at least it was afterwards made to have this design. The way in which it was practised in the primitive Church, that is, speaking in regard to this, the Church from the latter part of the first century on to the third or fourth century of the Christian era, teaches this. According to Mosheim, in his Church history, the following was the way in which this institution was carried on in the primitive Church. "The Christian people, according to their wealth, brought oblations of bread and wine and other things, which they offered to the Lord. Of this bread and wine such a quantity was separated from the rest as was sufficient for the purposes of the holy supper, which was consecrated

* This means that he was of that spirit which enabled him to understand aright what was communicated to him in words by another, or what he saw recorded in writing concerning the matter under consideration.

by certain prayers pronounced by the bishop or presiding elder, to which the people assented by saying: Amen. This consecrated bread and wine was distributed to the people by the deacon; (for even in the latter part of the first century, we find in the Christian Church what may be regarded as three orders of the clergy, namely, bishops or presiding presbyters, presbyters and deacons;) and the Lord's Supper was in some churches followed, and in others preceded by the *Agapæ* or feasts of love, institutions so peculiar to the primitive Church." Hence it very plainly appears, that the Christian priesthood and the institution of the Lord's Supper were designed, I will not say positively according to the Gospel, to be a substitute for the Jewish priesthood and sacrificial ritual; the Christian bishop or presiding elder representing the Jewish high priest; the presbyters representing the Jewish priest; and the deacons the Levites; the popular oblations of the Christians representing those of the Jews, and the offices of the bishops, presbyters and deacons, with respect to the sacrament of the Lord's Supper and the Christian service generally, representing those of the high-priests, priests, and Levites, with respect to the sacrifices of the Jews and the Jewish service generally. The primitive manner of celebrating the Lord's Supper was much changed in the course of time, and was also varied according to locality. Also, the purport and meaning of that institution was differently understood by different persons in the earliest times of Christianity, and all along in the succeeding ages by the different Christian sects; some believing the representation of it in the New Testament to be allegorical and symbolical, others to be literal and real. Their opinions and beliefs always differed with respect to the Lord's Supper, as they did with respect to Christ, whom the Gnostics, a numerous and intelligent sect of primitive Christians, believed to be rather an allegorical or spiritual character, than a real man. But there was such an institution in the primitive Church as a literal supper corresponding to that called the Lord's Supper in the Christian Church at the present day, at which professing Christians used to assemble together for the purpose of mutual and friendly intercourse, and to contemplate the self-denying life and crucifixion of Christ. This institution, as I have before remarked, was thus practised in the Christian Church at a very early period of it; and was designed to be a substitute for the Jewish sacrificial ritual. This last sense, as a whole, was doubtless given to the institution of the Lord's Supper at the time of the rise of the bishops over the presbyters in the latter part of the first century, which sense it has retained in all churches

governed by bishops ever since. The bishops of to-day recognize themselves as the representatives of the high priests of the Jewish Church; the presbyters as the representatives of the priests and the deacons of the Levites. The institution of the Lord's Supper, in this latter sense, was literal in its signification, it being understood as the representative of its ancient prototype, the Paschal Feast. This was also the literal and sensible representation of the Spiritual and Symbolical Gospel's representation of the Lord's Supper; that is to say, a feast of pure Gospel doctrines partaken of by humble and godly Christians, of pure Gospel doctrines, I say, which are the symbolical body and blood of the New Testament. In the night of the 14th day of the first Jewish month, as according to Exodus, ch. XII., the Paschal Lamb was sacrificed and eaten by the Hebrews in Egypt, a custom which was observed ever afterwards during the history of that people as a nation. And I find it to be the practice accordingly of some Christians of the present day, who claim therein to be following the example of the primitive Christian Church, to celebrate the Communion of the Lord's Supper only once a year and at that time. For, although they practice what they call "the breaking of bread every Sabbath day," a ceremony whose nature is cognizable by its designation, yet they do not call this latter a communion, nor confound the ceremonies, the one with the other, in any way. But the general end in view in these ceremonies by professing Christians should be the same, namely, a consistently, godly life; in receiving these symbols or signs of true Christian doctrine, they should resolve and endeavor to live the life of holiness, and of entire and active godliness, which the Gospel inculcates. They should be heartily sorry for their past sins, and desire and endeavor to live better and holier in the future. The primitive Christians were distinguished for their humility, their purity, and their zeal for truth and for God. They were distinguished, too, as being for the most part of the humbler and more illiterate classes of the people. But when the bishops sprung up and the design was accomplished of making the Christian system a complete substitute for the Jewish system, then came the pride of the world into the Church which increased enormously when orthodox Christianity was established in the Roman Empire. Then the proud and the wicked rich came into the Church in great numbers and had all things in their own way. They, as it were, took the kingdom of heaven by storm. When Pride came in, Hu-

mility, the parent of godliness, with all her kindred graces, had to go out. They both could not live in the same house nor sit on the same throne together; and then commenced the long and doleful reign of Antichrist, which has continued, till, in our own time, the freedom which the spirit of the Lord inspires is now beginning to show itself, and the true light of the Gospel, which has long only glimmered, has now begun to shine more fully. Where the spirit of the Lord is, there is perfect liberty. Where the spirit of Antichrist prevails there is complete slavery, slavery not only of body but of mind; for we know the body follows and obeys the mind; captivate the latter and you have the former in subjection, just in the same way that all the members of the body, as the hands and feet and eyes and muscles, and even the head itself are obedient to the mind and will. Hence it is said in Revelation, ch. XIII., that the beast gave them a mark upon their right hand or upon their forehead, the latter denoting the intellectual, and the former (the right hand being the principal organ of corporeal action,) representing the bodily faculties; and the whole taken in connection with what precedes and follows in narrative signifying that the anti-Christian power, which was symbolized very properly by a wild beast, would bring all people within its jurisdiction, into such complete subjection, that they should be enslaved to it body and mind. This has been accomplished in all the ages of Catholic Christianity in the Roman Empire, both at Constantinople and at Rome, and in other nations and places until the present time. And any man who reads the history of the Christian Church, or even the secular history of the Roman Empire and of modern Christian nations till the present time, will see what an untold amount of evil, and contention, and bloodshed and wickedness and blasphemy against God some tenets called dogmas, which had been established by law in the Roman empire and to the non-belief of which were attached penalties as for crimes have given rise. How utterly unreasonable to brand and punish as a crime unbelief in dogmas, such, for example, as that of the Trinity as set forth by Athanasius, or that of transubstantiation, which although there be a truth underlying the phraseology in which they are expressed, yet only very few indeed out of the masses would be prepared to apprehend that truth. If by established law the ecclesiastic be a civil magistrate and unbelief or doubt as to dogmas be punishable as a crime, in such case it is seen that an ecclesiastic is a very dangerous person for one to venture to disagree with upon any religious tenet; for he, being the judge, might deliver thee to the officer and thou shouldst be cast into prison, out of which thou mightst not get till thou hadst paid the uttermost farthing. Christians should be always on their guard against the deceptions of

their own hearts, for the heart is deceitful above all things and desperately wicked. They should likewise be on their guard against the wily deceptions of Satan, their invisible enemy, which is on the watch to ensnare and deceive them, which not only goeth about as a roaring lion seeking whom he may devour, but can also transform himself into an angel of light, and so under this mask of deception, beguile the unstable and unwary soul; and none can resist his deceptive attacks but those who are of an humble, a contrite, and a prayerful spirit. Satan sometimes deceives men by causing them to set up a visible god or idol. It has been the propensity of men in all ages to go openly or glide imperceptibly into idolatry.

Behold the Jews whose national characteristic it was to worship the infinite and invisible God; how that large numbers of them set up idol calves at Bethel and Dan, which they worshipped for many centuries. All this brought upon them the severe judgments of the Deity, and their long captivities in Assyria and in Babylon witness his retributive justice. What is the difference in guilt between the one that worships a calf-idol, at Bethel or in Egypt, and one, who, in any other part of the world, worships a piece of bread as his God? The latter appears to act at least as inconsiderately as the former. Christians, surrounded and beset as they are with enemies without and within, which all may be summarized under the heads of the world, the flesh and the devil, should walk circumspectly, not as fools but as wise, redeeming the time and making the most they can of their powers and their privileges, and should not only avail to keep the flesh and the world in subjection, but should always faithfully fight the good fight of active godliness to bring them more into subjection and make still larger conquests in the world for God.

But what are they to do in order to achieve and maintain this dominion for God? Are they to be taken up with the fashions, the allurements and the pleasures of the world, to the neglect of godly living? Or are they to remain entangled in the sacerdotal net of carnal ordinances, to the neglect of practical godliness? Oh no; but while the observance of the Lord's Supper, as indicated in the Gospel, properly understood, conduces to practical godliness and all holy living it is a fact that if the institution be observed merely as a carnal ordinance and as commonly practiced in some churches called Christian in different ages, its tendency may not be to practical godliness but rather the opposite. The observance of carnal ordinances is as nothing in comparison with pure practical Christianity. Circumcision is nothing, uncircumcision is nothing; but keeping of the commandments of God is all important.

On the Law and the Gospel.

Galatians, Ch. III., verses 23–27. “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore, the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.”

The chief argument of the Apostle in this letter of his to the Galatians is that they are no longer bound by the law or the old Mosaic dispensation since the gospel or the new and Christian dispensation has come: that under this new dispensation all are the children of God by faith in Christ Jesus. The law, says the Apostle, was our schoolmaster to bring us to Christ that we might be justified by faith. The word here translated schoolmaster, namely, *παιδαγωγός* means one who, it is said, not only taught the children, but conducted them from their homes to the school; and to their homes from the school; and, therefore, it is said, the law was our schoolmaster to bring us to Christ, unto the school where the true faith of God is cultivated. The law was given by Moses, but grace and truth came by Jesus Christ. The law or the old dispensation implied guilt, for by the law is the knowledge of sin, as where no law is there is no transgression, no law to be violated or transgressed, no sense of the penalty due to transgression; but the gospel dispensation implies grace or favor, a sense of justification to him who embraces the truth; for in this we are justified by the faith of Christ and thus become children of God. It is therefore plainly seen how superior is the new dispensation to the old; the dispensation of grace to that of works and carnal ordinances, the Christian system to the old Jewish. The law or the Jewish ritual was very narrow in its application; it was designed for a single nation, and if the Israelites had complied with the command which required their males to present themselves thrice a year (See Exodus XXXIV., 23; Deuteronomy XVI., 16) before the Lord in the place which he should choose, or Jerusalem, they could never have extended themselves much beyond the limits of the promised land. But they did not comply very rigidly with this injunction as they did not with many other requirements of the law, and we find the Jews, even in early periods of their history, scattered in distant countries far beyond the boundaries of the land of Israel. This was a necessary consequence of the natural increase of the people, who could not all subsist in their successive generations if they were confined to a limited portion of the earth. The new or Christian dispensation is more extensive in its applica-

tion, applying as it does to mankind world-wide. Christianity was designed for and is applicable to all the nations of the earth. It knows no difference between Jew and Gentile; for all are the children of God by faith in Christ Jesus. According to the commonly received chronology the Jewish dispensation continued from the giving or promulgation of the law by Moses to the destruction of Jerusalem by Titus, a period of nearly sixteen hundred years. The Jews, however, continue yet to practice their religion wherever they happen to reside, and they have always been obstinately tenacious of it. Neither persuasion nor force could induce them to allow the gods of other nations to be introduced into the temple of Jehovah, and Antiochus Epiphanes, Pilate, and Caligula realized this by the opposition they encountered to their introducing to the temple their images or to the city their institutions. The Jews had a great respect for their law, and it has been remarked that the farther they were removed in time from their lawgiver, the greater was their respect for him, and the stronger their belief in the miracles he was represented to have wrought. That law, as I have said, was designed for a single people and was very limited in its application. There is a summary of it in the Ten Commandments, otherwise called the Decalogue; but, considered in detail, the observance of the law must have been very laborious and difficult. The law enacted frequent sacrifices and many observances; it besieged not only the priest and the Levite, but the citizen in all the positions of life and exacted from him the amplest and most implicit submission to its dictates and requirements. Its conditions were, he that doeth these things shall live by them; he that doeth them not shall die. The conditions then on which the law saved men were works, the doing what the law required. The condition on which the Gospel offers salvation to men is, according to our text, faith, for it says: Ye are all the children of God by faith in Christ Jesus. We must, however, if we wish to expound the Gospel consistently with itself, take another conditional item as necessary to secure salvation, namely, works; for in the Epistle of James, it is said that faith without works is dead, that is, it counts for nothing. Hence, according to the Gospel plan, faith and works are necessary to secure salvation to men. But by works we are not here to understand the works or observances which the law required, but the good works which spring from charity and love, which invariably accompany the true faith and are included in it. The Gospel dispensation did away with the necessity of the works and observances required by the Mosaic dispensation, which consisted mainly in the observance of carnal ordinances and in obedience to a system of rules and regulations. But, becoming the children of God

by faith of Christ and the performance of all good works which tend to godliness, men under the new dispensation become perfectly free, free from the works and observances of the law : they become God's freemen at the same time that they become God's children. The law and the Gospel were both revelations from God to man, the law a partial revelation, as it were a schoolmaster, to bring men to the full light of knowledge and wisdom concerning heavenly things. The law was as the morning star which ushers in the sun and the full light of day, which last represents the Gospel rightly understood. Before faith came, men were kept under the law, shut up unto the faith which should afterwards be revealed ; they were, so to speak, groping in the dark to get into the right way ; they were surrounded and enveloped with mystery, not knowing the true God, and slaves to the ordinances and works of the law. The law ruled men with a rod of iron, compelled them to an obedience to it ; the Gospel chastises men with a scourge of small cords, and leads them gently to a profession of its doctrines and an obedience to its requirements. The law was our schoolmaster, and almost every person can bear witness to the terror which the schoolmaster inspired them with in their youth ; and those who were disobedient or negligent can doubtless bear witness to his actual severity to them. But the Gospel brought men into the position of children ; children of a loving parent, no longer under the severe rule of a rigid and an inflexible schoolmaster ; and if children, then heirs, heirs of God and joint heirs with Christ. Where the spirit of the Lord is, there is liberty ; under the true Gospel, men are full of light and knowledge and wisdom as to all things that concern godliness ; and the result of this is freedom, the freedom which the love of God, their father, imparts, for perfect love casteth out fear with all its torment.

But men were in bondage to the law and its requirements ; they were in darkness, shut up unto the faith which should afterwards be revealed ; yea, they were groping in the darkness of their ignorance for the way of life, not knowing the true God, nor whither they should go to find him. That is the state the majority of the Jews are in to-day, shut up in the darkness of superstition, in bondage to the requirements and observances of the law. They do not believe that the Messiah has come, and it may require an extraordinary revolution in their opinions before they come to believe it. The prime difficulty in this respect is that they do not know what the Messiah or Christ means. Nor are the great majority of those called Christians to-day in any better condition. They have heaped up to themselves a large amount of superstition and increased their gods without number ; so that when we speak of the Gospel in contra-

distinction from or in relation to the law, we speak of the true Gospel, rightly understood, without any mixture of the errors which were from time to time introduced into it and into Christianity. If it be asked who are in the truest position to-day, the Jews or the Christians, it can hardly be answered, in regard to some peoples called Christian, that they have, on some points, anything to show which is preferable to the Jewish ; for the latter, though they may be thought formal and somewhat unamiable in their way, may yet have traits of sectarian character which on comparison would be found preferable to what some Christians exhibit in their sectarian systems. Not only the Greek and Roman but what are called the Reformed branches of the Christian Church have heaped up to themselves so many dogmas, ordinances and the like as have thrown the simple doctrines of the Gospel quite into the shade ; while the Jews, with all their Mishnas, Talmuds and Pharasaism, have a comparatively simple faith. But the Jews, though they observe many feasts and carnal ordinances, yet profess to worship only the invisible and infinite God, the creator, preserver, and governor of all. But after that faith is come ye are no longer under a schoolmaster. Great are the rewards of faith. By faith the elders, God's servants in every age, obtained a good report. By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God testifying of his gifts, and in it, he being dead, yet speaketh. By faith it is believed that Enoch was translated, that he should not see death ; and even *we* become the children of God by the faith of Christ. By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed ; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt ; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king ; for he endured as seeing Him who is invisible. And what shall we say of those who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

By the guidance of the law men eventually came to the school of faith, and, now being joint heirs with Christ, they are in subjection to his obedience. When I speak of the obedience of Christ I refer to the life of holiness and of entire and active godliness which the true Christian lives, and not the obedience to any man or to any combination of men to the neglect or compromise of obedience to God, and his truth and righteousness. When I speak of the obedience of Christ, I mean the obedience which the child of God renders to his heavenly father, a loving, childlike, filial, unconstrained obedience while pursuing the course of godliness in all the circumstances and conditions of life. The observance of carnal or man-devised ordinances in comparison with this life is as nothing. The Apostle in speaking of this says: Circumcision is nothing, uncircumcision is nothing, but the keeping of the commandments of God. The children of faith are dead to the law, that is, the law in respect to its ordinances and ceremonies is null and void as regards them. But there are nevertheless parts of the law which are always obligatory on the Christians, as, for example, that part called the Ten Commandments.

In regard to the Ten Commandments, the Christian dispensation does not annul, but it confirms them. Whosoever breaketh even the least of these commandments and shall teach men so, the same shall be called the least in the Kingdom of heaven; but whosoever shall do and teach them, the same shall be called the greatest in the Kingdom of heaven. To the Ten Commandments, the New Testament has added another: A new commandment give I unto you, that ye love one another. This is a command to all men, and more especially to Christians, to love one another, and may be called the eleventh commandment of the all-comprehensive divine law. God would govern men by the law of love; and he would also have them live and act in relation to each other in accordance with the same law. If men universally would live in accordance with God's requirements, they would not only love God, but they would love each other. Love would be their motive power to action, and it would also be the bond of their union. There need be no more among men the distinctions of Jew and Gentile, of Christian and Pagan; all would be the children of God by the faith of Christ Jesus; all would love their God and each other with an unfeigned, an unvarying love, a love which would go forth benevolently and beneficently in action and expression. The old walls of partition between Jew and Gentile, between Christian and Pagan, would then be broken down completely, and their differences entirely obliterated, and mankind generally might then be called one holy,

happy family, even the family of God. Let Christians then esteem the privileges which they enjoy of living in an age of Gospel light when all may become the children of God by cultivating the faith of Jesus Christ. Let them estimate these blessings by comparing their condition with that of the Jews for sixteen centuries that they continued under the law, shut up unto the faith which should afterwards be revealed, the faith in which we live. Let them also estimate their privileges by comparing their condition with that of the hundreds of millions of heathen people now on the earth by whom they are surrounded, who prostrate themselves to stocks and stones, and serpents and almost all the objects and powers of nature; who in the darkness of their ignorance and superstition, bow in abject submission to everything else but the true God. Let those of the Christians who worship the infinite and invisible God alone in spirit and in truth, who live the life of active godliness, look with compassion upon the vast numbers of their beclouded brethern, also called Christians, whose religion, if it be worthy of the name, is but little if any better than that of their Pagan neighbors. Let such, I say, look with compassion upon their erring neighbors of the nominal Christians and resolve to do all within their power to arouse them from their slumbering condition of disbelief or erroneous belief, to awaken them to a realizing sense of their condition and so advance the cause of God among them. Thus they all with the true Christians and the truly converted Jews and Pagans may become the children of God through the faith of Christ.



On the Cross of Christ.

Galatians VI., 14: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world."

The apostle Paul in his letter to the Galatian Christians admonishes them against the teachings of those amongst them who contended for the continuance of the old Levitical regime, especially as it regarded the rite of circumcision. For, he says in the two verses immediately preceding that in which our text is found: "As many as desire to make a fair show in the flesh they constrain you to be circumcised only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised that they may glory in your flesh." The original Jewish converts to Christianity were, for the most part, warmly attached to the rites of the old Mosaic dispensation, and prided themselves especially in the distinguishing mark of circumcision. The first fifteen bishops or presiding elders of the Christian Church at Jerusalem, history or tradition informs us, were circumcised. It was no wonder that the example of the parent Church at Jerusalem should have been followed by the Churches which came to be planted throughout the provinces of the Roman Empire, particularly by the Jewish converts of those churches; and here we find this very class of converts in the Church of Galatia adhering scrupulously to the old rite of circumcision contrary to the will of the apostle to the Gentiles, who says (literally) in his letter to them: "Let it not be to me to glory save in the cross of our Lord Jesus Christ by which the world is crucified unto me and I unto the world. For in Christ

Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." And in another place in the same Epistle (Gal. V, 6), he says: "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." And, again, in I. Cor., VII. 19, he says: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." It is evident, therefore, that the apostle Paul did not place godliness or true Christianity in the practice of the old rites and ceremonies of the Mosaic dispensation, but in faith which worketh by love, in the keeping of the commandments of God, or, in other words, in the being a new creature; in the living a new life of true practical godliness. With the introduction of Christianity the old rites and ceremonies of the Jews were abolished to those who would accept of the new religion. True, the Christians substituted other rites and ceremonies for the old Jewish ones that were done away, such as baptism, that stood for circumcision, as the initiatory rite by which individuals were admitted into the Church, and the Lord's Supper, which represented the Jewish pascal feast, and the Jewish sacrificial ritual. But the essence of true Christianity considered as the true religion always consisted, as the apostle plainly enough intimates, in the being a new creature, in the keeping of the commandments of God, in the living the new and entire life of practical godliness. The Jews gloried in their old Mosaic ritual, and it is said that the farther they were removed in time from their great Lawgiver the greater was their veneration for him and the stronger their belief in the miracles he was represented to have wrought. But Paul, who in his youth had so firmly supported, had ere this ceased to have confidence or to glory in the old Mosaic institutions, and represents himself as deriving his confidence and glory from a different source,—a source of confidence and joy not heard of in the times of the old dispensation,—namely, in the cross of our Lord Jesus Christ, by which the world was crucified unto him, and he unto the world.

But some may ask how could he have such confidence and glory in that of which, if it represented reality, he had no personal experience, for we have no reason to say that Paul ever saw Jesus Christ or his cross?

The answer to this is, *first*, that if he had in his mind a literal crucifixion of Christ, the way in which he could contemplate and glory in it was *by faith*, depending upon the information, oral or written, which might have come to his knowledge concerning it; and this is a way in which all may, if they will, contemplate and glory in Christ crucified, as the exercise of faith, especially if it be at all reasonable

to the mind, is and has always been accounted legitimate. If the Gospel's representation of the crucifixion means a literal event, then Paul gives us on faith that which if we accept at all we must accept *on faith*.

Secondly, if the Gospel's representation of the crucifixion had not a literal signification but symbolised something accomplished in real individual life, then Paul knew well that in which he had confidence and glory, for he experienced it in his own life, that is, he had a most intimate personal experience of it. It was that by which the world was crucified unto him and he unto the world. It was that which he preached, which to them that perish,—them that are dead in sin, absorbed by the world and its fashions, the flesh and its allurements, and are indifferent to the practice of self-denial and active godliness,—is foolishness; but to them that are saved,—them that understand and practice it,—is the power of God and the wisdom of God.

The contemplation and practice of the cross of Christ as understood in this latter sense, the self-abnegation and devotion to the cause of God implied in it, have a sanctifying effect upon the heart which imparts true life to the soul and turns the mind from flesh and sense heavenward and to God. While it humbles the temper and disposition it purifies and elevates the soul, and inspires the man with holy impulses and with heavenly aspirations. It teaches man his own nature and character, and makes him acquainted with the nature and character of God. It brings him into communion with the Father of Spirits, makes him realise his own Sonship, and experience in his heart the sanctifying influences of the holy spirit. Such a state does a continued contemplation and practice of the cross of self-denial, symbolised by the cross of Christ, an unreserved and invariable practice of godliness, bring one to.

But the continued practice of active godliness must go hand in hand with the contemplation or practice of the cross of self-denial. It will not do to waste and emaciate the body by fasting and prayer and perform no active work for God or man. Nobody doubts that the monks and hermits, who lived an ascetic life upon a scanty subsistence of coarse food and clad in the coarsest garments, practised self-denial. They did indeed, but they did not live the life of active godliness which the Gospel requires. They neglected, they were averse to, the performance of the active duties of life which each one owes to perform for himself and his fellow-men. It has been aptly said that "they lived like drones in a beehive," supported as they were by the charity of an industrious but ignorant people whom they deceived.

Nor is the so-called religion of those who incline to say much

about godliness but do nothing in its practice, who are inclined to preach but do not carry out in their life and conversation the good principles which they inculcate ; who do not stoop to the humble task of the performance of those duties which are incumbent on all and which the Gospel requires, nor is this so-called religion, I say, much if any better than that of the ascetic monks and hermits.

There are only too many of that class of men in the world who say too much and do too little, and who, in the common way of speaking, are severely orthodox in order to the preservation and perpetuation of a certain creed, or a certain number of *opinions* mutually dependent on each other which they have conjured up in their mind, which if they can be understood at all will be found to be quite as inconsistent and absurd as those who propound them, men who are so selfish, uncharitable, and intolerant, that they would not if they could suffer any other opinions than their own concerning religion to exist or be perpetuated.

Some such men are very desirous of raising large and costly structures, commonly called "churches," for the practice in them of their form of worship, as if a large and costly edifice could in the estimation of men of experience and judgment make their creed more true, their sect more respectable, or their worship more acceptable to the Deity. Some of them also incline to vaunt themselves upon their superior learning and eloquence, and estimate themselves very highly upon these grounds, (so that it has been said with some degree of truth that theological pride is the worst species of pride) as if men of an humbler frame of mind, an humbler carriage, may not be much better learned than they ; and what does learning amount to if not to actual evil, if it be not employed in the inculcation of truth in all things, and, speaking religiously, of the practice of self-denial and active godliness, the worship of God in spirit and in truth, among mankind ? In my own experience I have observed that far too much of the idea of worldly self-interest comes into play in the case of some teachers of religion, which is indeed directly contrary to the spirit of the Gospel ; for such men as I allude to do not wish any competition from anything that is not exactly in accord with their views lest it might endanger their status in any way ; and if any such happens to turn up they either openly or secretly oppose it, sometimes with great rancour ; not considering as they should that men are of different characters, different turns of mind, that, in common parlance, men's minds are not all run in the same mould ; that if men of equal or better education than theirs have on some points a little different views from them, their views are at least worthy of consideration and respect ; and that if they have a right

to rise in opposition and grow angry, others have the same right; and that there should be consideration and charity rather than intolerance and secret or overt persecution used by them in such cases. They in particular who stand up as teachers and examples of godliness to the people, should manifest as much as possible the spirit and character of Christ, they should be swift to hear, slow to speak, slow to wrath, always remembering that the wrath of man worketh not the righteousness of God.

The practice of self-denial and active godliness, which includes the worship of God in spirit and in truth, and is that only which is worthy of the name religion, should be a practice of the daily life. It will not do only for stated times; religion is not to be put on and taken off with the Sunday clothing. When once put on it should never be put off, laid aside, or dispensed with. One should always be clothed with the righteousness of Christ, the garments of salvation, which are pure and spotless, and not with the garments of one's own wicked practices, one's own natural depravity, which are in the sight of God as filthy rags. The old man, the old Adam, with his deeds of sin has to be "put off," and the new man, Christ Jesus, with his entire life of righteousness and holiness has to be "put on," and having been put on should never be put off.

The cross of Christ as rightly understood is the means which infinite wisdom has devised by which to bring men to the knowledge of the truth and to the kingdom of heaven. It is by the practice of the cross of self-denial, which the cross of Calvary* represents, that human beings can attain to the knowledge of God, and to an inheritance in the kingdom of heaven as God's children.

The whole Gospel representation, therefore, of the crucifixion each one should realizingly contemplate for one's self in order to their self-abasement, their becoming intelligently and reasonably humble, their becoming sanctified in heart and in life, peaceable, kind, and gentle in temper and disposition, and full of the knowledge and love of God and of love to man. The practice of self-denial and active godliness tends to lowliness of heart and contrition of spirit, which is of so great worth in the sight of God, it tends to humble the proud and haughty spirit.

Pride is the great bane of our race. Men are accustomed to think much more of their human dignities than of their duties to God, or to their fellow-men. "From whence," as according to James, Ch. IV., 1-11, it is said, "come wars and fightings among you? Come they not hence even of your lusts, that war in your members? Ye lust and have not: ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and

* The cross used by the Romans in the execution of criminals was of rough wood extemporized by the soldiers for the occasion, whereon the suspended victim's feet nearly touched the ground. See Canon Farrar's "Life of Christ."

receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God. Do ye think that the Scripture saith in vain : The spirit that dwelleth in us lusteth to envy. But he giveth more grace : Wherefore, he saith, God resisteth the proud and giveth grace unto the humble. Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn and weep ; let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." How much envy and discord and contention and bloodshed and strife, how many long and bloody wars, which have desolated nations, filled the land and sea with blood, and caused unspeakable sufferings to human beings, might have been avoided, if only these injunctions of the Apostle had been attended to as they ought to have been by those who had the control of human affairs ! How much disquietude and ill-feeling, and wrangling, and brawling, which are too common to private life, and too often to the social and family circle, might be avoided by attending to these simple injunctions. Humble yourselves in the sight of God. Be kindly affectioned one toward another. Love thinketh no evil. Thou shalt love thy neighbor as thyself. Charity suffereth long and is kind, &c. Intelligent, genuine humility, which arises from the cultivation of a pure and contrite spirit, elevates the soul and unites it to God, while that humility, which is assumed and spurious, and arises from the practice of hypocrisy, only debases the soul and separates it farther from God, from his knowledge and his love. God resisteth the proud, but giveth grace unto the humble. Submit yourselves unto God, practise unfeigned humility, live soberly, honestly, and righteously in the active practice of godliness before him, in the fulfilment of your duty towards God and towards men. Fight valiantly and faithfully, under the banner of Christ, glorying in the practice of self-denial and all godliness, which the Gospel representation of the life and crucifixion of Christ symbolizes. Put on the spotless robe of the righteousness of Christ, and be no longer clothed with the garments of your own natural depravity made manifest in an unrighteous and unholy life which will avail you nothing before God, but will separate you farther from his presence, and his peace, and from the glory of his power.

The preaching of the cross, says the apostle, is to them that perish foolishness, but to us that are saved it is the power of God. The

bearing, the carriage, of the humble and godly Christian, causes the proud spirits of the world to blush and hide their heads for shame. Resist the devil, not by opposing pride to pride, not by opposing railing to railing, cursing to cursing, evil to evil, but contrariwise, lowliness of heart, a peaceable and gentle temper and disposition, blessing and goodwill, and all soberness and exemplariness of life. By following such a course you will acquire more divine strength. God, who resisteth the proud, but giveth grace to the humble, will increase strength to you. By his assistance you will become effectual to quench all the fiery darts of the wicked one, and will acquire a continuous victory over the world, the flesh, and the devil. The gates of hell shall not prevail against the intelligently humble, and the actively godly Christian. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. The double way and the froward mouth are abominations to the Lord. He resisteth the proud but giveth grace unto the humble. He knoweth them that are his, them that obey him in all sincerity though in the midst of a wicked and perverse generation, who will in their seasons of trouble and all through life always experience the comforts of his spirit and his assisting grace. The wisdom of the world is foolishness with God, but none should despise that which the wisdom of God devised for the salvation of men to bring them to the knowledge and the sonship of God, and make them inheritors of the kingdom of heaven. None should despise the way of the cross, the way of self-denial, and of active godliness. Let it not be that men shall glory save in the cross of the Lord Jesus Christ, by which the world is crucified unto them and they unto the world. Of an humble and a contrite spirit at the foot of the cross they are nearest to God and farthest from the wicked ways of the world. They know that the friendships and the wicked ways of the world are enmity with God, and therefore they prefer, as wise men, to follow in the way of the cross, patiently to ascend the Calvary of entire self-abnegation, and there, having crucified the flesh, with its affections and lusts, obtain a complete victory over the world, with its pride, its pomps and allurements over the flesh, with its seductions and evil propensities, and over the devil, with his wily temptations and deceptions, and his sudden and violent assaults. Except ye be converted and become as little children, children of God, ye can in no wise enter into the kingdom of heaven. No man cometh to the Father except by the way of the Son, and that way is marked out in the Gospels with sufficient plainness for all to follow in it. Ye must be born again, even born of the Spirit of God, before ye enter into the kingdom of heaven. Ye must begin, continue, and perfect, the regeneration, for in Christ Jesus neither circumcision

availeth anything nor uncircumcision, but a new creature. Ye must not glory in anything which the world presents or affords, but your source of glory must be in this, even in the cross of the Lord Jesus Christ, by which the world becomes crucified unto you and you unto the world. Not that you are to be indifferent as to the welfare of those whom the world has engulfed in the vortex of its deceptive allurements, its pleasures and its fashions, but to aim both in will and deed to do them good and pluck them, as brands from the burning, or from the net in which the world and Satan have entangled them as captives at their will. You are soldiers in the cause of God, and yours is a subjective and an objective warfare; you must bring yourselves and all that you have, and are, in thought, word, deed and effect, into subjection to the obedience of Christ; and you must be actively engaged in a conquest for Christ in the world; you must be engaged in gaining souls for Christ from among the world's people; you do not come to bring the righteous, but sinners to repentance; and you become all things that are good and holy and honorable and true to all men, that you may by all means save some and bring them to truth and holiness. "For," says the Apostle, I. Cor. Ch. I., 21-25: "after that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God." Again the Apostle speaks thus to the Romans (Romans X., 4-11): "For Christ is the end of the law for righteousness to every one that believeth.* For Moses describeth the righteousness which is of the law, That the man that doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise: Say not in thine heart: Who shall ascend into heaven (that is, to bring Christ down from above)? or, who shall descend into the deep (that is, to bring up Christ again from the dead)? But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." No one can confess truly that Jesus is Christ but by the Holy Spirit, and this confession is made in the realizing sense of one's self being

* Christ is the perfection of moral and religious character which the law had in view.

born again, being a child of God, a new creature, raised from a death of sin to a life of righteousness and active godliness. The word is nigh thee, even in thy mouth, that is, the word of faith which we preach. For the Jews require a sign, but no sign is to be given them; and the Greeks seek after wisdom, but the *wisdom* which they seek will not avail them. But we, says the Apostle Paul, preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are "called," both Jews and Greeks, Christ the power of God and the wisdom of God.* The Greeks were characteristically a sagacious people, but their wisdom did not avail them, while they continued in their state of Paganism to penetrate the mystery of Christ, the whole of which they counted foolishness; but which the Jews found, and do find, to be a stumbling-block, as the proud, and all who refuse to humble themselves before God, will always and inevitably find it.

On the Future Life.

II. Corinthians, Ch. IV., verse 18: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

The doctrine which more than any other characterizes Christianity and makes it characteristically different from all other religions is the doctrine of a future life. The apostle to the Gentiles cultivated and taught this doctrine. He inculcated it with the greatest assurance and the greatest firmness, as may be understood from a consideration of all his writings. In the first verse of the fifth chapter of II. Corinthians, the verse immediately succeeding the one which contains our text, he says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The whole tenor of the New Testament writings inculcates the Christian belief in a future life. It is true that this doctrine was, and is to some extent cultivated and taught in most, if not all other religions with which we have any acquaintance, but it has not been, that we are aware of, believed so strongly or cultivated with such assurance (although the Moham-

* By those who rightly understand Christ crucified, it is found to be the power of God and the wisdom of God; but to those who do not rightly understand it, whether they be within or without Christianity, it must appear as the Apostle says, foolishness. The proper understanding, you see, is quite simple.

medans firmly inculcate it) in any other religion as in the Christian. For over eighteen hundred years the truly godly Christian has lived and died in the belief that he would live blissfully in the future. He has endured life's trials and afflictions and sorrows and discomforts and grievances and pains, in the firm hope that the happiness of his eternal future would more than compensate him for all that he had here endured. Following the apostle to the Gentiles in this respect he did not consider the sufferings which he endured in this present life as worthy to be compared with the glory which should be revealed in him and to him in the future life. In times of trial or suffering, amid the varied circumstances and vicissitudes of life, at home or abroad, on the bed of sickness and languishing, adrift upon the ocean, or helplessly separated from human-kind in the trackless forest or in the dreary wilderness, this belief has revived and strengthened his soul, and enabled him with composed countenance and peaceful heart to endure patiently all that might befall him from the adverse influences of the world, and to view with complacency his circumstances, whatever these might be. This belief raised him above the world of flesh and sense, of fleeting fashion and vain show, and enabled him to stand on higher ground, even heavenly, and to contemplate higher objects, even those that pertain to heaven, the redeemed and sanctified, and to the King of Glory, his Heavenly Father the Lord of Hosts himself.

How faint is the faith or hope in the future life of modern Christians when compared with that of those in primitive times! It is only as the view of the morning star making its appearance above the horizon and ushering in the day, as compared with the full view of the risen sun. As the Church grows older it appears that this faith grows weaker; and now the faith of Christians (not speaking of that kind of faith which is simply the offspring of ignorance and superstition) may be called in the main a general and tacit acquiescence in the long-received doctrine of the future life. Few now-a-days have that childlike, unwavering confidence of the primitive Christians. The early Christian believed that when he died he would go to heaven, where he would forever be with the Lord: and this his faith enabled him to expect with complacency the time of his dissolution, and to pass triumphantly over the dark valley of the shadow of death. Would that such a simple, a childlike, shall we say, a godlike faith of a blissful future life were more cultivated now by professing Christians! Would that with all their enlightenment and all the knowledge which modern advancement in science enables them to possess, people would come back again to the old ways of the early Christians, so far at least as the cultivating a firm faith in the future life is

concerned. It may be remarked that the early Christians lived in general better and holier lives than the modern Christians: that they lived lives of self-denial, crucifying the flesh with its affections and lusts, lives of active godliness in the spirit; and that thus living they were never afraid to die, as they always endeavored to be prepared to meet their Heavenly Father and Judge. The consciousness of a well-spent life gave them confidence in the hour of death, of their acceptance with God, and of their gaining admission into those heavenly mansions which God has prepared for them that love Him and live according to His requirements. There is no doubt that this was the case in general with the primitive Christians, and is the case with all who live alike godly lives and cultivate alike unwavering faith in the blissful future life which God will favor them with. There is no reason why people in general now-a-days may not live as holy lives and cultivate as firm a faith in the power and goodness of God and in a blissful immortality for themselves, as did the primitive Christians; and there is reason to believe that many, very many, do live alike godly lives and cultivate alike firm and simple faith in the power and goodness of God to effect a blissful immortality for them, as did the early Christians; and it is rather a matter of regret that Christians in general do not live and believe thus. Mohammed, though he did not pretend to understand how the resurrection would be effected, or the way and manner in which it would take place, still cultivated and inculcated a firm faith in the resurrection of the body and the future life of mankind. He relied on the power of God, who first created the body, to re-animate it or create it anew, and from the abundance of his goodness and mercy to afford a happy immortality to the good, and from his justice and wisdom to appoint the evil to a place of retribution as a reward for their iniquities. There is no reason why Christians, with all their intelligence, may not cultivate alike firm faith, why they may not inculcate it to the great comfort of all who need such consolation and to the great moral advancement of mankind. Most of the ancient religions or mythological systems were characterized by having a belief in some sort of the future life. This future state some of them, as the Egyptians, or those who believed in the doctrine of transmigration, placed on this earth, where they professed to believe the souls again would re-animate their old mansions after an absence of three thousand years; would again inhabit the earth and enjoy the comforts and beauties of the terrestrial existence for another period. Only some of the heathen mythologies particularly describe the intermediate state of the soul, but according to Herodotus, the Egyptians had it that it passed through the bodies of all the animals of the land and sea in the time

which intervened during its departure from and its return to the body. The ancient Greek and Roman mythologies, as well as those of some of the Asiatic nations, such as the Medes, Persians, and Bactrians, had it that the soul after its departure from the body was subjected to a judgment in the kingdom of the dead, and according as its merits or demerits preponderated in the real or allegorical scale so was its condition in the future existence determined. Plato in the *Phædon* represents Socrates a little before his death, when encompassed with a circle of philosophers, and discoursing with them on the arguments which prove the eternal destiny of man, as speaking thus: "When the dead are arrived at the rendezvous of departed souls, whither their angel conducts them, they are all judged. Those who have passed their lives in a manner neither entirely criminal nor absolutely innocent are shut into a place where they suffer pains proportioned to their faults, until being purged and cleansed of their guilt and afterwards restored to liberty, they receive the reward of the good actions they have done in the body. Those who are judged to be incurable, on account of the greatness of their crimes, the fatal destiny that passes judgment upon them hurls them into Tartarus, from whence they never depart. Those who are found guilty of crimes great indeed, but are worthy of pardon, who have committed violence in the transports of rage against their father or mother, or have killed some one in a like emotion and afterwards repented,—suffer the same punishment with the last, but for a time only, until by prayers and supplications they have obtained pardon from those they have injured. But those who have passed through life with a peculiar sanctity of manners are received on high into a pure region, where they live without their bodies to all eternity in a series of joys and delights which cannot be described." From such considerations, Socrates concludes that: "If the soul be immortal it requires to be cultivated with attention, not only for what we call the time of life, but for that which is to follow, I mean eternity; and the least neglect on this point may be attended with endless consequences. If death were the final dissolution of being, the wicked would be great gainers by it, by being delivered at once from their bodies, their souls, and their vices; but as the soul is immortal, it has no other means of being freed from its evils, nor any safety for it but in becoming very good and very wise; for it carries nothing with it but its good or bad deeds, its virtues or vices, which are commonly the consequences of the education it has received, and the causes of its eternal happiness or misery." Having held such discourses with his friends, he kept silent for some time, and then drank off the whole of the poisonous draught, which had been prepared for him, with amazing tranquility and an inexpressible

serenity of aspect, of one who was about to exchange a short and wretched life for a blessed and eternal existence.

The American Indians believe that beyond the most distant mountains of their country there is a wide river; beyond that river a great country; on the other side of that country, a world of water; in that water are a thousand islands full of trees and streams of water; and that a thousand buffaloes and ten thousand deer graze on the hills or ruminant in the valleys. When they die they are persuaded that the Great Spirit will conduct them to this abode of souls.

Thus it appears that not only the philosophers of antiquity have recognized in various ways the immortality of the soul, but even the most savage tribes fortify their minds in the prospect of death with a hope of a happiness commensurate to their desires in the regions beyond the grave.

“Hope springs eternal in the human breast;
Man never *is* but always *to be* blest,
The soul uneasy and confined from home,
Rests and expatiates in a life to come.”

Is it not, therefore, with the highest reason that the Christian, with all his superior intelligence, should cultivate that firm faith and hope which reposes itself upon the reality of that future existence which God in his wisdom, power and goodness, hath appointed for mankind, and should live such a life of holiness and godliness as will ensure him a place among the blissful redeemed in the great hereafter? God's intelligent presence is everywhere. He speaks to me in audible tones from the winds and from the waves; and from the depths of my own heart, and in every object that exists within my observation, I experience his presence and intelligence. If one ascends up to heaven he is there; if one descends into hell, behold, he is there; if one take the wings of the morning and go to the uttermost parts of the sea, or if one descends to the rocky caverns of the depths of the ocean; if one go into the wilderness or to the trackless forest far away from human habitations, even there he is present; and so he is present in the grave, and out of his presence one cannot be. He is not only omnipresent essentially but he is omnipresent intelligently and certainly this argues immortality in some way for us his creatures. If it doth not yet appear what we shall be, is there not still good reason to hope that we, I mean now our rational intelligences, will exist intelligently in the future? And if this our reasonable, religious, and holy hope is well grounded, as it appears to be, then what a glorious and blessed future may the good picture for themselves. If we live in some way in the future all

who have preceded us are now living in some way, and thus what a glorious future can we picture to ourselves of the good and holy of every preceding age now enjoying the highest felicity in the mansions which had been for them prepared, and into which they were received by their Heavenly Father on their departure from this earthly scene of their existence. There they are forever with the Lord. Both the Old Testament and the New Testament saints are there and those who have, in any age, lived lives of self-denial and godliness, who have lived and labored or suffered for the cause of truth and righteousness. There are the holy men and martyrs of the true Christian faith who find exquisite enjoyment in their associations with the good and holy of every religion and age and nation; and there are those, both male and female, who have lived lives of philanthropy and charity, men and women who have travelled from land to land, from city to city, from house to house, and from one abode of misery and wretchedness to another, in alleviating human suffering, in binding up the broken-hearted, and in comforting those that mourned, in administering comfort and religious instruction to the prisoner in his cell and to the invalid upon his bed of languishing, and in giving the support and the necessities of life to the indigent and the needy. There are all those of every age and country who have lived lives of active godliness, of philanthropy, and of exemplariness among mankind. There they all with united heart and voice join in the ineffably delightful harmonies and symphonies of the Redeemed.

It appears that although the Creator in the general course of his providence has connected happiness with the observance of his laws, and misery with the violation of them, in order to display the rectitude of his character, and his hatred of moral evil; yet he has at the same time in numerous instances permitted vice to triumph and virtue to be persecuted and oppressed, to convince us, it may be, that his government of human beings is not bounded by the limits of the human life, but extends into the eternal world where the system of his moral administration will be completed, his wisdom and rectitude justified, and the mysterious ways of his providence completely made to appear.

The difference between virtue and vice, between right and wrong, is founded upon the nature of things, and is perceptible by every intelligent agent whose moral feelings are not blunted by vicious indulgences. Were a man to assert that there is no difference between truth and falsehood, justice and injustice, love and hatred, godliness and ungodliness; that it is equally the same, whether we be faithful to a friend, or betray him to his enemies, whether ser-

vants act with fidelity to their employers, or rob them of their property, whether rulers oppress those whom they govern, or promote their interests and welfare, and whether parents care for their children with tenderness, or treat them with cruelty, or destroy their lives in their infancy, he would at once be denounced as a raving maniac and be banished from society. The difference between such actions is eternal and immutable, and every moral agent is endowed with a faculty which enables him to perceive that virtue and vice sooner or later ensure their own reward. We can choose to perform the one class of actions and to refrain from the other; or we can comply with the voice of conscience, which deters us from the one and incites us to the other, or we can resist its dictates and we can judge whether our actions deserve reward or punishment. Now if we are imbued by our Creator with such moral perceptions and capacities as enable us to at once distinguish between right and wrong, does it appear reasonable to suppose that it is equally indifferent to him whether we obey or disobey these moral laws which he has implanted in us? Can we ever suppose that the governor of the universe is an unconcerned spectator of the good or evil actions which happen throughout his dominions? Or that he has left man, unrecognized or with impunity, to act according to his inclinations, whether these be right or wrong? If such suppositions are inadmissible, then it follows that man is responsible for his actions, and that it must be an essential part of the Divine government to bring every action into judgment, and to reward or punish his rational creatures according to their works. And if it may happen, as in point of fact to our observation and judgment it occasionally does, that such retributions are not fully awarded in the present state, nor a visible distinction always made between the righteous and the violators of God's law, is it not necessary for us with our present knowledge to admit the conclusion that a full and equitable distribution of rewards and punishments is reserved to a future world, where a visible distinction will be made, and all intelligent existences clearly discern between those that served God and those that served him not? *

There is no ground for believing that throughout all the worlds that exist in the immensity of space *a single atom* has ever yet been or ever will be annihilated. No instance has yet occurred within the observation of our assisted or unassisted sight of any system or portion of matter, either in the earth or the heavens, having been

* A careful perusal of Butler's Analogy, especially its First Part, may assist to a more definite belief of the future existence.

reduced to annihilation. Changes are indeed unceasingly taking place in countless variety throughout every department of nature.

And if amidst the perpetual changes, transformations, and revolutions, that are going on throughout universal nature in all its departments no particle of matter is ever lost, or reduced to annihilation, is it not in the highest degree probable that the thinking principle in man will not be destroyed by the change which takes place at the moment of his dissolution? Even although its consciousness of existence were to be suspended for thousands of years, its Creator can afterwards invest it with a new organical frame suited to the expansive sphere of action to which it is destined, and the intervening period of its repose may be made to appear no longer than the lapse of a few moments. In short, if the material universe has existed hitherto and will continue to exist, so that not a single atom or element now in existence has at any time, or shall at any time be annihilated, is it reasonable to suppose that the thinking principle in man, whatever may be its nature and substance (for there have been many discussions, childlike indeed, as to the materiality or the immateriality of the soul, or the rational faculty in man), and however varied the transformations through which it may pass, shall ever be annihilated? If the Creator is both able and willing to perpetuate the existence of the rational spirit through an endless duration, and if his wisdom, benevolence, justice, and rectitude require that this object should be accomplished, it is plain that all difficulties arising from its nature or the mode of its subsistence must at once vanish, and that the arguments in favor of its future existence are equally conclusive whether we consider the rational principle as a pure, immaterial, or so-called simple substance; or only a peculiar modification of matter which is so-called a compound of different elements. Moreover, it does not appear that the Creator is under any necessity to annihilate the rational principle for want of power to support its faculties, for want of objects on which to exercise them, or for want of space to contain the innumerable intelligences, visible or invisible, that are incessantly emerging into existence; for the range of immensity is the theater of his omnipotence; and that creative energy which brings these innumerable creatures into existence will also afford places for their habitations, and produce objects for them on which to employ their faculties while the eternal ages roll on.

From all that I have said it appears that the eternal existence, in some way, of the intelligent principle in man is highly reasonable and probable. And, if so, should it not be with us an object of the firmest faith and hope?

The writers of the Scriptures, especially of the New Testament, firmly inculcate *faith* in the existence of the future life. "Faith," says Paul in his epistle to the Hebrews, "is the confident expectation of things hoped for and the conviction of things not seen." It implies a trustful confidence in the existence of a future state, and of the rewards of the godly in the life to come; for, says the apostle with respect to Abraham, "he looked for a city which had foundations, whose builder and maker is God." With respect to Moses he says that with all his persecutions and afflictions "he endured, as seeing him who is invisible, for he had respect to the recompense of the reward." And with regard to all the other patriarchs whose names stand high on the records of the Old Testament Church he declares that "they confessed that they were strangers and pilgrims on the earth," and they "declare plainly that they sought a better country, that is, an heavenly, and that those who "were tortured" to cause them to renounce their faith endured their sufferings with invincible fortitude "not accepting deliverance" when it was offered them, "that they might obtain a better resurrection."

Paul when looking forward to the dissolution of his own frame, declares in his own name and in the name of all Christians that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." While these and many similar passages clearly demonstrate the *faith* of their authors in an eternal world, and the future happiness of the righteous, the Scripture writers are equally explicit in asserting the future misery of the wicked. "The unrighteous shall not inherit the Kingdom of God," but, "shall go away into everlasting punishment." "Rejoice, O young man in thy youth, and walk in the ways of thy heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment." "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." May you all, young and old, male and female, follow that course of holiness and righteousness which will ensure you happiness in the life that now is, and in that which is to come, is our earnest prayer.

The following is an extract from Bickersteth's "Paradise of the Blessed Dead," which might be thought to serve also as a representation of some supposed general states and conditions of rational beings in this terrestrial life. This poetic allegory wherein he supposes himself to have entered Paradise with Oriel, his guardian or conducting angel, is in part, as follows: —

"I was no stranger in a strange land there:
 But rather as one, who, travel-worn and weary,
 Weary of wandering through many climes,
 At length returned homeward, eyes afar off
 The white cliffs of his fatherland, and ere
 The laboring ship touches its sacred soil
 Leaps on the pier, while round him crowding press
 Children, and kith, and friends, who in a breath
 Ask of his welfare, and with joyous tongues
 Pour all their love into his thirsty ear.
 * * * * * Me Oriel led
 From bower to bower, from peopled glen to glen,
 From saintly company to company,
 And showed me of the mysteries that fill
 That world of spirits, etc. * * *
 Children of light, through fields of light we pass'd
 Unchallenged, not ungreeted with the smiles
 Of welcomes without number. And I mark'd
 How largely the redeemed, though free to range
 Within the limits almost limitless
 Of those celestial regions, group'd themselves
 They and their guardian spirits with other saints,
 Their fellow-pilgrims on the earth. It was
 No rigid severance; for many walk'd,
 As we were walking, to and fro abroad
 Throughout those blissful mansions; but enough
 Of chosen and endeared companionship
 To mark the character of centuries
 And generations, as concentric rings
 Of increase chronicle the growth of trees;
 Or as the strata of the rocks record,
 Not without many an intercepting view,
 The onward march of ages. Oriel read
 My wonder, though unspoken, and replied:
 Remember that the same Omniscient Love
 Designed this temple, built of living stones
 Wherein himself to dwell forevermore,
 As hung the firmament with globes of light

And group'd them, as it pleased him best, in groups
Of suns and planets, and in spiral coils
Of stars innumerable, and decreed
Amid this maze of constellations each
Should minister to each, and by one law
Of gravitation be forever link'd.
So, by the vast necessity of love,
Necessity with equal freedom poised,
Saints cling to saints, angels to angels cleave,
* And men and angels in One Father's house
Are all as brethren. Not that love can be
Without the chosen specialties of love,
The nearest to the nearest most akin.
But none are strangers here, none sojourners:
And as the cloudless ages glide away
New fountains of delight to us, to all,
Will open in the fellowship of hearts
Unfathomed by us yet. Nor time will fail;
For an eternity to come is ours
With humble contemplation to adore
The counsels of a past eternity.
But mark who next seem waiting our advance
In yonder vale," etc., etc.



